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For the ...
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THE ECCLESIASTICAL OBSERVER:

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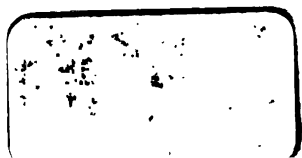
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The Ecclesiastical Observer.

MODERN VICARIOUSNESS IN RELATION TO THE THINGS OF THE KINGDOM.

THOUGH many, who desire to be called Christians, willingly cast overboard the *vicarious* sacrifice of Christ and eschew whatever of substitution can be found in apostolic teaching, there yet, more and more, prevails the desire to substitute where substitution is not allowable, and to thrust in the vicarious element where each must stand for himself.

The other day it fell to our lot to occupy a seat in the *Dundee Free Presbytery* when the case of the Rev. Mr. Knight was under discussion. That gentleman had thought well to preach in a Unitarian chapel, and in so doing took care to omit all reference to the Deity of Christ; in fact, to preach such a sermon as a Unitarian minister would preach. This, together with certain suspicious sentences, led to the conclusion, in certain quarters, that Mr. Knight is not over sound in his faith. But the chief point before the Presbytery was an article in a recent issue of the *Contemporary Review*, entitled "The Ethics of Creed Subscription," which article labours a question very simple in itself, and one that common honesty answers in few words and without hesitation, that question being—What is to be done on the supposition that a creed ceases to be a perfect expression of the faith of the church collectively or of the individual subscribers to it?

Human creeds, in our estimation, are useless and pregnant with evil. There is no church whose creed is the exact measure of the faith of its membership. Creeds keep out good men who differ but a little, and admit bad men who, for position or pelf, subscribe what they do not believe. Then, too, the creed-bound churches dare not enforce their standards, and generally look wide rather than see a man whose departures are anything like moderate. But our purpose is not *now* to decry all creeds and enforce the Bible as the only rule of faith. That we shall gladly do on another occasion. Our present purpose is to look at

this creed business as it really exists, and to note Mr. Knight's question and position upon the supposition that churches are justified in imposing human and unauthorized standards.

We have intimated that Mr. Knight's question is one that honesty must answer with brevity and despatch. The answer is this: When a church comes to believe contrary to its humanly expressed dogmas, if not prepared to sweep them all away in order to take to the Bible alone, it should so revise them as to express clearly and fully its altered faith—when an individual ceases to believe one or more of those items of the creed which the church deems fundamental, he should make known his change of faith and retire from membership. But this is not Mr. Knight's plan. He proposes a vicarious subscription, that thus the faithful minister may cease to believe the creed and yet continue to enjoy the stipend. He advocates the legitimacy of a subscription which is to an indefinite extent what he calls "vicarious"—that is, a subscription which is, so far, not an indication of the subscriber's convictions, but merely his deferential regard to the convictions of others. His own words are, "There is a sort of self-abandonment in the act of subscription, a sacrifice of the individual to the common weal; without, however, surrendering the right of the individual to carry on continuous thought;" and he adds, "In short, there is a sort of vicarious element in all healthy creed subscription." Again he says, "But suppose the dogma which the church regards as fundamental is not so regarded by the individual in question. The church cannot force him to think it fundamental if to his own mind it is altogether subsidiary, and it cannot expect a man to excommunicate himself." Now, as the committee reporting to the Presbytery put it, "Mr. Knight in this passage asserts the right and duty of a minister to remain in the church to which he has attached himself (though he has declared that the confession of the church is the confession of *his* faith) after he has come to disbelieve a dogma which the church regards as fundamental and without making known his change of opinion;" and that notwithstanding that as a condition of entering the ministry he declares that the confession of faith adopted by the church is the confession of *his* faith—each candidate having to say, "I hereby declare that I sincerely own and believe the whole doctrine contained in the confession of Faith approved by former General Assemblies of the Church to be the truths of God; and I do own the same as the confession of my faith."

Could we look upon Mr. Knight merely as an obscure Presbyterian preacher, his moral obliquity would not be worth our notice. But when we view the costly pile of church buildings now erecting by those who are called "Mr. Knight's people," and remember that the sentiment here reproduced is given to the world with all the weight appertaining to articles in the *Contemporary Review*, we are moved to protest both in the name of common honesty and in that of our common Christianity. Vicarious creed subscription is an imposition and a lie, and the man who makes it is a coward. Let those who have faith confess the faith they have. Every man, here, must bear his own burden and so fulfil the law of the church.

But this most recent instance of bad vicariousness by no means stands alone. Some time since we entered a building called a church,

and there listened to a minister of the so-called *Catholic Apostolic Church* (Irvingite), whose sacred vestments were intended to indicate his special call and sanctity. The sermon was upon the text, "He that believeth and is baptized shall be saved." During the first half of the discourse the preacher urged, and *proved*, that, according to the appointment of Christ, faith must precede baptism—that baptism without faith is invalid. His statements were exactly such as are often heard in Baptist Chapels. Having proved, beyond the power of refutation, the invalidity of baptism unless preceded by faith, he next enquired how Infant Baptism would be affected by that conclusion. Of course the logical answer is—Infant Baptism is thereby entirely out of court, as necessarily antagonistic to one of the conditions imposed by the Lord Jesus. But not so with this preacher—he sought refuge in vicariousness—as the Presbyterian Minister may declare faith in a creed he does *not* believe, on the ground that other people *do* believe; so the infant is treated as having faith, when it has none, because certain other persons, called sponsors, believe what the infant cannot believe, and, in many instances, never will believe. Now this farce is at best but a piece of superstition and more worthy of the juggler than of the minister of Christ. The man was right in part—baptism without faith is invalid. Infant baptism, therefore, is useless and wrong. A vicarious faith has no place in Christianity, and so far as men are to be saved by faith the personal faith of the saved can alone avail. A vicarious faith is a falsehood, a delusion, and a snare.

There is yet another case waiting attention. Infant Baptism is largely going out of fashion. In some quarters the want of a substitute is decidedly felt. A newspaper, now on our table, intimates that on a recent Sunday morning there was a large congregation in St. George's Hall, Langham Place, London, owing to an announcement by the Rev. C. Voysey, that the services for the dedication and benediction of children (infants) would be then *performed* for the first time. By the side of the reading desk stood a respectable young couple. Having, seemingly, lost faith in Infant Baptism they were happy to find a substitute. There was a baby of course—a fine male infant, a few months old. After prayer Mr. Voysey descended from the platform, and taking his place in front of the parents of the child, commenced the "Order of Service for Dedication and Benediction of Children," composed by himself, and performed then for the first time, beginning with an exhortation, in which occurred the following passages:—"The father and mother of this child now present desire us to join in giving thanks to the Lord and Giver of life for His precious gift to them; for all His mercy in supporting them under their anxieties, and for granting a happy issue out of much pain and sorrow. They have brought this child into the congregation of those who love the Lord and trust Him, that we may with one accord make our prayers on his behalf, that he may grow up in health of mind, body and estate, and be a blessing to his family, to his country, and to the world at large. . . . By this our solemn service, we would, as it were, dedicate and consecrate this infant's soul and body to the service of God." Then followed prayers for the parents and child, with responses from the choir. After the singing of a hymn, Mr. Voysey turned to the father and mother and

asked, "What is the name of this child?" The father answered. The congregation stood all this time and here the "order of service" prescribes that "the minister shall take the child in his arms" and say certain words "in the name of the congregation." Accordingly, Mr. Voysey took the infant, and resting it on his left arm, said:—"We receive this child (naming him) at the hands of his father and mother, and here with one accord solemnly dedicate him to the service of Almighty God our Heavenly Father. . . . May God hear our prayer, and make this child a brave soldier of truth and of every righteous cause." The whole congregation responded "Amen," the little fellow crying very loudly the while. The "Benediction" came next. Mr. Voysey, addressing the infant by his newly acquired name, said:—"We give thee welcome in the name of the Lord. The Lord bless thee and keep thee, the Lord mercifully encompass thy life with joy and peace. The eyes of the Lord be ever upon thee to give thee courage under temptation, and to cheer thy heart in the day of thy sorrow," &c. At the conclusion of the "Welcome," the congregation said "Amen," and then Mr. Voysey gave back the child to its parents.

Here we have husband and wife appearing, in the congregation of which they are members, shortly after the birth of their infant. They are thankful for blessings received and desire their brethren to unite with them in the expression of that thankfulness. To this there can be no reasonable objection. But why should not the minister, as leading the church in supplication, implore the blessing of God upon the infant? To that we offer no objection. And if it be preferred that the babe be brought forward and held by, or before, the pastor who offers prayer on its account, we would not be seriously offended, provided that it be understood that he has no ministerial power to bless—that it is merely the prayer of those who unite in it, expressed by one, on behalf of the whole, and that God alone can give the requisite blessing. But Mr. Voysey's newly-invented performance goes far beyond this. He dedicates the child, *soul* and *body*, to God. Here the vicarious element comes in—a sham is imposed upon the people and an impossible thing pretended to be done. Vicarious dedication of soul and body to God is even more absurd than vicarious creed-subscription or vicarious faith. A man can dedicate himself to God, but not his wife nor his child. A Christian may dedicate his property to God; his gold, or his ox, or his ass. A poor woman dedicated one of her hens to God and gave its entire proceeds (in eggs and chickens, and finally the price for which it sold when prepared for the spit) to the Lord's cause. Her own soul she had previously dedicated to the Saviour, when as a believing penitent she took His name in the ordinance of baptism. But the soul of her husband and that of her child were not her's to dedicate. Souls are neither given nor sold, except by those to whom they belong. There would, then, be more sense in bringing to the church bird or horse for a solemn ceremony of dedication, than in presenting a babe for the same purpose. The dedication of the horse would mean that its owner, to whom it belongs entirely, covenants that henceforward all the produce of its labour shall be given to the church. But the infant dedicated the other day cannot be treated thus. It may please to employ itself, body and soul, in after years in reviling Christ

from an infidel platform, and no obligation to do otherwise can be imposed upon it by Mr. Voysey's dedicatory performance.

Reader! seek for the truth as for treasure. Confess the truth you find for yourself and not for another; and allow not another's confession to stand for yours. Be baptized upon, and after, your own faith in Jesus, and be not cheated into the belief that baptism without faith, or upon the faith of sponsors is valid. Dedicate yourself to God—body, soul and spirit—which is but a reasonable service, and treat as a blunder and a farce all vicarious dedication. “My Son, give Me thine heart” is the demand of God, who has never called upon your mother, your father, or their priest to dedicate *your* heart to Him. In the Saviour you have the treasure of a vicarious sacrifice. In you He must have a true and unvicarious faith, confession, baptism, and dedication.

Ed.

THE QUALITY OF CHRIST'S MIRACLES.

THE SUBSTANCE OF A SERMON BY J. B. ROTHERHAM.*

“No man can do *THESE* miracles which THOU doest, except God *be* with him.”—JOHN III. 2.

MERE miracles are insufficient to establish the claims of Jesus of Nazareth to be the Son of God. The miracles of the magicians of Egypt did not prove that God was with *them*. Many will tell the Judge of Mankind, when brought before His bar, that they performed many mighty works (miracles) in His name; nor does it appear that the fact will be contradicted, however decisively those who claim it in their own favour will be disowned. (Matt. vii). It is foretold of the man of lawlessness, that, when He is revealed, His presence will be the signal for “an inward working of Satan in *all manner* of mighty working (miracle) and signs and wonders of falsehood”; which working, however hollow and false it may be, will yet carry with it “*all manner* of deceitfulness to those that are perishing,” and its falseness may be beyond the possibility of detection in all cases where it is viewed as a mere manifestation of power. (2 Thess. ii.) It is predicted of the lamb-horned, dragon-tongued wild beast of Revelation xiii. that he “causes fire to come down out of heaven,” and “gives spirit” to the image of the first wild beast to whom he ministers, so that “the image speaks,” and “the dwellers of the earth are deceived” into the worship of him whose image it is. We may well doubt whether the falseness of these mighty works, signs, wonders, consists at all in their unreality; whether it does not wholly consist in the baselessness of the pretensions they are wrought to support.

In any case, it is well—it is grandly well—that the scriptural style of presenting the miracles of the Christ is not to isolate the mere element of power which appears in them, but to set them forth in their moral connections, as parts of a living whole; to point triumphantly to their *quality* as acts of goodness, purity, gentleness, wisdom; to claim them as a magnificent raid on the kingdom of evil, as works of redeem-

* Preached at Rotherhithe and at Kentish Town, London.

ing grace ;—*such* works that Satan could not have *heart* to perform them—in fact, could not do them and be Satan still.

This is the true way of pleading the mighty works of Jesus. Nicodemus approached the consideration of them with this understanding ; hence his emphasising of the quality of the signs of Jesus : “ Rabbi ! we know that *from God* thou hast come—a teacher ; for no one is able to do *THESE signs* which *THOU* art doing, except perchance God *be* with him.” As for other signs, they may be from beneath ; but these only from above can come ! In like manner did our Lord Himself take His stand upon the quality of His works : “ *MANY GOOD WORKS* I pointed out to you from my Father.” Yes ! they were good, noble, beautiful (*καλα*)—fair to behold, gracious to give, grateful to receive—each several work a thing of beauty, and the whole together a crown of glory on our Master's brow. “ Had I not wrought among them *the works* which no one else wrought—they had not been having *sin* ; but *now* have they both seen and hated both me and my Father.” (John xv. 24.) Our Lord did not spend His time in letting off mere fireworks of supernaturalism, but in “ doing good, and healing *all* that were oppressed by the adversary.” Hence Peter's conclusion, “ for God was with him,” is the only just one.

Permit us to simplify the thought thus offered to your consideration, by submitting two or three general observations.

FIRST—*The mighty works of Jesus were worthy of Himself.* He claims to have come from heaven, as the Son of God and the Saviour of men. As such, was it worthy of Him to do the works which He did ? Our reply is, emphatically, yes !

1.—In *number* they were worthy of Him. They were many—how many, we cannot tell ; but we do know that they were very many. Those detailed are not few ; but those summarily narrated must have reached a very large number. As for the miracles circumstantially recounted, many letters of the alphabet are needed to index them. *B*—Blind restored : two, one, one, two. *C*—Centurion's servant healed. *D*—Deaf and dumb restored ; demoniacs delivered ; draught of fishes, twice ; dropsy cured. *F*—Fig tree withered ; five thousand fed ; four thousand fed ; fever cured. *H*—Hand, The withered, restored. *I*—Issue of blood, stayed. *J*—Jairus' daughter raised. *L*—Lazarus raised ; lepers cleansed, one, ten. *M*—Malchus healed. *N*—Nobleman's son healed. *P*—Paralytic cured. *S*—Storm hushed ; Syrophenician's daughter rescued. *T*—Tribute money taken from a fish. *W*—Water made wine ; walking on the lake ; widow of Nain's son raised ; woman bowed with infirmity restored.

A goodly sheaf ! The harvest remains in its unmeasured and immeasurable vastness. For, note the breadth of such records as the following : “ And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing *all* manner of sickness, and *all* manner of disease among the people. And his fame went throughout all Syria ; and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with demons, and those which were lunatic, and those that had the palsy ; and he healed them.” Again, in the same narrative, after the particular rehearsal of *eight* miracles, this similarly

sweeping summary : " And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness, and every disease among the people." What a wealth of activity do these glimpses reveal !

Well, then, if affluence of power and diffusiveness of energy, and multiplicity of operations, finely comport with the idea of divine Sonship, divine commission and redeeming work, is not the largeness of the number of the miracles which Jesus performed a valuable element in the proof that " God was with him " ?

In their immediate *effects* they were worthy of Him. His works were good works, they were miracles of mercy. The exception proves the rule ; and in this case the exceptions glorify the rule. We know of but two exceptions—the swine and the fig tree ; and these were but partial exceptions. As towards the legion of demons, there was judgment ; premature, perhaps ; we have no right to say, undeserved : as towards the swine, something quite as good as the butcher's knife : as towards the *man*, mercy—pure, swift, resolute, victorious, life-lasting mercy, nothing but mercy ! And the fig tree *was not a man*. Why begrudge one witless fig tree, from all the fig trees of Palestine, to teach a symbolic lesson, and to stand bleak, blasted and barren for ever ? Would not one man, made to blush over his own barrenness, and pruned by the parable to the bearing of speedy fruit, pay the whole cost of that wayside fig tree ? And this is all ! These are the only exceptions ! Towards man, then, the rule, *without exception*, holds good. Enough. Pass on. Pass on throughout the whole land. Pass on from leper to lunatic, from lunatic to paralyzed, from paralyzed to demonized ; and still on, to blind and deaf and dumb and dead—to those who once were these, but are now such no more : open your eyes to see, your ears to hear, your hearts to feel : pass still on, from husband to wife, from father to child, from friend to friend, marking the welling fountains and widening waves of grateful, generous joy. Enter one home into which, at the bidding of Jesus, the angel of healing has entered. Sit down in silence : mark, learn, and inwardly digest what thou seest. And this is but one ripple on the shore that has been laved with the waters of health ! If you cannot count the persons who have themselves received from the Lord light, music, strength, agility, demon-riddance,—how number the homes and hearts visited by the sunshine of Christ's healing power ?

Am I to ask whether all this was worthy of Jesus ? As well ask whether a beautiful babe brings with it the light of heaven—as well ask whether God is love !

In their *manner* they were worthy of Him. The manner of Christ's miracles is quite a study. We can only give a few hints of the richness of the theme. Take this leading idea—that our Lord did His works after no stereotyped method, but varied the manner in which they were performed ; yet so that this variety became a rich manifestation of diversified wisdom and love. In the manner of one miracle you see prudence ; in that of another, boldness ; in that of a third, tenderness. Here, you are struck with the words preliminary to the deed ; there, with those spoken after the deed was done. In one case, the mighty work seems to have been done for the sake of the individual object of

it; and in another, you surmise a fruitfulness of influence on friends, disciples, or beholders, which leaves the individual who carried away the physical effect as possibly one of the least benefited. Had the cleansed leper only obeyed his benefactor, by "telling no one" until he had "gone to the priest," probably it had been needless for the busy Worker to remain for a time under the impediment of an inability to enter town or village,—he could have come into the crowds—they might have been spared the trouble of going out to him. The prudent injunction of the Healer was disregarded; and, as a consequence, He had to remain in desert places as one unclean. In another case, when He knows they are watching Him, whether He will do a certain good deed on the Sabbath, He boldly takes up the implied challenge, summons attention to what He is about to do, does it in the very middle of the synagogue assembly, having first tied the tongues of the captious by a question they cannot answer. How tender and thoughtful the anticipation that His three-day hearers will "faint in the way home," should He dismiss them without food, seeing that "many of them have come from far!" But, indeed, the tender sympathy was always present—was so characteristic of the Great Physician that His disciples were led to see in it a fulfilment of the prophetic declaration: "Himself *our weaknesses* took, and *our diseases* bare." He took them in His tenderness ere He removed them by His power: first making them His own, then giving health and strength instead. What a beautiful incident, when the Lord led a blind man away from the narrow lanes and gloomy walls of an eastern village, conducting him out into the open, upon the green carpet of nature, where there was a delightful prospect; and then by easy stages of recovery, so opening the blind man's eyes, that "he saw clearly, and was restored; and was (*with continued feasting of accurate perception and sweeping survey*) seeing distinctly—in broad splendour—all things together!" Could the man ever forget the beauty of that landscape, as it first dawned on his recovered sight; or think of the moment, otherwise than with intensest pleasure? We may well be delighted with these touches of manner. They are generally very brief and incidental; but they are numerous. "There was much grass in the place;" "and He gave him back to his mother;" "Jesus wept." We have spoken of the variety seen in the manner of our Lord's miracles, but there are a few features which frequently reappear, and these are worthy of notice;—as for example, the general use of the hand, touching or pressing the sufferer; perhaps to awaken and fix attention, to assist the faith, to help in after time the memory of the recipient. In like manner appears the care taken by the good Physician to heal the mind while healing the body. "O ye of little faith!" "Believe ye that I am able to do *this*?" "Except ye see signs and wonders, ye will not believe." "Dost thou believe on the Son of God?" "Sin no more." In short, the divine works were divinely done. There was grace in the deed, and grace in the doing of it. If self-restraint, humility, quietness, thoughtfulness, tenderness, prudence, boldness under intimidation, the most thrifty adaptation of means to the best and highest ends;—if these characteristics are of peace and truth and heaven and God, if they lie outside all demoniac and satanic range; if, in a word, they are inimitable, as clearly so as

that a clown cannot assume the manners and speak the accents of a King, then are these traces of manner in the mighty works of Jesus of Nazareth nothing less than the most assuring marks of divine authenticity. No one can do *these* signs, and *thus* do them, who is not the Son of the Living God.

SECOND—*The mighty-works of Jesus were wrought in support of pure and noble teaching.* By every known principle of human conduct and every known spring of human motive, Jesus of Nazareth, the good miracle worker, must have acquired an enormous influence over those whom He had healed; over all, indeed, to whom even indirectly His healing power extended. We need not marvel at the greatness of the throngs that came to Him, and hung on His lips, and followed Him from place to place. How delighted must those newly-opened eyes have been to watch His expressive face and moving lips; how charmed those unstopped ears to hearken to the cadences of His voice; how nimble those strengthened feet to press nearer and yet nearer in the crowd; how prepossessed those grateful hearts whose long sorrow the Teacher had removed in favour of His teaching!

So much the better. The words are as divine as the works. Let the works confirm the words all they may, the effect can be only good. In proportion as by the miracle the teaching is impressed on memory, heart, conscience, and life, so will the listeners be brought nearer to all holiness. There is nothing to regret. The words cannot exert too great a power.

For a moment conceive the reverse. Conceive that the deeds remain what they are; but that the words have an opposite character. Imagine the deeds good, the words bad. The deeds, *being good*, are beneficial, diffuse health and happiness, inspire gratitude, and so bring listening crowds around, altogether prepossessed in favour of the teaching to which they lend their eager ears. But alas!—so we are supposing—the words are bad: they teach unsound divinity, unhealthy humanity, corrupt morals, lead to irreverence, selfishness, and anarchy. What is the result? The body is healed, the mind is poisoned. Susceptible hearts are thrown wide open; but only to receive the unchecked flood of injurious influences. The hurt is greater than the healing. The last state is worse than the first. The sighs of sorrow and groans of impatience are lost in the songs of sensuality and the boasts of defiant blasphemy. *How now?* Had the miracles not better been never done? Oh! yes, infinitely; for then the scourged soul might have emerged out of temporal disease into eternal soundness, and the worse than useless multitude of impotent physicians might have been at length forgotten in the bright bloom of health settled for ever upon the former patient by the skilful hand of the Heavenly Healer; whereas, now, the marvel of the mighty work, linked to the teaching of unrighteousness, does but make the ruin of the hearer the more inevitable. He is decoyed to perdition. Nay, more! he is blessed that he may be cursed. The heavenly good has ensnared him into hellish evil, to his utter ruin.

Thank God, such a combination is apparently never to be permitted. Satan may parade his wonders, but they will never be such substantial wonders of healing love as those of Jesus were. Nevertheless, it is

well that these do not stand alone; and that, if the matter and manner of Christ's miracles are not by Satan to be imitated, far less can the Prince of darkness employ his wonders to forward the *ends* which our LORD had at heart.

So that, in a word, the miracles of Jesus are doubly guaranteed to be divine. In themselves they are divine: in the whole range of religious instruction, influence and training they were employed to support, they are equally divine. No one can do *such* signs, and put into them such *significance*, except God be with him.

THIRD—*The mighty works of Jesus were crowned by ONE GLORIOUS MIRACLE performed upon Himself.* I refer, of course, to His being ultimately raised from the dead. Take two thoughts regarding this well-attested fact,—its loneliness and its conclusiveness. It stands *alone*. It is the one only miracle wrought upon Him who wrought so many on others. There is something sublime in the spectacle of the abstinence of Jesus from doing any wonders in His own behalf. This abstinence was probably without an exception; for the two or three recorded instances in which our Lord escaped from the hands of those who were ready to kill Him, are perhaps no exception; they may be examples of nothing more than shrewd, self-preserving prudence, directed to the sole object of completing the work given Him to do. Take these cases at their fair value. Enough remains. "He who made wine out of water, might have made bread out of stones; but spreading a table for others, He is content to hunger and thirst Himself."—*Trench*. Amazing proof of self-denial. It is well that it should stand there. By it Christ's claims suffer no damage; for He never based those claims on any personal exemption from human infirmity and sorrow.

But He did foretell His own resurrection on the third day; and had He not been raised, where should we have been? We should have been in the perplexity of another inharmonious combination—that is, assuming the reality of the good works done by Him and the good words spoken, but assuming at the same time this final and fatal failure, His not coming back from the grave as He said. This would have caused, in our minds, an agonizing conflict of light and darkness—the light of love in the mighty works done, the light of holiness in the gracious words spoken, but the darkness of presumption, error, failure, in the unfulfilled, and so dishonoured prediction of speedy return from the grave. Such agony is not for us. There is both melody and harmony in our music. We have a three-fold cord, twisted by the fingers of God, and it cannot be broken. We have the three primary colours blended in the white light of absolute truth. Jesus wrought inimitable miracles, spoke as never man or fallen spirit spoke and never can speak, and rose from the dead.

He is therefore the Christ, the Son of the living God, and everlasting life may be had through His name.

Here then, dear friends, your faith may securely rest. On these grounds you need not be ashamed to own your confidence in Jesus as your Redeemer and Lord; seeing that such confidence can be vindicated as intelligent, circumspect, and proportioned to the evidence.

If asked for a reason of the hope that is in you, you can give one,—this in its turn, the mighty works which while on earth Jesus performed.

If interrogated as to whether mere miracle satisfies you, you can answer, "No! but *such* miracles satisfy me." You need not hesitate, on this ground, to tread with firmness. Every step you take in this direction brings you into a more delightful land. Follow out this clue,—"Such miracles!" Do not isolate them, but take them as essential parts of one living whole. View them as manifestations of character, as preliminaries of discourse, as symbols of spiritual healing, as proofs of divine commission; as arresting attention, laying open avenues to men's hearts; as fitted to convince, soften and subdue. They were the acted words of Jesus. They are necessary to His spoken words. Without them, the spoken words are disproportionate, dislocated, and sometimes quite unwarranted. And these works are inimitable—seen to be so, as soon as they are examined with appreciation. In moral goodness they are directly opposed to the entire kingdom of darkness; while, in unimaginable delicacy, modesty, tenderness, and simplicity, they lie in a sphere as far removed from the realms of romance as heaven is high above the earth. No wicked spirit could do such an amount of good: no forger could invent such a combination of supernatural grandeur and simplicity.

And realize *this*, that you are but ONE REMOVE from the miracles of Jesus, and scarcely that! for they are not so much told you, as they are enacted before your own eyes. You see them done. You can draw very near to the doer of them. You can discern the spirit in which He labours. You can—if you but open your eyes—see His manifested glory.

But beware lest—through wilful incredulity—through moral insensibility—through dissipating frivolity—through persistent wrongdoing—you be blinded by the sight. Your faith cannot be compelled. You may be drawn—never dragged—to the Christ. You may set yourself against Him. You may refuse to believe in Him "even for His works' sake." If that be the case, how terrible your guilt, how fearful your doom, to refuse the testimony and attraction of *such* mighty works!

JOSEPH B. ROTHERHAM.

THE CENTRAL SUPERSTITION AND THE DEFENCES THEREOF.

THERE is a central superstition, the evil root of a gigantic poison tree, which overshadows and darkens Christendom. Infant baptism is unquestionably that central superstition, the fountain head of fleshly religion, continually feeding the manifold streams of death and corruption.

We have generally made it our business to notice anything actually fresh from the defenders of this rite, and in pursuance of such course we now pay some attention to Delitzsch and Martensen. The former writer speaks in this manner: "All regenerate life has faith as its indispensable postulate, since before all the *ego* of the man is to be restored from perdition. Faith is just the proof to one's self of the *ego* turned towards the regenerating, and, therefore, justifying grace, and laying hold upon it; and baptism in regard to the man who undergoes it in right apprehension is actually a longing that appeals to God for a

good conscience. Rightly, therefore, has the question as to the justification of infant baptism concentrated itself in the minds of our dogmatists in the question, whether infants are able to believe. They recognize the conclusion that he who is not capable of faith (*capax fidei*), is moreover not capable of regeneration (*capax regenerationis*). This conclusion is perfectly scriptural. The birth of the spirit cannot be a divine agency that leaves man's spirit alone; it must before all things be a divine agency that comprehends this. If it be supposed that a change so ethico-physical as regeneration could occur, even in its elementary beginning, without co-operation of the personal *ego*, then the very centre of human nature is excluded from the regenerating agency of God, in a way that contradicts the personality of man; and if it be supposed that, in the child that is baptized, the necessity for redemption and the desire for redemption take the place of faith, the enigma is not solved, since this impulse for redemption, if it is not to be a blind natural impulse, must have the *ego* as its subject, no less than faith must. For although the consciousness of the *ego* be not associated with all human impulses and conceptions, still they are distinguished from those of the brutes, by the fundamental notion of *ego*, even although it remains in the back ground. Or if one supposes that by baptism—by the power of the relation of grace, which the triune God introduces into it—the child is only transferred into the possibility of a regeneration to be realized subsequently (which is confessedly the prevalent view of the reformed churches), then baptism—which nevertheless finds in the child no obstacle of opposition, as in the unbelieving adult—is emptied of the peculiar efficiency attested by the Scripture. As after what has been above said, the view often expressed since the time of Augustine—that the want of faith and intention on the part of the child may be supplied by the faith of the sponsors and of the whole church,—needs no refutation; the justification of infant baptism remains thus, without evasion, conditioned by the question, *whether the infant can believe*. If faith were a work of man's own, with a human initiative, then this question would have to be answered absolutely in the negative. But if faith is a human condition of divine operation, a work of the grace that prevents man, and takes its *ego* for itself, there is left a possibility to reply to the question in the affirmative."*

Though not altogether satisfactory, there is something exceedingly gracious in this statement.

In the first place it is pleasant to find all the sponsors sent off trooping. Godfathers and godmothers are all driven away unceremoniously. They have heard a blast from some horn of terror, and vanish from the sanctuary in a headlong fashion. St. Augustine is all instinct with African fire and valour, and has a shield like a full moon, but his prowess is useless—he cannot arrest the rout—he is thrust to one side and the stampede proceeds effectually.

In the second place it is pleasant to find that the subject of the ordinance must have personal faith. The child must believe—there must be in the central life—in the spiritual *I*—in the most profound seat of moral consciousness—in the *ego*—there must be faith.

This simplifies our work wonderfully, and is so different from the work

we have at home. We have had to dig in the defunct dispensation of Judaism, and exorcise all sorts of old-world phantoms. Many a painful journey have we had upon Mount Sinai, and in the dreadful wilderness by which it is environed. Our clothes have been torn in Levitic thickets, we have been lectured and denounced in the synagogue, and sometimes so battered and mauled with the Old Covenant that there was fear and danger that we would have to be circumcised. But all this is altered—the infant must have faith.

In the third place it is pleasant to find that the author recognizes a connection between baptism and regeneration. It is to us a wonder how men can read the New Testament without making such a discovery. We have, however, hundreds of thousands of devout men in our country who discern no connection, but would at once decide that we were on the way to the Pontine marshes. It is, however, a reality not to be overthrown, that the ordinance is a spiritual one, and is profoundly related to the revelation and enjoyment of the new life. We could by no means allow the author to explain or represent our convictions on the subject; but still it is pleasant to find that he and the bulk of the foreign theologians (Lutheran and Reformed), are able to discern, and willing to confess that baptism is related to regeneration.

There is one very doubtful statement concerning regeneration, in the passage which we have quoted. It is described as a change "ethico-physical." We fear that this is bad divinity. Ethico-spiritual would be a more truthful designation. The great realities of the New Covenant are all double—Resurrection, Redemption, Adoption, Sonship, Regeneration. We have redemption, through the blood of Jesus, in the forgiveness of our sins, and adoption into the house and family of God when we are buried with our Lord by immersion into His death. But the apostle points an auspicious time when redemption and adoption shall be determinate and completed in the great resurrection into life; the manifestation of the sons of God, the redemption of our body. The word *regeneration* occurs twice in our version, once relating to the moral change and once to the physical. The washing of regeneration and the renewal of the Holy Ghost, clearly relate to the moral change. "Ye which have followed me, in the regeneration shall sit upon thrones," just as clearly to the physical, a new external order of transfiguration and power, corresponding with the moral transformation already accomplished.

At the present time the flesh is not regenerate, the poor body of humiliation has pain, weariness, disease, and passes on to death and corruption. In the mere *flesh* there dwelleth no good thing at present, but when we see Him as He is, we shall be like Him; weakness inspirited with power; dishonour raised into glory; mortality swallowed up in life. But we must now listen to the German again. The author proceeds to unfold a wonder-working distinction made by the old divines. It appears that Brenz had distinguished faith into a hidden (*abscondita*), and a manifest (*revelata*), faith. Delitzsch recognizes this substantially, but revises the language. "But when we now more closely enter upon the distinction indicated, which not only for the question of infant baptism but generally for the right judgment of the spiritual life, is of the greatest importance, it will be manifest that its most appropriate designation is *fides directa* and *reflexa*. Armed with this double-barrelled

Latin weapon, improved by his own genius, the author proceeds to treat upon the *Actus*, *Directi* and *Reflexi*, of the life of grace. He starts with Romans, first chapter. After Paul, in Romans i. 20, has said how God from the beginning of the world made Himself known to human knowledge by His works, so that men are without excuse, he goes on, "For although they knew God, they glorified Him not nor thanked Him as God, but became vain in their imaginations, and their foolish heart was darkened." After this the writer declares that it is surprising that the apostle attributes to men a knowledge of God, whilst the heathen who are specially under consideration, are described as without God, and destitute of that knowledge. "The question still remains in what sense the apostle attributes to the heathens an acquaintance with or a knowledge of God, which he elsewhere denies to them. The meaning of the apostle is doubtless this, that God reveals Himself to all men in His works; that they have an organ of perception, corresponding to Him, and that they all really acknowledge Him also *actu directo*; but that their knowledge has never come to the inner assent to this self-revelation of God, never to the internal comprehension of Him, never to the free making subjective of the objectively revealed divine, i.e., it has never come to *actus reflexus*. For as the apostle says in verse 28, men did not regard it as worth the trouble to have God in their knowledge. He here uses *epignosis* purposely instead of *gnosis*." "Men refused to accept God, and thus to have Him in *epignosis*, i.e., to make Him the *reflex* subject of their consciousness, although He was objectively knowable to them, and was therefore spiritually perceived by them, *actu directo*. Their ungodly will permitted not that result to be produced; similarly as the Pharisees from the works of Jesus, without being able to evade them, received the impression of the most intimate divine association of His person, but did not allow the knowledge that arises from this impression to get at them."

On this we may remark, first, that a large amount of philosophical heathenism has come from schools of modern theology. The apostle has no such general thesis before him as God revealing Himself to all men by His works. He is glancing at the actual history of our Gentile fathers. We are not taught that men discovered God by evolution—by a process of mental development, nor can the possibility of such a thing be made manifest. Finding in nature invariable sequence, an established relation of cause and effect, men might finally conclude that there was once a great *Demiurge* or world-builder, whose will and force piled the ancient rocks, and marshalled the great constellations. But with only reason for guidance, the human mind could not stop at that point. A Creator for the *Demiurge* would be wanted, and heart and soul would fail, as the groping went backward into unfathomable abysses.

Happily for man God never left him to such terrible and hopeless labour. He revealed Himself originally in personal communion, and divine traditions were abounding among the founders of the Gentile nations. The knowledge of one great God was part of the mental and moral furniture with which their houses were provided in the beginning. The great idea of the living and eternal God—not of their own discovery—was with them, and all the evidence of His works before them, in varied confirmation. They knew something of God, for He had shewed

it unto them ; He had both supplied them with the proposition and the proof, and doubtless when the truth concerning one only God from eternity to eternity, is placed before the human mind, all things within and without bear testimony to the reality. The starry heavens have power without articulate voice, and the moral nature of man—all the judicial solemnities of his conscience—add force to the evidence of His existence.

The author intimates that *epignosis* is always an actually recognizing apprehension of the object, whereas the *gnosis* may perhaps be a false, a dead apprehension. If this be so, he has managed his argument from the first of Romans very badly. The apostle does not state that our Gentile father was unwilling to *advance* into *epignosis* ; it is not a question about the short-coming, in not passing on to *actus reflexus*. On the contrary, the *epignosis* is the condition in which he was when the apostle apprehended him for illustration. " And even as they did not like to retain God in knowledge (*epignosis*), God gave them over to a reprobate mind." That kind of knowledge which our author considers so peculiar and so realizing, was not a height which they refused to climb ; but one from which they desired to descend, and they went down with amazing rapidity into a gulf of horrors and abominations unspeakable. From Sabeanism—star worship—down to the worship of invisible forces, after that to men, brutes and devils ; the mental obscuration always accompanied by moral desecration, always prolific in spiritual consequence, unclean, malignant and revolting.

But in truth the writer is confounding the things which differ, as we may see by his allusion to the Pharisees. He represents the Pharisees as receiving " the impression of the most intimate divine association of His person ;" but resisting the impression by an ungodly will. This is obscure ; they certainly beheld His works of majestic force, and were unable to deny their reality, but there was no " divine association ;" the evidence failed to convince them that His person was divine, or His mission authentic, they concluded that His works were of infernal or demoniacal, not of divine strength, and that He was a rebel and a deceiver.

It was *Lot gnosis* or *epignosis*, but *pistis* that was wanting ; the materials of knowledge were abounding, but faith was not in existence.

The same thing is true in relation to our Gentile fathers. Had they believed in God they would have glorified Him as God, and worshipped Him as God ; and from contrite thankful hearts the incense of adoration would have ascended in continual praise. But believing not, they took their own road of darkness and peril, and were led into the infamies and ruin, which the apostle describes so impressively.

Our German author proceeds in his exposition from Romans to the prologue of St. John's Gospel ; finding there the same distinction of *actus, directi* and *reflexi*. " When the evangelist says there, in verse 4, that life which was in the person of the Word, and which was the Word in person, was the light of men, he regards in this statement the operation of the *Logos* inclusively of His incarnation, yet wholly apart from the relation of men to that light for which the life of the *Logos* was disclosed to them ; he expresses only the fact, that the life of the *Logos* disclosed itself *radio directo*, for the light of humanity, and shone

into its internal eye. For further on he is constrained to complain that the light which shone in darkness was not welcomed with any desire of humanity to be enlightened by the light. The true light beams without exception upon every man; it has the destination, and the power, and the desire, to enlighten every man; but here also is repeated the mournful complaint, that the world of humanity did not acknowledge Him who wished to be its light, although it was He by whom it received its existence. The *actus directus* in both those cases (Rom. and John) is rather divine than human, A divine power offering and awakening acknowledgement, penetrates from what is perceived into man, who stifles the growth of the recognition at the moment when it ought to begin.

Just thus it is with the means of grace with Word and sacrament, even though he (the hearer) purposely restrains all wholesome reflection of it in himself, the Word once understood and received, has attained in him by the *radio directo* of power proceeding from it an internal objectivity. It is in him as a seed fallen upon stony ground, for the man is as dead; * * * * * but in itself it is living, and so soon as the ground of the human heart becomes loosened, striking root and shooting forth. * * * * * Without faith there is attained no *reflex* possession of the sacramental gifts, and no *reflex* consequences of the sacramental agencies. But even in the case where the faith of the receiver does not respond to the sacraments, and the unbelief of the receiver does not allow itself to be overcome, they remain in their substance and power what they are in themselves by virtue of the inviolable will of God, which is linked to no human condition. He who is baptized, even if he have not received baptism in a right mental comprehension, needs not to be baptized again; the substantial contents of the sacrament have attained in him a living presence once for all; and there needs only faith, that that may realize itself in a *reflex* manner in him to his salvation, which he has already inwardly present *actu directo*, and which *radio directo* ever presses to be realized in him.

And he who receives the Lord's Supper not in true faith, still receives Christ's body and blood; and the sacramental gifts manifest themselves in him, in the hope that he may allow them to redound to salvation as disciplining powers." 1 Cor. xi. 29—32.

(A) The former part of this extract might have been clearer. Up to verse 5 in John i., the incarnation is *not* included. God is the Father of all lights, and by the executive power of His instrumental word they were all kindled. There was no light of sun or moon or star, no light of love, or reason or conscience, in separation from Him. If men were ever impressed by the visible harmonies of nature, or made glad by household sanctities, the *Logos* was the inspiration. How wonderful that dark blue roof where golden suns are crowded, where fire-worlds wheel with inconceivable swiftness, and yet with perfect order. Beneath that lighted dome how rich a provision we have on earth of elements which serve utility, idealism and worship—the murmur of the fathomless sea, the magnificence of the forest, the fruitfulness of the blooming field, the sheen and music of the running river. True enough darkness sometimes gathers, and fire descends, and amid seasons of blight

dreadful faces look in upon us. But the prevailing tendency is good and sweet: the dominating aspect and outcome are benignant and gracious. From an open hand the corn and wine and oil, the rivers of love and life, flow down, and men are filled with food and gladness. How mystic the structure, the furniture, the lamps and vessels of the human living soul, the analysing reason, the judicial conscience, the flamboyant imagination, the impetuous passions, the imperial will, all indicating a being who from the plane of nature may reach into higher worlds. How blessed the family order which God has established, and the anarchists are not able to destroy. The father, grey haired and failing, may see a typical resurrection in the person of his vigorous son, and the declining mother, in the face of her blooming daughter, may behold her own translation into youthful skies. All the structures were builded, and all the relations constituted by God in His word. It was the ancient *Logos* who, as the supreme Field Marshal led the procession of the orbs on high, and overruled the armies below, and fed with holy oil all the golden lamps on earth. Wherever there was radiance of life or love, it was all from Him. In Him was life, and the life was the light of men. Yet the darkness apprehended it not; very few of the Jews, and still fewer of the Gentiles realized the source and fountain of their glories. It is in the following portion of the chapter that we come upon the richer disclosure, the Word taking shape, the *Logos* manifest in flesh, the only begotten Son giving distinctness to the glory of the invisible Father. He came to His own, for the Hebrews were His by covenant; but as a people, they received Him not. They did not believe in Him. But as many as received Him by faith, had a privilege conferred upon them of a transcendent kind; they were born, not of blood, nor of the will of man, nor of the will of the flesh, but of God.

Here, though, we light upon a great mystery and atmosphere of spiritual wonder and idealism, yet we are not in the domain of magic. The foundations of the work are laid in intelligence. The sky may be gold and purple, but the ground is solid ground. Belief in the Son of the living God, conscious receptance of Him into the heart, was the essential starting point—the beginning of the great new life, so fruitful in eternal consequences. The baptism was the birth-time, but the life was there before it came into manifestation. Baptism never conveyed faith, or implanted any germ of life in any human creature. There is no such teaching in the word of God. It is a mystification, a fraud, and a lie.

(b) But now we come to the second portion of this extract. It contains confusion and something worse. It is evident that the author had the sower and the seed floating before him, but he has confounded the cases. That seed which fell upon *stony* ground sprung up rapidly; but when the sun arose it was scorched and withered, because there was no deepness of earth. But that seed which fell by the wayside, the hard trodden macadamised road, was carried away by the wicked one—devoured by the fowls. The seed which falls upon such ground does not lie there waiting for the gates of the understanding to be opened, and the fountains of the heart to be unsealed. As to the substance of this teaching, the ordinances “attaining in the unbeliever a living presence

once for all," this is the deadly nightshade of ecclesiasticism; the strychnine of theology; there never was anything more dangerous taught in Rome, even in the middle age. That which the author delivers on this subject is neither the water of life nor the wine of the kingdom; but the poison of false theology.

The man who has not realized his own guilt and perishing condition, and seen with equal clearness the glory and sufficiency of Jesus as a Saviour, may be immersed in water; but the ceremony is a nullity. The ordinance is indeed what it is "by the inviolable will of God;" but that "will of God" demands a penitent believer as a proper subject, and the ordinance is a mockery and a delusion unless that subject be present. No faith of future years can infuse any life, or force or reality, into the dead ceremony which was once performed. The wretched ceremonial only belongs to that shameful past which is deplored profoundly, and renounced with abhorrence. So with the memorial Supper. Anointed eyes discern the body of the Lord, and such recipients are nourished with life divine in the inner man. To the hypocrite or unbeliever the ordinance is nothing. Nor can any energy of faith gathered in after years transform the old profaneness into a banquet of life. The man may shudder over his wickedness and daring, but will certainly drink in no health or strength by the remembrance of his unhallowed intrusion.

(To be Continued).

CANON NORTHCOTE UPON THE ROMAN CATACOMBS.*

HE said his first statement would probably be the most startling of all that he should make in the course of his lecture, and that was that the paintings in the Catacombs were coeval with the Catacombs themselves. Some of these paintings were certainly executed in the first century, probably even in apostolic times. Many were executed in the second and third centuries; not quite so many in the fourth century, and comparatively very few indeed after that date. The statement he had made was one upon which there was really no difference of opinion amongst those who were competent to form a judgment in the matter, and those who had had an opportunity of forming their judgment by an examination of the pictures themselves. Italian, French, German, Dutch, Swedish and English archæologists, whether Protestant or Roman Catholic, were quite agreed upon this point. The Rev. Mr. Burgon, a Fellow of Oriel College, Oxford, and Vicar of St. Mary's, in that city, spent a winter in Rome some years ago, and in letters he wrote to an English newspaper he said, "The early Christians ornamented their subterranean cemeteries because it was the heathen custom so to honour the dead." The Pagans were in the habit of painting their burial places, and the Christians continued the innocent and harmless custom. A proof that this was literally true was to be found in the fact that the decorations of the Christian burial-places closely resembled those found in Pagan tombs. Pliny, in his *Natural History*, said that in the time of Vespasian the art of painting had

* Continued from last month's *E.O.*, and given from Lectures in Birmingham.

begun to decay in Rome, confining itself chiefly to the decoration of chambers. The earliest inscriptions bearing dates, found in the Catacombs, referred to the time of the reign of Vespasian, a great number of these being in existence. The lecturer next referred his audience to the illustrations of the paintings in the Catacombs, which were displayed above the platform. The pictures represented the roofs and walls of the chambers in the Catacombs, which were covered with paintings of a very beautiful nature. One chamber was ornamented with a painting of a vine, which was executed with remarkable fidelity to nature. Other decorations consisted of geometrical forms, the spaces being filled up with pictures of birds, human faces, and winged figures like angels. In the whole of these decorations a symbol of Christianity was visible. In nine cases out of ten a representation of a shepherd with a lamb on his shoulders occupied the centre of the decorations, and in the remainder this symbol was always to be found. The parable of the Good Shepherd uttered by our Saviour must have been especially consoling to the early Christians under their persecutions. In four or five pictures in the Catacombs, and on one Christian sarcophagus, a representation of Orpheus had been found. This was the only subject that was taken from mythology, and it would not support the theory which had been advanced, that the Christians used Pagan forms of ornamentation solely, because Orpheus was undoubtedly regarded as a sort of type of Christ. Orpheus was said to have charmed sticks and stones by his music, and the mission of Christ was to subdue and soften the hearts of men. The character of most of the ancient Italian paintings was that they were symbolical. It was, therefore, necessary to be extremely cautious in elucidating the meaning of these symbols. For instance, on Christian tombs the representation of an anchor was frequently found. It was not to be supposed that in all cases where the anchor was painted the Christians who were there buried were sailors, or that they were anchor makers, or that they had been drowned with anchors round their necks. In an old Christian book, written about the year 200, directions were given about the ornamentation of rings worn at that period. A number of subjects were mentioned which were forbidden to be engraved on rings, but among the subjects which were enumerated as fit to be engraved was the anchor. It was clear that the anchor was the symbol of "hope," for in the Epistle to the Hebrews hope was spoken of as the anchor of the soul, sure and firm. As an additional proof of the signification of the anchor, it might be mentioned that on many of the stones on which the anchor was found the names of the persons there buried signified "hope." The anchor was never found upon Pagan tombstones, unless the person buried beneath had had something to do with sea matters. The lecturer next explained other symbolical forms, such as the dove, which meant a simple, pure, innocent soul; the olive branch, which meant peace; the vine, which referred to the Saviour, as witness the passage, "I am the vine, and you are the branches;" the sheep, which signified a Christian soul; and the fish, which was a symbol of Christ. This latter symbol was rather difficult of explanation. It evidently originated from an old Greek acrostic, of which the author was not known. The acrostic was a very clever one. The first letters

of the Greek words meaning "Jesus Christ, Son of God, Saviour," formed the Greek word meaning "fish." All over the world in Christian communities there was the knowledge of that symbol. The lecturer concluded by explaining the meaning of the decorations of one of the chambers in the Catacombs, which was on one wall Baptism, on another the Lord's Supper, and on a third the Resurrection of Lazarus.

One of the early paintings on the wall (to which he directed their attention) was intended to represent Noah and the Ark, but it looked like a "Jack in the Box." The subjects dealt with might also be counted on the fingers. They were Noah, Abraham, and the sacrifice of Isaac; Moses striking the rock; the three children in the fiery furnace; Daniel in the lion's den; the Good Shepherd; the history of Jonah; and a few others were also introduced in sculpture. But really ten or twelve was the outside of the number of subjects treated of in the paintings of the Catacombs, and not one of them was treated historically. They were nearly all as far removed from historical truth as the little box in the picture to which he pointed was from Noah's Ark. Neither were they treated from an imaginative point of view. All the paintings of one subject were like one another, and all of them were extremely unlike throughout. It seemed clear that they did not paint these pictures on historical subjects; they did not paint them for the sake of the history. But they had reason in what they did; they painted them simply because of their reference to Christian doctrines. In other words, these historical subjects were nevertheless treated symbolically. The lecturer, in support of his views, pointed to and explained several sketches of paintings of the periods to which he referred. Speaking of the determination of the present age to dive down to the bottom of everything, he said that the Roman Catacombs had a claim upon our attention. At this moment they were being ransacked, mapped and measured with a mathematical minuteness and accuracy which was not only undreamt of before, but which was impossible, owing to the want of proper implements. Everything was being examined and carefully registered. New facts were being brought to light, new chapters of Roman history were being discovered, and new light was being thrown upon a very obscure and very interesting period. The discoveries formed a most important addition to ecclesiastical history; and their importance was being daily more and more recognized, not only in Rome, but in France, in Germany, and everywhere among educated and learned men.

ON THOROUGHNESS FOR CHRIST.

But the weapons of our warfare are not carnal. Moreover, they aim at the heart, not at the head. And that heart is found throbbing in the pulses of the people, not fluttering in the hectic of the Court. The panoply we wait to fling over the nations is already scutcheoned with a kinglier than Ahab's heraldry, and the shield upon our flag wants no "bar sinister" of human state. But there is some conscience to appeal to in the people, but not in the priests. Upon the royal retinue of Ahab and the priestly train there was the brand of black apostacy.

But in the memories of the multitude there must still have lingered echoes, like the strains of patriotic music, to remind them of Jehovah's mighty deeds among them in the olden time. They could not look round upon that landscape without descrying some green valley where Joshua had led their fathers, or some plain where the shout of victory had sounded. Fancy, if not sense, could see the height whence Moses saw the promised land and died. The tale was not so old but that the children could repeat the Red Sea wonder to their mothers. The fields which had been frosted with the morning manna were not so far away as to be out of mind. There might have been young hands now toying with the tresses of some matron Carmelite which had gathered flowers on the plain where the mail of Amalek had rusted, or twined a daisy chain beside the streams where David wept and fought. Bright boys there were, perhaps, in that great crowd who could repeat the soldier-patriot's dying charge, and laughing girls who may have slung their skipping-ropes across the bough where Absalom had swung before them by his hair. They had coquetted with a lie, but were not yet wedded in the base espousals. They have one foot in God's temples, and the other in the fanes of Baal. The right hand on one altar, and the left upon the other, the lie in their ministries, but the truth in their memories. And it is then that the cry comes with an emphasis which must have called back the wizardry of Moses' rod into their recreant minds, and made the spirit of the old lawgiver start in his God-graven sepulchre in the caves of Horeb, bearding their poltroon conscience with the champion challenge, "How long halt ye between two opinions? If the Lord be God follow him; but if Baal follow him." But we despise this attitude. We hate compromises. We only believe in men who say what they think and think what they say. Are we not always talking like that? But what think you of yourself—while you call yourself a Christian, but will not confess the Christ whose name you take? The uniform of Christ is a russet livery for all the world to see, even though they spit upon it, and not a Nessus skirt for coward safety, to be slipped on next the skin, beneath the velvet trappings of the world, or the silken draperies of Fashion. Don't dare to let the choler crimson in your cheek at man's dishonesty, while you believe in Christ, but do not say so to your neighbour, lest he jeer you. Don't dare put out your frippery of person against the temporising spirit of the age, while you are crawling to the cross for its defence; but flying from it for fear of its offence or lest a social ostracism should shut you from some gay coterie of Baal-worshippers, whom you cannot leave. Let Elijah's emphasis thunder through your coward soul, till it taunts you to the chivalry of confessorship. Let Elijah's attitude, as he stands alone before the royal and the sacerdotal scoffers, swearing his faith beside the shattered altar of his God, rouse up the man within you. Look at him, with the glow of a clear conscience in his kindling eye. There is no stain of Jezebel's wine upon those lips. No satin slipper has been shuffled over the sandal on that foot that it may tread softly in the idol courts of Ahab. He had never played a neutral's dastard part, but all the world had known him ever as they saw him then, even though he stood alone before the scowl of sacerdotess and kings; an athlete and a champion for Jehovah, on the Lord's side and against Baal, the banner

of his homage and the gauntlet of his hate alike conspicuous, grand in the errantry of honest consecration. Who, then, here is on the Lord's side? The priests of Baal are around you, the satellites of Ahab dally at thy side, the board of Jezebel smiles with its harlot-hire before thee, but come out from among them and be ye separate, and touch not the unclean thing. If the Lord be God serve Him, if Baal then serve him. Brethren, there is a Baal priesthood still upon the earth, eager to decoy the Christian from his first estate by the reasoning of unbelief, or by the pageantry of authentic form. The priest of Baal is before you when the learned fool calls from the halls of so-called science or philosophy "There is no God." He comes to you in the modern voice that whispers "The Bible is not inspired;" "Christ is not Divine;" "The Cross was not an atonement;" "Prayer is a useless form." The priest of Baal speaks when you are told that the miracles are untrue; and in the voice which prates about a law which is mightier than the law of God. He hisses from those laboratories of benighted learning, where martinets are trying to explode a simple faith by an electric shock—to put galvanism in the place of grace, and blow down the bulwarks of the soul's eternal hope with batteries. They speak through the specious literature, which blots the Bible, tears the Testament, and scatters the bloodsealed will which bequeaths to you your heritage, in ragged flakes upon the shallow tide of doubt. And while the Baal priest is calling thus from the cold zone of a negative philosophy, his voice his speaking from the hot realm of superstition. He preaches from the pulpits where the mother is made equal with the Saviour, and where they are playing with the crucifix instead of prone before the cross. He juggles with the toys and with the vain oblations of a ritual, where a mummery obstructs the motion of the broken and the contrite heart. He shows his antics at those altars where the cross is brodered on the millinery, instead of breathed into his message. He struts in the procession, he skulks in the confessional, he hides his leer under the mitre, and muffles his dagger in the stole. He lisps in the sweet gentility of a garbled testimony, let it come from church or chapel, from Anglican or Roman. His venom lurks in the unction of a hierarchy and poisons the absolution of the Pope. He knits his frown under the monastic cowl, and curdles the milk in the bosoms of the sisterhood of a charity burlesqued and mocked. The priest of Baal is abroad, corrupting our young men and maidens, kidnapping our children, and making shipwreck of the faith. He can thrill your sense with solemn litanies, entrance you with the peal of organ, or the chant of choir, and awe you with the gleam of the censer, and the aroma of the incense; but he cannot filch the lightning to leap upon the sacrifice, or command the fire to dart its tongue of gold upon the altar. Then where are our Elijahs? for we have them, too. They are down among our squalid lanes, with dying hands clasped tight between their palms praying at sick bedsides. They are in our Sabbath schools teaching the little ones to lisp and love the name of Jesus. They are in our village parishes and churches beaming the sunlight of the simple Gospel in the life and in the testimony. They are in the pulpits, where the burning heart is pleading with the sinner, and rainbowing the April of his tears with the living hues of hope. They are yonder on the parching strands of India

grappling with delusion and dashing Dragons on the temple floors. They are standing on each Carmel height where the iconoclast has broken down the altar of the Lord, rearing its stones and kindling the sacrifice. They are everywhere, where the voice speaks forth the faithful saying, where the cup of cold water is filled in the Saviour's name alone, where the oil and wine are poured into the wound for Christ's dear sake, where the steady finger points to Calvary, and the focus of the effort and the faith is the Lamb that was slain. These, and these only are the Elijah heroes, and heroines for Christ, trumpeters, of the old and everlasting Gospel. The Bishop of Ripon before he spoke at the Congress at Leeds, called on the people to rise and repeat with him the Apostolic Creed. We ask you for no verbal recitation, but to recite the Creed of the Apostles and their Lord in the deeds of warmer hearts, and more bravely consecrated lives. As you go forth in the Redeemer's name against a world in arms

"Sealed to blush—to waver, never
Crossed—baptized—and born again,
Sworn to be Christ's soldiers ever,
O—for Christ—at least be men."

A. MURSELL.

SUNBEAMS ON THE RIVER OF LIFE.

"For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains."—DEUT. xxxii. 22.

WHEN I think that God sits—oh how long!—seeing every day, as the great revolving wheel of human life turns before Him, all the operations that take place in the thicket; all the operations that take place in the open field; all that is done under crowns and under democracies; all that happens in dungeons; all that transpires in the streets of commerce—when I think that He is cognizant of all the revolutions and scenes of blood which are carrying sorrow to so many of the helpless and innocent throughout the earth, and of all the other evils by which men everywhere are afflicted—when I think that He sees and knows these things, and when I at the same time remember that He is the infinite and omnipotent God of the universe, I do not wonder when I read that His anger burns to the lowest hell; I only wonder that that anger is held back so long. It is God's patience which calls forth my warmest admiration. It is that trait of His which, more than any other, excites my wonder; and I would crown Him with everlasting chaplets of undying flowers, saying, "Thou, that art long-suffering and infinite in patience, shalt reign God eternal."

"For the Lord is good; His mercy is everlasting; and His truth endureth to all generations."—PSALM c. 5.

God's mercies are fresh with everlasting youth. The stars never wear out: they are just as good to-day as when Abraham saw them directing the Oriental people by night. The sun is not weary from the number of years: there are no wrinkles on its brow. The urns of God are replenished by outpouring, and they increase their fulness by that

which they yield. And God's promises are of the nature of His laws. Heaven and earth shall pass away, but not one jot or tittle of God's Word shall change and pass away. For thousands of years men have found His promises to be staffs on their journey; armour for defence; sword and spear for battle. Not one promise has ever been unfulfilled. Though these promises of God are almost without number—prodigal, luxuriant—they have never been broken, and the Word of the Lord standeth sure to this hour. There is not a witness in God's universe to-day that can testify that he has leaned on a promise of God, and that God forgot to be gracious to him. Of all the martyrs, of all the heroes, of all the men that have suffered for moral principle in this world, not one shall ever be found that can stand before God, and say, "Thou didst forget." There is no such faithfulness, there is no such promptness, there is no such punctuality anywhere else as there is in the bosom of the Almighty.

Selected.

PREACHING CHRIST.

PAUL kept, not so much *salvation* as the *Saviour*, before men's minds and hearts. And in Christ thus completely preached we have the complete Gospel, a full salvation. Nothing can be spared, nothing can be omitted, without injury to the whole. The man who will fully preach the Gospel, not merely to pass current or be held in repute as a faithful preacher, but so as to declare *all the counsel of God*, must not have his favourite topics—the Divinity to the obscuring of the humanity; the bloodshedding to the neglect of the active obedience; the Priest, the Prophet, or the King, *alone*. Not the expiatory Victim alone, but the living Exemplar. We must preach neither the legalism of a Christless morality, nor the Antinomianism of an immoral Christianity. But *all that Christ is*; *all the offices He bears*; *all the work He has done*; *all the work He is doing*; *all the work He shall yet come to do*. To omit anything is to present truth imperfect and mutilated; because in Immanuel there was nothing superfluous; nothing which has not its direct and important bearing upon the need of man, and upon the glory of God. To preach a *human*, but not a *divine* Christ, is to preach a Christ incompetent for the vast work of our salvation, whether in action or in suffering, because a Christ of creature-merit only. To preach a *divine*, but not a *human* Christ, is an error no less fatal; because it is to preach a Christ not only unable to sympathize with man's infirmities, but incompetent, as lacking community of nature, to stand as our covenant head and representative. To preach the atonement without the righteousness, the righteousness without the atonement, is to preach an incomplete justification. To preach Christ our *Priest* alone, is to preach much—but not *enough*—for He is the *Teacher* of His blood-bought Church; and His people's hopes for time and for eternity are inseparably interwoven with the truth of His *Kingly* power and glory. To preach that Christ *gave Himself for us*, but not to preach that Christ left us *an example that we should follow His steps*—this is to keep back from His believing saints a main help and incentive to practical godliness and virtue. To preach morals without Christ, is to preach man his own Saviour. To preach Christ without morals, is to preach licentiousness.

And while Christ is to be preached *completely*, He is to be preached *personally*. We are to preach not so much *Christianity* as *Christ*. We are to keep before the eye of our faith and the affections of our hearts, not a lifeless abstract, speculative system; but Christ living; Christ dying; Christ loving us, and giving Himself for us; Christ risen, ascended, exalted, pleading, sympathizing; *whom having not seen* we love, but whom one day we shall see for ourselves and our eyes shall behold, and not another." *Selected.*

PRAYER.

"MEN ought always to pray, and not to faint." (Luke xviii, 1.) To this end, our blessed Lord spake a parable to His disciples. And many were the instructions which He gave them on this subject; besides which, His example was, and still is, eminently instructive and constraining. Yes,—

"He through whom we come to God,
The path of prayer himself hath trod,
And taught us how to pray!"

But we, some of us, at least, are slow of understanding, if not also slow of heart, to believe what is said by Him whom we call Teacher and Exemplar. We perceive that many around us have very erroneous ideas on this subject, and it becomes us to be well prepared to correct them as opportunities offer: speaking the truth in love; and remembering that those who have the most correct theory may be wrong, or, at least, deficient in practice. It has been said that praying breath cannot be spent in vain; but is there not very much that is called prayer which is not answered, and which is scarcely expected to be answered? It is not only those who ask not that have not, but those also who ask amiss.

Teaching, or exhorting, the disobedient to pray, or uniting in prayer with such, although so common in our day, is clearly opposed to apostolic precept or precedent. "Men ought always to pray." Prayer is the duty of every man, but not the first duty of any one. Bonar has truly said that, "Man's religion begins by enjoining worship; God's by preparing the worshipper." And at the meeting of the Baptist Union, 1869, the chairman said, "I cannot see how Christians can justify themselves in inviting and urging all to come and join with them in prayer, etc., and then endeavouring to fence round the Lord's table." And there were others present who "cannot see" this, while the majority close their eyes and ears. "To have communion with any person in prayer and praise, and not at the Lord's table, is incongruous and unreasonable." So I read in the *Millennial Harbinger* for 1835; but many of its readers did not, and still do not, think so.

To pray to God to convert the ungodly, as though they could not obey the command to turn to God, and as though God was withholding the power to do so, is an idea most unscriptural and mischievous. Yet many who preach and pray in public convey such an idea to those who hear them. The apostles prayed sinners to be reconciled to God; to repent and turn to God. They prayed God to grant sinners space for

repentance. And they prayed the brethren to pray for them (2 Cor. xi, 1, Eph. vi. 19, Col. iii. 3, 2 Thess. iii. 1, etc.), but not for the Word, or the Gospel,—that God would bless the Word, or apply the Word. This is a modern custom which hinders the conversion of many. Preachers especially should aim to take away the excuses of those who continue to neglect the great salvation. The Holy Spirit, “whom the world cannot receive” (John xv. 17) was “given to them that obey” (Acts v. 32), yet, how many, still in the world—and still disobedient, are taught to pray and wait for the Spirit to convert them! The erroneous notions, so prevalent in our day, respecting the *gifts*, and *work* of the Holy Spirit, are a great hindrance to the conversion of sinners: as also to the *peace*, the joy, and the usefulness of the godly. The promise of “the Holy Spirit to them that *ask* in Luke xi. 13, should be read with John vii. 39, from which it will be seen that the Spirit was not “given” during the ministry of our Lord. And from John xiv. 17, etc., it is clear that the Spirit was not given to the world—not to the disobedient; but as Peter says of the Spirit in Acts v. 32, “Whom God hath given to them who *obey* him.” The beneficial influence of divine truth on the minds of sinners, is indeed the *indirect* influence of the Spirit by which the truth was dictated; but to have “the fellowship”—(*i.e.*, the joint participation) “of the Spirit,” he must be translated out of the world into the church, which is the temple of the Spirit. David prayed, “Take not thy Holy Spirit from me” (Ps. li. 2), as it had been taken from Saul. But where is the precept or precedent for prayer for the Holy Spirit after once receiving the gift? And yet how often do we hear of exhortations to “pray for the Spirit;” and of special prayer meetings for a fresh baptism of the Spirit,” as some say; or, as others say, “with the Spirit; and others, by the Spirit.” John said, I immerse you *in* (εἰς) water; but He (Jesus) will immerse you *in* (εἰς) the Holy Spirit, etc. (Matt. iii. 2.) And Paul said, In (εἰς) one spirit have *we all* been immersed into the one body. (1 Cor. xii. 13.) Instead of calling upon sinners to repent and to be immersed into the one body, in order to fellowship with the Spirit, as the apostles did, how common is it to call on such to pray for the Spirit while yet in the world!

We are exhorted to “pray one for another,” especially for those who “give themselves continually to prayer, and to the ministry of the word.” (Acts vi. 4, Eph. vi. 19, Col. v. 3, 2 Thess. iii. 1, etc.) For such let us pray that they may be graciously assisted and sustained, as “workers together with God”; that they may increase in faith, in wisdom, in zeal, in compassion towards the lost, and in love and holy solicitude towards the saved. That they may “speak so that many may believe” (Acts xvi.) and many be established and edified. The brotherhood, too, and some particularly, claim an interest in the prayers of each. Great is the privilege, and the value of intercessory prayer! A great source of relief—of strength and comfort is it to know that we are encouraged to pray,—to intercede for any one near and dear to us, in distress; for a brother in the Lord labouring under some peculiar trial; or a backslider, or otherwise, in connexion with the efforts we may make for the benefit of such an one. In a word, for all, and for any one particularly; always remembering that for temporal blessings (as restoration to health, &c.) we must add, “Nevertheless, not as I will, etc.”

At a meeting for prayer, special interest may be excited by *naming* the one for whom *united* prayer is offered.

We will now only add that we have even more for which to give thanks than to ask for; that some things for which we ask are wisely and graciously withheld; and that we daily receive much, even more than we are conscious of, for which we have not asked.

Let us, then, "continue instant in prayer, daily entering into our closets, and cultivating more intimate fellowship with the Father, the Son, and the Spirit, for our own sakes, for the sake of each other as fellow heirs of the grace of life, and for all."

W. D. H.

SCIENTIFIC REASONING.

SOME scientific men, especially physicists, are seeking in our day to restore the "age of reason." We have great respect for scientific men. In this age they are eminently men of one idea; each of his own idea; and it is from men of one idea that we once in a while get something new. But while we have all respect for these gentlemen, we frankly confess that our respect is sometimes mingled with contempt. There is no other word which precisely expresses the idea, but this does. The coolness with which some of the scientific men of our day ventilate the egotism of their school, and demand general belief in their nonsense, must invoke contempt from any well-regulated mind. We make these remarks just now in immediate reference to Rev. Charles Kingsley's last book, entitled "Town Geology," which contains some fact, some fancy and some nonsense.

Geology is a young science; very young. It is not yet out of its swaddling clothes. It has scratched a few lines on the surface of the earth, and in youthful exuberance of delight reasons to the very centre of the globe from what the scratches have revealed.—Some of its reasoning is plausible. But it is not certain that fifty years hence many of the present theories of geologists will have much of a standing. And this because with the geologists as with too many other scientific men of our time, a very small amount of apparent evidence goes a great way. One fact forms the basis of a theory with these early reasoners, and two or three facts establish a law to their entire satisfaction. Nay, we do not exaggerate when we say that the principle on which the science of geology is now pursued is, that one fact is enough to establish a *prima facie* law, and to make it necessary for one who doubts the law to disprove it. The argument is thus: We have seen glaciers deposit scratched and rounded stones in clay. Therefore, all rounded and scratched stones found in clay all over the world, were deposited by glaciers. Now we do not profess to deny the theory that they were so deposited. We do not say they were not. But we don't believe it because of this argument. And lest anyone say that we misrepresent the argument, we quote Rev. Mr. Kingsley, from page 179, where he is arguing that limestone rock must be always coral formation. He says:

"When you see similar effects you have a right to presume similar causes. If you see a man fall from a house here and break his neck; and some years after in London or New York, or anywhere else, find

another man lying at the foot of another house, with his neck broken in the same way, is it not a fair presumption that he has fallen off a house likewise? You may be wrong. He may have come to his end by a dozen other means; but you must have proof of that. You will have a full right in science and in common sense to say, that man fell off the house, till some one proves to you that he did not."

Now, this is no joke. This is modern geology, and we very thankfully accept it as the best, clearest, and most intelligible illustration of the methods of reasoning on which modern science (falsely so-called) bases its creeds and leads astray silly men and women. One fact is enough to prove a law. Because one man is seen to fall from a house and break his neck, therefore every man found lying on city sidewalks with a broken neck, must have fallen from a housetop! This is equal to Lamb's story of the Chinese discovery of a pig roasted in a burning house, and the argument derived from the discovery, that to roast a pig one must burn down a house. Possibly in England, where Mr. Kingsley wrote his book, they may reason in this way; but in New York men break their necks in various ways, and though ten or twenty or a hundred had fallen in succession from housetops and broken their necks, we venture to think that even the most scientific New York Coroner would not hold it as proving that the next man found with a broken neck on a sidewalk had so fallen, unless he had evidence that the man had been on the housetop. And Mr. Kingsley's argument is therefore an admirable one to submit to the intelligent mind of any man, as a specimen of the "reason" which is now preached as superior to revelation. There are many theories of modern geology which are not supported by enough evidence to induce the investment of ten dollars in them, were it a business question: and yet "men of science" ask us to abandon our belief in revelation in these crude and unsupported theories. Mr. Kingsley's man with the broken neck ought to be kept before the world as a specimen of the new age of reason.

N. Y. Observer.

"HOW A SUNDAY SCHOOL SHOULD BE CONDUCTED."

"FROM the general tone of a paper in the *E. O.* for November, I gather that no Sunday-school has, as yet, been conducted in the manner therein advocated, and I cannot but think that that experiment would show several mistakes in that plan. During the last fourteen years there have been very few weeks in which I have not spent part of the first day in a Sunday-school, and during that time I have been in schools, in city, town and country; in schools where the children were well dressed and from comfortable homes, and in schools where the lowest outcasts of the street have been gathered together; and my experience would point out a very different course to the one laid down. In the first place I believe a school would do far more good with more classes. From six to twelve children are quite enough for any man or woman who is not extraordinarily gifted, indeed, very few can manage thoroughly to secure the attention of more than six or eight. In a Sunday-school every scholar should be made to feel that the teacher takes an individual interest in him or her, and I believe this would be found exceedingly difficult in so large a class. Then in the third section we have the scholars from *ten to fourteen*. Now watch any boy or girl, and you will see a very wide gap and a very great change between those ages. This too, is the most critical time; at about fourteen many are left to themselves as to whether they will go to school, and I know of no more effective plan for driving them away than to lump them in a class with children of ten and eleven. Again, I

very much doubt whether a man could be found, in many churches, sufficiently gifted to command the attention of the youth of both ages.

Then take the fourth class. I think it will be universally acknowledged that the teaching should be as much conversational as possible, and that the scholars should be encouraged to express their thoughts freely. Now to bring in a number of adult church members would be almost certain to prevent this, for I am sure that a restraint would be thrown over the junior members which they would find it almost impossible to shake off.

What is wanted, in my opinion, is to divide the school into classes of from six to eight; where a teacher is especially gifted, more may be added, but I do not think these specially gifted ones will be always found among the elders of the church, for it often happens that the man who can lead his fellow-men cannot get the attention of a child. If we are to be thoroughly successful we must pray more and work harder, and then we need have no fears for the result. J.L.D."

THE PASTOR'S PRAYER.

I longed to do a work for thee my Lord,
And thou hast called me with a solemn call,
A shepherd of thy flock to be,
Great shepherd make me more like thee.

I take the pastor's staff with trembling hand—
The badge of service and the sign of rule—
A faithful servant may I be,
And ruling wisdom gain from thee.

I would thy sheep to living pastures lead,
And guide, to drink, where runs the placid stream.
On bread of heaven may I be fed,
And drink at the great fountain head.

The tender lambs are in thy bosom borne,
Thou gently leadest those that are with young.
Teach me in tender love, to be—
Thou loving shepherd—more like thee.

The weak to strengthen, erring to bring back;
The wayward curb, the wilful to subdue,
Is burden far too great for me,
Without—chief shepherd—help from thee.

Then grant me help, that I may daily draw,
My strength from thine, my fervour from thy love;
And at thy coming, may I be
Meet for the crown prepared by thee.

J. C.

Intelligence of Churches, &c.

TASMANIA.—I enclose an account from the Launceston Examiner of a Tea Meeting given at the opening of our chapel; the account was written by the reporter of the said paper, and is very correct. Bro. Carr arrived in Hobart Town some months ago to recruit his health, which was very much impaired by his long,

arduous and successful labours in Melbourne. He was at first very cordially received by the various ministers as a Christian gentleman and as a talented speaker; but no sooner did his teaching run against their creeds and the people begin to obey the gospel according to the apostolic method, than the clergy bitterly denounced him as a wolf among lambs. As the opposition increases, the congregation increases. The enemies are helping us on. Notwithstanding the sourness of the clergy, Bro. Carr has many warm friends to hold up his hands and comfort his heart, and the Lord strengthens him for the contest, giving him eminent success. When he first arrived here, there were only three members of the church of Christ, and there was no organized body. Now, by the blessing of God on his labours, about sixty meet in a neat chapel every Lord's day to break bread, and the number is constantly increasing. May the Lord raise up such labourers all over the land, is my earnest prayer. One clergyman has issued a weak tract, entitled "Baptism not Immersion," to quiet his dissatisfied members, I suppose. Bro. Carr has offered, through the city papers, to debate the subjects, either privately or publicly, with any of the ministers, but they wont come out to sustain their doctrines; he has also offered half of the *Tribune Supplement* (weekly), which he edits, to anyone who may think that what he preaches is not the truth of God. Nothing will bring them out; and I think they feel their cause to be weak. They venture no farther than to tell their members that baptism is a non-essential; and that Mr. Carr believes in water salvation. Some are quieted; but the people come out in increasing numbers to hear that strange man. They find that he preaches simply the gospel, and many hearing obey, and are happy in a security that they never found in their creeds. Our climate is very healthy, and we hope to keep him with us. If all our best men are as humble and as able as our dear young brother, you need not fear the enemy. I thank God that I, with many others, have learned from him the way of the Lord more perfectly, and I pray that all my poor fellow-creatures may hear the gospel in its glorious fullness and obey it. Yours in the hope of its precious promises,—W. J. JONES.

HOBART TOWN, Aug. 7th, 1872.

OPENING OF A PLACE OF WORSHIP.

SOME months ago Mr. O. A. Carr, B.A., an American gentleman, arrived in Hobart

Town, from Melbourne, where he had been officiating as an evangelist in connection with a rapidly increasing body of religionists known as "The Christians." Mr. Carr commenced his mission by preaching at the People's Hall, Bathurst street, but some peculiarities of sentiment subjected the preacher to disapproval on the part of the leading managers of the People's Hall, which was tantamount to a notice to quit. Upon that Mr. Carr, and the adherents he had collected around him, engaged the Odd Fellows' Hall, formerly Del Sarté's, Harrington and Davey streets; goodly congregations were attracted, especially on Sunday evenings, when Mr. Carr preached on topics previously announced in the newspapers. One effect of these services was to induce some members of other congregations to attend the Odd Fellows' Hall occasionally, in some instances regularly, which was not a pleasant thing to their ministers, although it is likely that Mr. Carr's chief aim was to secure adherents from among the people who did not attend any place of worship. The Baptist Church in Harrington street, has become a wreck, and numbers of church members elsewhere have diminished, owing to the "Carr" influence. But there are good people who do not regard this state of things with dismay, sympathizing as they do with well meant and energetic attempts to do good by those who hold the cardinal truths of Christianity. The Christians repudiate the designation of Baptists, but insist on believers' baptism, as an indispensable, although subordinate, condition of church membership. There are about fifty members of the church formed by Mr. Carr, and the congregation is on the increase. The members have meetings for worship and "breaking of bread" on Sunday mornings, the evenings being set apart for preaching. It having been found inconvenient to continue at the Odd Fellows' Hall, the church has secured a five years' lease of the building in Collins street, formerly used for the School of Arts, at a rental of £20 a year, and the building has been altered and adapted as a place of worship, capable of accommodating about 350 or 400 persons. The cost of alterations is about £60, which has been nearly all raised, and Thursday evening last was fixed upon for holding an opening meeting with tea, music and addresses. Invitations were sent by Mr. Carr to the ministers of the town, but from various causes none of the invitees attended. An

excellent repast was partaken of by a large company, and after the tables had been cleared the after-tea business commenced, Mr. Carr taking the chair. Mr. Carr expressed his happiness at seeing so many friends present, and thanked them for their attendance. He then mentioned that he had received letters from various ministers to whom tickets and invitations had been sent, the reading of which caused some measure of annoyance to those who had anticipated the sympathy and platform help of the reverend gentlemen. The chairman made some remarks on the evils of exclusiveness, and the undesirableness of Christians keeping apart from each other on account of difference of views. He then referred to the chief points which characterized the church; they had no creed but the Bible, no head but Christ, wished for no other titles but those which were found in the New Testament, those which distinguished the church in the primitive ages; and they earnestly entreated all who loved the Saviour, and who loved the Bible, to take heed that they were not drawn away by the traditions of men from the simplicity of the gospel, and from the grand essential truth of the divinity of Christ. They also believed that each individual Christian had something to do, and that they must not depend for the extension of Christianity on any intercession or work of ministers, or anyone else but Christ. Christ was to be taught by individual Christians in their walk and conversation, and they were to show their Christianity in their daily life. There was something for them all to do in the world, in promoting God's work, and they were all responsible for the use of their talents whatever they might be. There was work in the Sunday-school, in ministering to the sick, and otherwise. There was a good deal to be done, but the difficulty was to get people to do it. He would not detain them any longer just then, but would call upon a member of the church to address them. Mr. William Jones referred to the coming of Mr. Carr amongst them some months ago, in the fulness of the blessing of the gospel of peace, when he preached at the People's Hall, but afterwards got a communication desiring him not to continue his labours, as he did not preach the sort of thing that was profitable for the glory of God. In reference to the letters of apology from the ministers, he complained in severe terms of not one of those who had been asked coming forward to support Mr.

Carr, although he had come amongst them to assist in doing the Master's work, at the same time he disclaimed any wish to say one word in disparagement of God's servants. With regard to the object of the present gathering, it was a kind of house-warming, now they had got a house of their own. He said they were going to have a Sunday-school, and preaching, and the church would meet every Lord's day morning, as the first Christians did, to break bread together, and he trusted they would succeed in their endeavours to be useful and to do good to the glory of God. The proceedings were closed by Mr. Carr with the benediction.

Apostolic Times.

DUNDEE.—Since the opening of Salem chapel we have had encouraging meetings, and the seed of the Word has been liberally sown by able and willing hands. Such a time of joy and refreshing we have not experienced for many years; and it is to be sincerely hoped that the future will yet find the followers of primitive Christianity so numerous and so zealous that instead of there being only one chapel there will be several, and that all will unite their strength and efforts in endeavouring not only to christianize the masses in Dundee, but in all the districts surrounding. Mr. B. Ellis, of London, remained with us from the 5th Oct. to the 5th Nov. He preached twice on Lord's days and once during the week. As time passed on the audiences increased, the attention of the people became more aroused, and the result was fruit began to be gathered in. In the evenings the chapel was especially crowded, among those present being many belonging to the Scotch Baptists. A social meeting was held on Monday evening, the 4th Nov., to bid farewell to our good Bro. Ellis, who in the course of his remarks stated that this was his first visit to Scotland, and he was sorry it was so short. He was sorry, because he felt as if he was leaving his work unfinished; he saw how great the field was in which he had been reaping; and there were fruits which he was afraid he was leaving ungathered. He, however, thanked God that his labour had been blessed, and he concluded by expressing the hope that this would not be his last visit to Dundee. During his stay there were ten additions to the church. Mr. D. King, from Birmingham, immediately followed and remained with us over two Lord's days. His labours, however, extended over a period of fourteen days, and were peculiarly able and edify-

ing. We rejoiced to see him again in the face, and to hear his voice once more proclaiming the unperishable truth, and confuting in his teaching much of the error and vain philosophy of the present day. He spoke twice on Lord's days, and delivered a lecture and gospel address during the week. He also delivered a lecture in Lochee. The audiences he addressed were comparatively large considering the inclemency of the weather, and many strangers who heard him have since expressed their regret that his stay was so limited. His labours concluded with two additions. We parted with our Bro. King on the 22nd November, he having previously arranged to open a new chapel at Carlisle, and to help the work of God there for a day or two. Mr. John Aitken, of Edinburgh, arrived on the 23rd and remained till the 6th December, when he left for Perth. The meetings he addressed on the Lord's days were also large and encouraging, and the promises of success were such as to be gladdening both to the preacher and the brethren. At the close of his labours another two persons were added to the church. We are now without the help of any evangelist; but are continuing the meetings as they have been held. Still encouragement continues, and we hope the attention of the people will be kept up till the appearance of Bro. Evans, whom we expect after the New Year for three months. The labours of the evangelists on the brethren themselves have not been lost, and we earnestly pray that they may grow in love and humility as in faithfulness and zeal, and always preserve the unity of the Spirit in the bond of peace. The additions are made up thus:—five by baptism, four by restoration to fellowship, and five from the Baptists.—T. Y. M.

MANCHESTER DISTRICT.—After leaving Leicester, about the end of August, I returned to the Manchester district, and have been labouring in Lancashire for the last four months. My time has been spent in Manchester (by request), also in Stockport and Oldham. Liverpool has received one Lord's day, and Bolton two visits—one Lord's day and a week-day evening. I have had a series of meetings in Oldham specially, and Stockport on evenings through the week, besides my planned Lord's day visits there. A goodly portion of time has been devoted to visitation, tract distributing, and available hours to Sunday school work. The brethren concerned appear to be comforted and encouraged, especially the Oldham

church, which will soon have doubled its numbers and prosperity since the beginning of last evangelistic year. The truth was powerful in bringing forward four confessors in Jesus—two women and two young men, whom I have baptized into Jesus. They will be added unto the Oldham church. One has been a young Wesleyan local preacher. We expect him to be useful in Oldham after some further training and study of New Testament principles. Other fruit will soon be gathered in Manchester and Stockport. I expect and wish to enter upon my new sphere of labour in the north and south by the New Year, in accordance with my marching orders from the A. M. and E. C. May the Lord water the work done. Brethren, pray for us that the word of the Lord may have free course and be glorified. JOSEPH ADAM.

CARLISLE.—The *Carlisle Journal* of Nov. 26, contains the following—

"*The New Baptist Chapel in Denton Street.*—On Sunday last the Baptists, who for several years have worshipped in the old Methodist meeting house in Fisher Street, opened a new meeting house for themselves in Denton Street, in this city. It is a simple structure of unpretending appearance both within and without, but yet comfortable and well ventilated, its low seats and open dome contributing all that is needful to this end. It is in fact quite puritanical in its severe simplicity, use and not beauty being the evident end aimed at by the people who have built it. It has, however, the redeeming characteristic of being a veritable poor man's church all the seats being free, and no collections. About a thousand pounds is the cost of this building, all of which will be defrayed by the private contributions of the members themselves, as they hold that the things pertaining to God's service should be supplied at the cost of the church only, the world having no right to aid in works of an exclusively sacred character. In the morning the service was conducted in the usual way by the appointed officials of the church, it being one of the tenets of these people that the brethren edify one another, and they therefore conduct their worship without the aid of a regular minister. In the evening, Mr. David King, of Birmingham, editor of the *Ecclesiastical Observer*, &c., &c., preached on "Abiding in Christ." His text was, "Little Children abide in Him that when He appeareth ye may not be ashamed at His coming." It was a clear and vigorous discourse, Mr. King strongly combat-

ing the Calvinistic idea of predestination and special election to salvation, proving that to abide in Christ is to bear fruit—the fruitless branches being cut off—and that to be once in grace is not to be always in grace. As to baptism he declared that to be the right of the believing penitent only as a symbol of cleansing, and as a symbol of the death due to his transgressions, the burial of baptism being the token of humility and submission and the sign of his union with Christ—being in Him. The effect of the discourse on the large audience—the place being densely crowded even into the school rooms at the back—was apparently one of no ordinary kind, the people being exceedingly attentive to hear him."

Readers of the *E. O.* may be somewhat surprised to find the editor preaching opening sermons in a new Baptist chapel. Though some Baptist churches might be happy to avail themselves of his services, they are scarcely likely to seek them on such an occasion. The matter, however, is put right by saying that the *Journal* has made a mistake: the chapel is not "Baptist," and the church which has erected it has met for many years in Carlisle, taking no name but that of Christ. The description of the chapel fails to do it justice. It is not "puritanical" as most people understand the term. In compare with the adornments of "high-churchism" it may be so designated, and perhaps the reporter looked at it from that stand point. It is commodious; pleasing to look at, lofty, with fine open roof, and inner walls of white unplastered brick. Mr. J. T. Cockburn kindly gave his services as architect, and has produced a building replete with convenience, attractive to the eye, excellent in proportion, without echo, and superior to the ordinary run of results, considering the resources at command. In addition to the discourses on the Lord's day Mr. King addressed audiences, remarkable for the rapt attention indicated, on Tuesday, Wednesday and Thursday. On the Monday evening an interesting tea and public meeting was held, when addresses were delivered by Messrs. Colin, Ferguson, Tickle and King.

DEBBY.—The small church here is comparatively unknown to this populous town. For want of a suitable meeting house we are compelled to meet under considerable disadvantage. However, we have not met in vain. The truth has found its way into many hearts, and its fruit is manifest in various quarters. A good work, of long standing, at the Mid-

land Railway Locomotive Depot in this town, is an item of no small interest. On these premises about three thousand hands are employed, and the men have large breakfast and dining rooms. In one of these rooms preaching and worship are conducted for half an hour every morning during the breakfast hour. This praiseworthy work has continued over fifteen years. Clergymen and ministers in town and country are invited to speak. Competent preachers and teachers of all grades, deemed evangelical, are invited, none are excluded except Roman Catholics, Swedenborgians, Unitarians and Mormons. The Bishops of London, Oxford, Lichfield, Rochester and Madras, Archdeacon Hill, Canon Stowell, Hon. Baptist Noel, Newman Hall, C. H. Spurgeon, and a host of others have spoken for them. About a year ago I had an invitation to speak at this depot, and took for subject "Christ judging the world at the last day according to the gospel." The discourse having created more than average interest I was invited to speak the following morning; subject—"Christ the rock foundation of His church." I then had to leave the town for a long season, but upon my late return I was again invited to speak every Wednesday morning during my stay. I have just completed a series of seven discourses to this interesting people, among whom there are members belonging to some twelve denominations. The subjects given were:—"Christ the Light of Eternal Life in the Region and Shadow of Death." "Christ Nailing the Handwriting of Condemnation to His Cross." "The Hidden Wisdom of Ages made known to all Nations by the Gospel for the Obedience of Faith." "The Word of God the only Rule of Faith and Practice in Conversion and to His Church." "The immutability of the Counsel of God to the Heirs of Promise." "The things which prove to the Christian his Possession of Eternal Life." (1 John, v. 13.) Two discourses were given on the last theme. The subjects elicited most manifest thoughtfulness and interest. At the close of the last address one of the committee got up and spoke in his own behalf and that of his fellow workmen, that the series of subjects had given much satisfaction and pleasure, and that when I should again return to the town a hearty welcome would be awaiting me to resume labour amongst them, which was confirmed by all through a show of hands. This courteous and cheering expression of

approval was gratefully acknowledged, and the invitation to future labour was as cordially responded to as it was given. The church here has been recently cheered by an addition to its membership. It is my decided conviction, from the general promising character of this town, that if its commodious Lecture Hall were taken for two or three months of evangelistic labour by Bren. King, Ellis, Strang, and others, a church of some considerable strength and importance would be the result, whose welfare would be regularly and permanently fostered, if needed, from the towns of Birmingham, Nottingham, Leicester and other adjacent places at a trifling cost. ED. EVANS.

GREEN HILL LANE.—The church in this village has, by the liberal aid of Bro. Dawson, of Bulwell, recently erected a neat and convenient chapel. It was opened on Lord's day, July 28th, 1872, when Mr. Dawson gave an able address on worshipping the Father in spirit. On the following day a social meeting was held, composed of members from the churches in the district, and strangers. The following Lord's day I began my labours there, and continued to the end of October, staying in the neighbourhood each week from two to four days, excepting on two occasions when others supplied. Bren. Rea, of Spittal, Scott, Evangelist, and Shaw of Nottingham, have, during short visits, rendered the church good service, whose ministry was much appreciated. A good regular attendance has been kept up and the word of Christ has sounded forth much to the praise of His grace, commanding general approval, with scarcely an exception. *Three* have been added to the saved, and there is good prospect of more being gathered into the fold of Christ, providing the church will take heed to its self and to the doctrine, and be blessed with Christ-given men, who will preach and teach in all wisdom. E. EVANS.

CARRINGTON, NEAR NOTTINGHAM.—On September 9th, at a church meeting, held in Salem Chapel, Barker Gate, Nottingham, a resolution was passed permitting myself and others to form a church in this village, and wishing us God speed in the work. Our first meetings were in a private house; but on November 24th, by the assistance of the brethren at Nottingham, in subscriptions and voluntary labour, a small factory was opened as a meeting house, and we were cheered by the presence of about ninety strangers. On the Monday following about sixty

took tea together to celebrate the event. *Three* have been added to us, and we trust in the Lord for further success.

E. B.

TUNBRIDGE WELLS.—The church here now meets in the Belgrave Commercial School (late Mechanics Institute). Bro. Ellis paid us two visits, and gave two lectures, in the Town Hall, to attentive congregations. He had the pleasure to immerse *one* into Jesus Christ.

H. LUNN.

Obituary.

AMELIA BELL, my youngest daughter (who was present at the Annual Meeting in Leicester), sweetly passed away on Oct. 27, after a short but painful and singular illness for one so young—that of dropsy. Her age was twenty. She was baptized in Barker Gate Chapel in Dec., 1866, and, by her steadfast adherence to the Lord's commands and the closing scene of her life, leaves no doubt on the minds of those left to mourn her departure of the happy termination of her sojourn here. G. BELL.

THOMAS HARRISON.—Our small church has to lament that the hand of death has taken from our midst our beloved Bro. Harrison. It is but a few days over twelve months since we recorded the death of his son James, who had bidden fair to be useful in the church. The present removal, in a great measure, leaves the church in a desolate state, as Bro. Harrison was our president. He had reached his fifty-seventh year, and suffered much bodily affliction during the last few weeks, but endured it with great resignation, showing to all who saw him that he was truly a child of God. It was a pleasure to him to speak about the inheritance of the saints in light. Like the apostle Paul, he wished to depart and be at rest. Truly it may be said of him, "his end was peace." His death took place soon after the meeting of the church under the same roof on Lord's day, Dec. 1. His remains were followed to the grave by the brethren in the church and by some from Manchester. G. TIDSWELL.

SARAH SAXTON fell asleep in Jesus on Lord's day, Sept. 29, aged sixty-eight years. C. O.

MARY CARNDUFF, the beloved wife of William Morton, departed this life on Oct. 26, aged fifty-six. She was baptized in Kilmarnock, some thirty years ago,

and was one of those of whom we may write, "Blessed are the dead who die in the Lord . . . that they may rest from their labours; and their works they do follow them." Although a severe sufferer for nearly twenty years, she was an example of faithful devotion to the cause of her Redeemer and of calm resignation to His will. As a wife and mother her character is worthy of being told. She leaves a husband and six children, and during her lifetime she had the pleasure of witnessing them all buried with Christ by baptism. When on her death bed she had the consolation of being surrounded by them all. The writer was a witness of

the last scene, and will not soon forget the evident triumphs of her faith. In severe pain of body, she turned her eyes as it were to Heaven, and with a heavenly smile on her face said, "How bright the prospect." The scene recalled the words of David—"Mark the end of the righteous, for their latter end is peace."

J. C.

HENRY DANDY departed this life in peaceful and joyful hope in Christ on Oct. 17, after several months' affliction patiently endured. He was a member of the Church of Christ, Summer Lane, Birmingham. He leaves a widow and one child to mourn their loss.

G. L.

TO THE CHURCHES IN GREAT BRITAIN.

Beloved Brethren—During the last thirty-four years the *Ecclesiastical Observer*, under its present title, or as the *Millennial Harbinger*, or *Christian Messenger*, has, without intermission, made its monthly visit. From the first until now it has been, in one sense, the property of its Editor—he alone being responsible for loss and at liberty to dispose of it. Still, its former Editor held it as a work for the Lord, and so far deemed it an agency for the service of the brotherhood as to be willing to subject it to such changes as the clearly expressed opinion of the churches might demand. Its present Editor holds it in the same light, and, though the churches have no legal right to control the publication, he desires that, from time to time, it shall be conformed in price, form and contents to their desire; and he feels that, were it determined, after a full consideration of all the facts, that the cause would be promoted by transferring its editorship to other hands, it would be his duty thus to transfer it. Thus held and thus conducted, the *E. O.* may be looked upon as the organ of the churches, conducted without loss or risk to the brotherhood.

During the many years of the editorial labours of our late and highly esteemed Bro. James Wallis the publication was kept on at constant loss, sometimes made good by generous donations. When transferred to the present Editor it had come to pay the cost of printing and postage, leaving a small balance in hand; but facts known to Bro. Wallis made it certain that considerable reduction in circulation would take place at the close of that year, several brethren who had taken large numbers for gratuitous distribution intending to withdraw that aid. The present Editor at once reduced the price from sixpence to fourpence, and thus increased the number of copies issued and kept the income above the net expenditure, notwithstanding the withdrawal of those large orders which had been given by way of sharing the loss which otherwise would have fallen upon the former Editor.

Each year since then has, to a small extent, increased the home circulation, which, however, by itself has never been sufficient to meet the outlay, the deficiency being made up by a considerable circulation in Australia. But some years since Australian brethren commenced the

monthly issue of the *Christian Pioneer*, price fourpence, the result being an immediate decrease of our circulation in that colony. During the present year other brethren in Australia have started another monthly, entitled the *Christian Advocate*, price threepence, which at once further reduces our Australian circulation and makes us more than ever dependent upon home subscribers. Still, had the decrease in colonial circulation come alone we might not have made this appeal; but during the present year, owing to the general rise in wages, the cost of printing has increased one-seventh, and paper is also dearer, making it doubtful whether, taking in all the various outlay, the expenditure will be covered. Then the difficulty will, no doubt, be increased by the fact that brethren in Scotland have announced the revival of the *Christian Advocate*, not as formerly at a shilling per year, but enlarged and at two shillings and sixpence, which is sure, though started with no such intention, to take, in some instances, the place of the *E. O.*, as it is absolutely certain that a number of brethren will not deem it needful to take two monthly periodicals devoted to the same end and running on the same lines, and it is equally certain that unless they do, generally, each take the two, our membership is not numerically strong enough to sustain both.

Under these circumstances, and holding the *E. O.* partly as in trust for the brotherhood, it seemed to us nothing less than positive duty thus to address the churches. We intend to publish (D.V.) during the ensuing year at the same price and in the same form and upon better paper, and we appeal for such effort and co-operation on the part of the brethren as shall fairly sustain the work.

To this end we ask that this circular be read to each church on the earliest opportunity and that response be urged upon the membership. In some churches we have already a brother who receives orders, etc. Where this is not the case we beg the church to appoint one who will undertake now, and quarterly subsequently, to canvas those who are not taking the *E. O.* If this were persistently done we doubt not but that a paying circulation would be secured. We shall also be happy to receive suggestions as to changes in form or contents, with a view to greater efficiency; and we shall be ready to adopt such of them as we may find approved by the brotherhood. But it must be understood that changes involving greater cost are dependent upon increased circulation.

A brother receiving orders can receive a monthly parcel and settle with us quarterly, or he can pay in advance for three or more months and have the copies sent to each subscriber post-free.

In conclusion we ask attention to the "*Old Paths*," which, for the year 1873, will be each month entirely filled by reprints from the pen of A. Campbell, thus reproducing such of his vigorous articles as are adapted to the present time. Would not churches do well to see that the monthly parts of this *Halfpenny* Serial shall have wide circulation during the coming year?

Looking for an early and earnest response, and asking each present subscriber to endeavour to obtain at least one other, we remain, your's in the one hope,

DAVID KING.

THE PATHS OF ANCIENT TIMES.

"Thus has Jehovah spoken :
Stand in the ways and look around,
And inquire for the paths of ancient times,
Which is the way of salvation :
And walk therein, and find a resting place for your souls !
But they said, We will not walk therein."

JER. vi. 16, as translated in Lange's *Bibel-werk*.

THE Jewish people had gone away from God misled by false prophets who prophesied smooth things, and encouraged them in false ways.

"For, from the least to the greatest, all are given to covetousness,
And from the prophet to the priest they practice deceit,
And healed the hurt of the daughter of my people most slightly,
Saying, Peace! Peace! And there is no peace."—JER. vi. 13, 14.

The truth had been corrupted by mixtures of heathenism. The fruit of apostasy is always unrest, confusion, bewilderment, and despair. The people knew that they were wrong, and that the judgments of a just God were impending; but they knew not the way of escape. Jeremiah therefore directs them to search for *the old paths*, and walk therein, that they might find rest to their souls. "A criterion is given them," says Naegelsbach, "by which to recognize the right way, viz., antiquity. The oldest is the true religion. Let them examine the different religions of the primitive period, in order to find the oldest among the old ways, which is then the way of good or well-being."

When we look at the condition of the religious world to-day, it is too plain that Christians have wandered far from "the paths of ancient times." Christianity, as developed from the pulpit and the press, and in daily life and church life, is not the pure, bright, joyous, loving, reconciling potency we saw it to be when "the law went forth from Zion and the word of the Lord from Jerusalem." Sects, schisms, rival ecclesiasticisms, jarring theologies, party strifes; pride, fashion, extravagance; ritualism, formalism, blind enthusiasm; hierarchies, councils, creeds, originating and enforcing the "doctrines and commandments of men:" all these are seen instead of the love, unity, peace, simplicity, humility, and spirituality of the primitive church. Originally the church was one, and sects were numbered among the works of the flesh; now sects abound, and no unity is claimed, except for a church which is "invisible." Then, the faith of the heart in Jesus as the Christ, the Son of God, was the alone condition of admittance through baptism, to the fellowship of saints; now the path of the applicant is blocked by human inventions, and he can only come in as he tells a suitable "experience," or subscribes to a human creed of doctrinal and philosophical speculations, or utters, by rote, the teachings of a catechism, and submits to a priestly confirmation. Then, none but penitent believers—willing confessors—gained admittance, such as the Holy Spirit had quickened into a new life and were "born of water" in their baptism into Christ; now, such as are "born of the flesh" are, in their unconscious infancy, mechanically transplanted into the church. Then, all the regenerate were "royal priests" in the house of God, and they were "all one in Christ Jesus;" now, we have "laity," and "clergy," bishops, archbishops, popes—even infallible popes, claiming the attributes

of the uncreated God. Then, the simple faith and obedience which the gospel enjoined, brought peace, and joy and hope, and love to every heart; now, a trust in speculative doctrines and in dreams, visions, and psychological experiences, leads to doubt and despair, and makes religion the most difficult of all things to understand, and the most uncertain of all things to be enjoyed. Then, the pure spiritual aims of Christian life led believers away from the corrupt and corrupting pleasures and ambitions of the ungodly to a life of self-denial and constant training for heaven; now, conformity to the world is so universal, and the distinction between the church and the world so intensely doctrinal and ritualistic, that the light which shines for the world's illumination is the light of creeds and of rites, rather than the light of "good works." Then, Christianity was a *life*—a regenerate life of truth, holiness, philanthropy; now it is a *doctrine*—a very Babel of doctrines, confusing and confounding the inquirer—bewildering his head and failing to purify his heart. And, as a legitimate result of all this, there is no progress, no onward march to subdue the world to God. Protestantism, with its immense wealth of resources, is scarcely more than holding its own; Romanism, in its blind adherence to an ignorant and corrupt past, is earning the scorn and hate of its own children; and unbelief, in various forms, is sapping the very foundations of piety and humanity. There is crying need for a return to the old paths.

Sometimes we are asked by bewildered minds, *Why* all this diversity and contrariety among people professing to serve the same God, and to believe in the same Bible? Why are they not *one*, as the Scriptures teach them to be? How can we find the truth amid these clamours of contending sects? We can best answer these questions by a reference to the history of God's ancient people, and the analogous history of the spiritual Israel.

Jerusalem, the city of God, the centre of kingly and priestly authority, and the fountain of law and government to the covenant people of Jehovah, was the type of that "Jerusalem which is above," the spiritual Zion, the church of the living God, where God dwells, and whence flow light and life for the salvation of the nations. Much in the history of that city and people will, therefore, be found in a sense typical—adumbrative—of the fates and fortunes of the spiritual Jerusalem, the church of Christ. Babylon, the ancient centre of apostasy, idolatry, and tyranny—the oppressor of the people of God—is made a type of a great and powerful spiritual apostasy and tyranny, called in apocalyptic visions, "Babylon the great, the mother of harlots and abominations of the earth." The history of that city and empire, as associated with the history of Jerusalem and of the Jews, will also be found significantly adumbrative, shadowing forth the great features of the spiritual apostasy to appear in after times.

Without going into details beyond what our limits will allow, and trusting to the intelligence of the reader in Old Testament records, we propose to furnish an outline of the typical teachings of this portion of Jewish history, and the corresponding developments in the history of the Christian church.

1. The Jews, though highly favoured as an elect and covenant people, failed to listen to the voice of God, and were led, by false teachers, into

continual departures from the divine law. They "transgressed the laws, changed the ordinance, and broke the everlasting covenant." *

Christians, in like manner, although so richly "blessed with all spiritual blessings, in heavenly places, in Christ Jesus," departed from the faith, and corrupted the truth and the ordinances of God. The apostolic epistles give frequent evidence that the spirit of apostasy was secretly but powerfully working even while the apostles were yet with the church, and give warnings of a subsequent development of that spirit in a stupendous empire of falsehood and tyranny, which should long prevail against the authority of Christ. † *Why* this was allowed, we cannot tell. We only know, that in church-life, as in the individual Christian life, and as in Christ's own life, the cross comes before the crown, and the pathway to high dominion lies through "great tribulation."

2. The Jews, because of their transgressions, were carried captive into Babylon, ‡ their "holy and beautiful house was burned with fire," and the city of God was laid in ruins.

So, too, spiritual Israel was led captive into spiritual Babylon; and the Jerusalem was laid low in the dust, and trodden under foot for ages. The language of the weeping prophet, who lingered among the ruins of the ancient city, has a powerful significance when applied to the antitype:

"The ways to Zion are mournful
Because none come to her appointed services.
All her gates are destroyed.
Her priests sigh;
Her virgins are sorrowful;
And she, herself, is in bitterness!
Her adversaries are exalted,
Her enemies prosper,
For Jehovah hath afflicted her
For the greatness of her sins."

Corrupt men "turned the grace of God into lasciviousness, and denied the only Lord God and our Lord Jesus Christ;" the pride of reason incorporated heathen philosophy with Christ's doctrine, until the life and power of the latter were largely lost; ambitious men headed parties, and served their own lusts in making a prey of the church of God. The humble and faithful pastors of the church were supplanted by a bishop of lordly pretensions; the bishops of the large cities gained control over surrounding churches, and soon claimed diocesan authority. The bishops of the more important political centres, such as Constantinople, Alexandria, and Rome, climbed up to metropolitan power and audacity. After long and fierce quarrels among these, Rome established her claims to the primacy, which afterwards developed into the papacy, and has culminated in the claim of infallibility. During these changes, almost every feature of the primitive church was lost, the supremacy of Jesus and the authority of His apostles were supplanted by the authority of councils and popes, soul-liberty perished, the Bible was forgotten, and a corrupt and ambitious hierarchy lorded it over God's heritage, backed by the sword of the civil ruler.

3. There were some who, like Jeremiah, lingered among the ruins of Jerusalem, and wept over the wreck of her power and greatness, refusing

* Isa. xlv. 4. † See 2 Thess. ii. comp. with Dan. vii. 7-27. ‡ See Jer. xlii. 9-40 and parallel passages.

all inducements to go to Babylon, preferring even the stones and dust of the forsaken city of God. There were those also among the captives who "wept when they remembered Zion," and who, hanging their harps on the willows, sat down by the river of Babylon and vowed to love Jerusalem as they had never done before the hand of the oppressor spoiled her of all her glory.

And there were some who never left spiritual Jerusalem—who lingered among her ruins, and cried to God for her restoration. True witnesses for Christ never failed from the earth. Under various names, generally given by their enemies, such as Paulicians, Novations, Donatists, Waldenses, Albigenes, there were known bodies of believers, often large and influential, who kept up a continued protest against prevailing corruptions, and maintained a fearless advocacy, in the face of persecution and death, of the word of God and the testimony of Jesus. Many, too, who were in Babylon, thought of Zion, and sighed for the day of release.

4. A time came for the Jews, to return from Babylon to Jerusalem. Under Zerubbabel, Ezra, and Nehemiah the return was accomplished. Not all came back, nor was the restoration of Jerusalem the work of a day. By successive and toilsome steps, amid great discouragements and oppositions, were the city and the temple rebuilt.

And in God's good time, the way was opened for the return of spiritual Israel; and the cry of the reformers was heard sounding in the ears of the captives in Babylon: "Come out of her, my people, that ye be not partakers of her sins, and receive not of her plagues." The way was prepared by such heroic spirits as Wycliffe, Huss, and Jerome of Prague; and then arose Luther, Zwingli, Calvin, and their compeers, to lead the captives back. But it was only a partial return. As the Jews who first returned became disheartened, intermarried with the people of the land, raised a spurious progeny—speaking partly the language of Ashdod, and partly that of Canaan—and the law of God was neglected, and the walls of Jerusalem remained broken; so was it with the reformers of the sixteenth century. They failed fully to restore primitive Christianity. They formed unholy alliances of church and state, of faith and philosophy, of divine and human authority; and an impure people, of impure speech, laid an embargo on further progress, until other reformers came, as Ezra and Nehemiah came to the Jews.

5. The work of those later leaders, Ezra and Nehemiah, as typifying the work of reformation needed among Protestants, is worthy of special attention.

(1.) *They restored the law of God.* Not merely in *theory*—this had been already done—but in *practice* did they re-establish the neglected and forgotten law of God in the hearts and consciences of the people. (Neh. viii.) It is beautiful to see the multitude standing for seven days, reverently and tearfully listening to the words of God, and seeking to understand their meaning. "And Ezra opened the book in the sight of all the people

And when he opened it all the people stood up. And Ezra blessed the Lord, the great God; and all the people answered Amen, Amen, with lifting up their hands: and they bowed their heads and worshipped the Lord with their faces to the ground." And when the scribes "read in the book distinctly, and gave the sense, and caused

them to understand the reading," "all the people wept when they heard the words of the law." Soon joy succeeded to sorrow, "and all the people went their way to eat, and to drink, and to send portions, and to make great mirth, *because they had understood the words of the law.*" Here is a genuine revival—just such a revival as is needed now! Could we see the people thus eager to understand the word of God, thus tearful and joyful over their discoveries of its meaning, and forsaking all other teachings for the word of God, we should have hope that Jerusalem would be fully restored.

(2.) *They confessed their sins.* (Neh. ix.) In humility and contrition they owned their wanderings and acknowledged their transgressions. There was no attempt to evade a confession of the sins which the law of God had clearly revealed to them, nor did pride prompt apologies for their errors. "Howbeit thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly; neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them. For they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works. Behold, we are servants this day: and for the land that thou gavest unto our fathers, to eat the fruit thereof, and the good thereof, behold we are servants in it: and it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress."

Alas! alas! that party pride and carnal ambitions hold the people back from such frank and open confessions now! Could they come humbly before God, and for themselves and their leaders freely own the sins and errors of the past in departing from the law of God, how soon would the windows of heaven be opened to pour out a blessing on such as hunger and thirst after righteousness!

(3.) *They turned away from their sins and returned to the law of God to keep it.* This was an actual reformation. In some respects it cost them much to accomplish it; but, though it demanded the right eye, or the right hand, they did not shrink from its requirements.

A. They had married contrary to the law, and were required to put away their strange wives. This, was, no doubt, in many cases, a severe trial, yet it was done that they might be loyal to God. So must we destroy all unholy alliances, and divorce our souls from every forbidden association, however dear, that we may be the Lord's only. Human authority must be abandoned, human creeds must be renounced, party names and party associations must be forsaken, and the language and the progeny of Ashdod be surrendered for the pure word of God, the simple faith of primitive times, and the "one body" of Christ.

B. They put away the "mixed multitude" that had corrupted and discouraged them, because they found it written in the law of God that the Ammonite and the Moabite should not come into the congregation of God forever. (Neh. xiii. 1-8.) Thus must we dissolve our connection with the unbelieving, and redeem the church from all the carnalizing and corrupting influences of conformity to the world.

c. They put a stop to all traffic on the Sabbath (Neh. xiii. 15-21); they put an end to oppression (Neh. v. 1-13); they began anew their tithes and offerings according to the law (Neh. x. 32-39); they restored the feast of tabernacles (Neh. viii. 13-18); and whatever they found written in the law of God, they immediately revived its observance; and thus God made them rejoice with great joy, so that "the joy of Jerusalem was heard afar off." (Neh. xii. 48.)

Would we restore the joy of primitive times? We must "stand in the ways and see, and ask for the *old paths*, where is the good way, and walk therein, and we shall find rest for our souls." Have the ordinances of the gospel been forgotten or perverted? Restore baptism to its place as the ordinance in which the believing penitent puts on Christ and receives the assurance of the forgiveness of sins. Restore the Lord's Supper to its place as the weekly feast of Christians, in which they commemorate the death of Jesus for their sins. Restore the Lord's day as the glad, cheerful, holy day of bright memories, and joyful hopes, in which we honour the memory of our risen Lord. Have selfishness and covetousness restrained us from the needed offerings for the work of the Lord? Let us conquer selfishness, and bring in the tithes into the storehouse, and make strong the hands and hearts of the brave toilers in the Lord's vineyard. Have sins of injustice and oppression hidden the face of God from us? Let us undo the heavy burdens, and learn to do justly, love mercy, and walk humbly with God: and again the joy of Jerusalem will be heard afar off. This return "in letter and in spirit, in principle and in practice," to the law of the Lord, will test us sorely, and demand the surrender of many a cherished idol, and bring us face to face, with many a sacred prejudice and many a valued earthly pleasure, compelling us to decide between duty and worldly interest, between the friendship of heaven and the friendships of earth, between the claims of the carnal and the spiritual, between the voice of conscience and the plea of expediency; and the heart may be a field of terrible strife between the good and the evil that is in us; but "looking unto Jesus," who, in the desert of temptation fought and conquered for us, let us learn to cling to what is written, and make the word of God our refuge from every keen assault of Satan, and victory will come, and the clouds will clear away, and the storm will cease, and the clear, calm, bright heavens will let down angels to strengthen us and fill our souls with the peace of God.

The reader may now, perhaps, better understand the present confused state of the religious world, and be able himself to solve the difficulty presented in the spectacle of numerous and diverse and even hostile parties, all professing to love the same Saviour and walk in the light of the same Bible. The recovery from the ignorance and superstition and base-soul bondage of Babylon has been but partial. We are still not entirely free from the witchery of her golden cup of intoxication. Reformation is progressive, necessarily so. Zerubbabel could not do Ezra's work, nor Ezra Nehemiah's. They were each suited to the work given to him. Past reformations are not to be condemned because they did not accomplish everything. But our sin and folly is in clinging to the near past, and loving too well the modern paths. We must break this idolatrous attachment, and, with devout thankfulness for all that

has been accomplished to help us on our way, still refuse to linger in the ways except to enquire for the "old paths."

Back of Westminster, and Geneva, and Wittenberg, we must push on toward Jerusalem, and forget all doctrines and creeds of men in perfect devotion to the word that went forth from Zion, and the word of the Lord that issued from Jerusalem.

May God enable us to realize, in its highest spiritual sense, the prediction of the prophet: "In those days and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together; weeping shall they go and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying, Come, let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." Jer. i. 4-5.

ISAAC ERRETT.

SPIRITUAL CULTURE.

LETTERS TO YOUNG DISCIPLES.

MY DEAR BROTHER,—Your letter informing me that you had changed your course of life, and had identified yourself with the people of the Lord, makes me very happy. In yielding to the influence of the gospel while your heart is yet tender and impressible, you have indeed acted most wisely. Nor should you for a moment doubt the prudence and propriety of your course, because you now find yourself suddenly called upon to support a character and to discharge duties for which none of your past training has fitted you. Your idea of what a Christian should be, is refined and exalted. I am glad it is so. But let me caution you not to be discouraged because you cannot realize this idea in your own heart and history. It is to be placed before you as an objective point—something to reach after, and strive to attain, although at present it may be beyond your grasp. Our Saviour knows and pities our frailty and ignorance, and He places this glorious image of perfect purity and goodness before us, that it may flash its light upon our pathway, and beckon us ever onward towards perfection.

You will not forget that Christianity contemplates this progress from a lower to a higher degree; from the babe to the man; from the seed, through every stage of development, to the full corn in the ear. We all have to begin at the bottom, and climb up. It is the normal and essential condition of high attainments. We must *seek*, if we would find. We must study, if we would learn. We must labour, if we would enjoy rest. We must press to the goal, if we would secure the prize.

You are now, my dear young brother, just born into the family of God. Spiritually you are a babe in Christ. And this state has its own peculiar virtues, and its own peculiar charm. Repeatedly the Scriptures points us to children as our models and teachers. "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." "Whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven." These passages teach us the nobility and greatness of the childlike nature—a nature characterized by purity and innocence—a stranger to guilty knowledge—and

a joyful contentedness and delight in simple pleasure. Here, too, you will notice a guileless confidence in human truth and goodness, an instinctive docility and reverence for authority, and a perfect trust in the love and wisdom and fidelity of superiors.

All this is beautiful. But what I would have you notice is, that pure and artless and lovely as childhood is, God has ordained that we shall not *abide* in that state, but shall grow out of it, and become men. And in thus growing we necessarily change, not only physically, but intellectually and morally. Our features are altered, our pursuits are different, and our early virtues are modified. So with the young Christian. He may, as he advances, retain the main ingredients of his first Christian piety; he may be guileless and submissive, trustful and loving; but these will be associated with a class of manly virtues—fortitude, patience, justice, the love of truth, the hatred of wrong, and such like elements of a noble manly character, which, together with his own self-knowledge and the knowledge of men, cannot fail to exert an influence upon his childlike feelings and affections. He is still trustful, but he has learned by sad experience and many a bitter disappointment, that his *implicit* trust can be given to but One. He is still teachable, but for him now there is but one Teacher; still submissive, but to the one only Lawgiver and King. It is altogether right for the *little children*, both in nature and in grace, who have not the ability to think for themselves, to receive implicitly what is taught them. It is blessed for the younger to be submissive to the older. And at present you cannot do better than to follow the advice, and to receive the instructions, of those who are more experienced and, in religious matters, better informed than yourself. This will be no degradation to you: it is in perfect keeping with your profession and your attainments. Still, I wish you to grow out of this state, and while remaining a child as to malice, to become a man in understanding.

It is this period of *transition* that is most dangerous for you. And I confess to a feeling of affectionate solicitude lest you should fail to make this passage safely. I purpose therefore, with your kind permission, to furnish you some suggestions which I trust will not be altogether unprofitable to you.

Like yourself, I regard a true Christian as the highest style of man. All that is grandest and noblest, and all that is purest and tenderest, combine in him. His heart is a well-spring of good to society; his influence is salutary and elevating; and his whole life luminous and blessed.

If you were nearer and dearer to me than you are; if I loved you even more tenderly and heartily than I now do; I could wish nothing better for you than that you might escape the dangers and overcome the obstacles that lie in your way, and attain unto the stature of a perfect man in Christ Jesus. Beyond all comparison, this is the best, the very best and worthiest, object that you can possibly set before your mind.

I must, however, reserve for subsequent letters such special hints as I trust may be helpful to you in the cultivation of your spiritual nature, and the formation of a noble, manly, Christian character. J. S. L.

THE CENTRAL SUPERSTITION AND THE DEFENCES THEREOF.—No. II.

Our German Author proceeds to say "the substantial completeness of the sacrament is in both cases dependant upon the faith of the receiver. But if man in both cases receives what the sacraments by their appointment convey, their saving purpose in the case of unbelief is at least so far attained, that the saving benefits comprehended in the sacraments are brought into immediate nearness to the man. They are appropriated to him by God for the purpose that he should appropriate them to himself by faith. Psychologically, it is not to be wondered at. The sacramental gifts indeed are pneumatical. For even the god-man, in respect of the nature of his personality, is wholly *pneuma*. (2 Cor. iii. 17.) But God who is spirit can make Himself present in man as, and by what means, He will. He can encircle man with His wrath, or in grace with His love. By the sacrament He makes Himself present to him in the whole might of His redeeming, regenerating love. That man who nevertheless does not believe is as a blind man who does not see the sun which beams upon him, or as a dead man, before the door of whose grave, as before that of Lazarus, Christ the raiser of the dead is standing. Much is conferred upon him by grace—a treasure is concealed in his field—He can raise it at any time. He needs only to open the eyes of faith, and he finds himself in a paradise, which existed without his faith, and prior to it. The true light which shines into the darkness, and enlightens every man, *radio directo* (John i. 9-10) has gathered itself around the *ego* of the baptized person in the narrowest circle of light. The *ego* needs only to open itself in faith, and the whole man becomes a light in the Lord, *phos en kurio*." (Eph. v. 8.)

On this we may observe that the illustrations illustrate nothing, except the fact that the writer is in a quagmire where he cannot feel the bottom. They are not in agreement with holy scripture; they are not in harmony with each other, nor are they well chosen from his own stand-point.

It was not in his own field that the memorable man found the treasure. He went like a wise man and sold all that he had that he might buy that field. It was richer in value than Australian gold fields or the Indian shores where the stones are of light and fire, something to make him rich, noble and princely—through time and eternity—so he sold all that he had and bought that field. But there is no such treasure lying in any dead soul, the field with its undiscovered glories being elsewhere. The first illustration of our author is perhaps the worst, though all are bad. For instance, the blind man, though he cannot see the sun can bask in the genial warmth. Now this is badly chosen by the author to illustrate his own views, because he has before him a dead man—a man spiritually blind in unbelief—and such a person is not merely shut out from the sight of the sun of righteousness, but he is likewise separated from the beams. The fine heat of life is as absent as the visible glory. Our author's supposed case would require a blind man at the bottom of a coal mine. In fact to feel the beams of the golden sun in the spiritual world, would be at once a proof that the

eyes were open. The darkness would be gone past, and the true light shining.

As to Christ standing by the grave of Lazarus, it may be the best illustration of our author's concept; but what is the concept worth? If our Lord had never uttered the word of power with resurrection life in it, but had merely stood by the grave weeping, what advantage would this have been to Lazarus, or Martha, or Mary? Or what confidence and conviction to the disciples and to the Jews.

The illustrations do not correspond with each other; for instance, it appears that the man can raise the treasure from his field *at any time!* but surely Lazarus could not raise himself from the dead!

No, sir! Such a man as you suppose, getting actually awakened by that gospel which is the power of God to salvation, would not open his eyes and "find himself in Paradise." He is more likely to find himself in that waste and hungry field where men of lost estate keep swine for the devil. But the cry would issue from his heart, "I will arise and go to my father," and the pilgrimage would begin. It would be no consolation to such a one, that he had been baptized and had the holiest names called over him, or that he had been to the table where children of light feast upon a sacrifice, and look for a kingdom. The fact of such desecration would rather be among the worst memories of the long bad dream from which he was awakened in alarm. The new-born faith would be followed by repentance, and that would be the time for a valid baptism—an immersion into the Father, the Son, and the Holy Spirit for the remission of his sins. On receiving that gift of the Holy Spirit which follows and seals forgiveness, he would then sit down in the banquetting house, where the overshadowing banner is love and the feast is life,—remembering the mystery by which he was ransomed, and looking for the glory to be revealed.

We have not forgotten the *pneumatical*, but the discussion of that will fall into its proper place.

The author proceeds—"It is thus with the adult who, without living faith, submits himself to baptism. It is otherwise with the child. In order to understand the difference let the following circumstances be pondered. As the direct results of the grace of God going forth upon man and surrounding him, have faith as their first and essential reflection; so, on the other hand, the faith itself is, according to its nature, an *actus directus*—namely, a line drawn up from us to Christ, and to God in Christ; a longing reaching forth to the salvation offered in word and sacrament; a look turned away from the innate natural state direct to Christ; an awakened yearning for His grace; a grasp and apprehension having relation to this grace in the unity of all one's powers. This *actus directus* has in itself the promise of God. The *actus reflexi* of divine assurance, of joyous self-certainty, of experimental seeing and tasting, belong not to the essence of justifying faith, but the former *actus directus* is, as our ancients say, the *forma fidei essentialis*. It is necessary, says one of them, to acknowledge a twofold manifestation of faith. The first is called *actio directa*, by which we lay hold of and embrace Christ; the other *actio reflexa*, by which we acknowledge our own doing, and feel or experience that we have apprehended Christ. But now many are found who have really laid hold on Christ, although they do not feel that they

have apprehended Him, and these are none the less justified. For we become incontestably just by the *actio directa*, and not by the *actio reflexa*—we become justified, not because we feel that we believe, but so far as we only believe. The faith is thus in its essence *fiducia simplex* (assurance of refuge), not *fiducia triumphans* *seil gloriosa* (assurance of experience)." This is partly ancient jargon and partly corrupt modern theology. There is, however, a thread of truth running through, which we must separate by careful discrimination.

I. During the thousand years of Papal darkness, and even since the advent of intellectual and scholastic Protestantism, with its broken lights and partial freedom, doubtless there have been, reaching forth after salvation and yearning for light and life, many poor distracted souls. Amid the slumberous glooms of superstition, in which divine realities were first deformed, and then half veiled in twilight; or amid the insurgency and clamours of modern liberty of prophesying—when the cry arose from burdened souls, "What shall I do to be saved," how seldom was the true answer given. When the constituted fountains of life are poisoned or hidden, and the teachers are as much distracted as the hearers, God may shed some measure of light from His face and joy from His presence separate from the Record and the Seals. But when we begin to talk of men being justified, we are upon strictly Biblical ground, and are obliged, with simplicity of heart and reverence of spirit, to receive all our information from the volume. That men may be justified without apprehending it is a conception which has no roots in revelation, a thing utterly alien from the documents of inspiration and authority. The apostles would have been astounded had they heard of anything so wild and incredible. Under the majestic moral force of ancient preaching men were led to cry out—"Men and brethren, what shall we do?" They were commanded to repent and be immersed for the remission of their sins, and the gift of the Holy Spirit was promised to every obedient believer. They were saved by the washing of regeneration and the renewing of the Holy Spirit—they were born of water and of the Spirit. They were quickened by incorruptible seed and then born, becoming the sons of God by a birth of God—they were justified by a faith which gave them peace, because it gave them access into grace, into a family of favour, a divine house. It could be said to them, "Ye are all the children of God by faith in Christ Jesus, for as many of you as have been immersed into Christ have put on Christ." They were buried by immersion into His death, and raised into newness of life, seated in the heavenlies. The Spirit bare witness with their spirits that they were children of God, and hence heirs of all the glory that was to be revealed. They could all draw near with a true heart in full assurance of faith, having their hearts sprinkled from an evil conscience and their bodies washed with pure water. They turned from idols of every kind, to serve the living and the true God and to wait for His Son from Heaven. All the justified knew their standing, breathing the fine air of a higher country, having pulses of divine life beating in them, running on to God as the rivers run to the sea.

II. But there is a stage in the history of a Christian man, a son of God, when he arrives at something quite different from that faith in

the divine testimony which in the beginning of his new life he made manifest. Our Lord said, "If any man will do His will he shall know of the doctrine whether it be of God or whether I speak of myself." Now he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him. Hence no man could even begin this work without faith in God. But he certainly could begin without the knowledge of which the Lord speaks. Such knowledge is clearly distinguishable from faith, being the ripe result of time and providence—the slow but rich growth of experience and moral history. As a man discovers in his seasons of darkness, bereavement and conflict, that God is faithful to all His promises, his faith is transmuted into knowledge. Through rifts in the black cloud golden splendour pours down, a hand of power lifts him up when fallen, there is manifestation from the Son, and comfort from the Spirit, and glory from the presence of the Father.

The louder the stormy wind and tempest without, the richer and sweeter the fellowship within; holy light streaming from the face of God, and gathering power from His Spirit; communion most profound and realizing, established in the inner man. The person who has arrived at that consecrated ground has more than the moral certainty by which Faith gave substance to invisible things in a country of promise; he has conclusiveness in his deepest consciousness, and no mightier evidence can possibly be given until the inward holiness shines forth in objective glory, and the new Jerusalem reveals its golden streets and shining river, and all things which belong to purity and life stand forth revealed in fair proportions and eternal beauty.

Our Author has assuredly confounded faith with knowledge, for that which he speaks of as *fiducia triumphans scilicet gloriosa* is the profound consciousness of reality which has grown and ripened through storm and sunshine, and is rooted in life at the centre. It is an abuse of language to call this faith—for this is knowledge, and it belongs to the wisdom of the perfect.

Before passing any further, we may just remark that the babe or child is just as incapable of one as of the other—can neither have the faith which is built upon miraculous evidence, nor the knowledge which is gathered up by experience and spiritual consciousness.

On page 418 our Author proceeds—"But if the faith even as *actio directa* be God's agency, it is not to be perceived why the grace of regeneration, which is introduced into man by baptism (as also by the Lord's Supper), associated with the word, cannot effect even in the child the faith necessary to its surviving reception. It is said that faith is not possible, and not conceivable without consciousness. But (1) the condition of the child is certainly not the absolute opposite of consciousness: the entire three-fold life of the man is already existing in the child, although in the first commencement of its development; therefore, even already it is becoming conscious. The unconsciousness out of which it is developed is distinct from the brute condition of impersonality, and remains indeed even in the adult man as the reverse side of consciousness,—the ground wherein it is submerged in ceaseless variation, and whence it emerges again, as according to God's ordinance, night and day, contrasted with one another, ceaselessly change into

one another. Wherefore, then, should God not be able to effect in the remotely glimmering consciousness of the child a germinal faith, just as well as a developed faith in the daylight consciousness of the adult; especially as (2) even in the adult, not merely in sleep, but even in the midst of every strenuous labour not immediately religious, and in conditions of sickness, surrounded with darkness of the most manifold kind, the *actio directa* subsides out of the region of consciousness into unconsciousness, without by that means losing its existence, which ever again breaks through these bonds, and even in powerlessness and seeming death, in phrenzy, and in the highest degree of resistance bordering on despair, may continue to subsist, as seen by God's all-penetrating eye?"

We have read somewhere of a battle-field in which a gigantic warrior appeared clashing his rusty iron armour with a dreadful noise as he rode into the fight; but when the vizor of his helmet was lifted, there was inside a head no bigger than a walnut. We have been reminded of the fact by this argument. After all the clashing of rusty iron, and all the galvanism of dry bones from Latin charnel houses, it all ends in this most unreasonable question:—"Wherefore, then, should God not be able to effect in the remotely glimmering consciousness of the child a germinal faith?"

(a) The writer mistakes the question, and raises a false issue. It is not a question about the power of God but about His will, His law, His constituted procedure which must be reverentially gathered from the documents in which He has revealed Himself. From the very stones He could have raised up children to Abraham. But then, He would have had to proceed with the stones as He once did with the red earth, organizing them, breathing into them breath of life, and quickening them into living souls. Notwithstanding the slumbering potencies which are wrapped up in the child, as the chestnut tree is in the nut, the child is no more capable of faith than a stone, and the awakening of such spiritual consciousness as might receive into the heart, incarnation, sin-offering, resurrection from the dead, conviction of sin, and thirst after righteousness would as surely demand immediate miraculous force, as quickening of stones to be children of Abraham.

(b) Surely unconsciousness is the opposite of consciousness, just as certainly as death is the opposite of life. The babe may be on the road to consciousness (a long way off), but so is the dead man on his way to resurrection. But until the graves are opened and the bodies of the saints come forth we are obliged to recognise the distinction between the living and the dead. Some of our best thinkers and workers have departed from us whose services we would willingly have; but when we want a Mayor for the town or a Member to represent us in Parliament we never dream of sending a deputation down into Hades.

(c) If we could prove the existence of personal consciousness in the babe (which is indeed, incapable of proof), there would be no logical force in arguing from such fact the fitness for baptism. The case would stand thus: consciousness being granted, where is the evidence of faith? What tokens or pledges have we that the child is a believer in the Son of God? According to New Testament law, and divine order we need not only belief in the heart, but confession with the

mouth—the profession of faith in language, the voluntary surrender of the soul to the guidance and government of Jesus. The longer we think over the matter the more clearly we perceive the necessity of illumination. Those who are renewed, are “renewed in knowledge,” after the image of Him who created them—a work which cannot be done in “remote glimmering consciousness,” but which requires daylight clearness and certainty—the noontide lustre of the intellect, and the energy of the awakened understanding.

(d) Experience might have settled the matter long ago, for her induction has been in a large field, and prosecuted for ages. What is the result? A few of the baptized children become believers, but not as the product of any mystical preparation. They hear the testimony of God in Christ as reconciler, and receive it; for “faith cometh by hearing, and hearing by the word of God.” The overwhelming masses—the millions—never believe, but live and die without God. But neither among the few who receive, nor among the many who reject, is there the slightest consciousness of any spiritual work accomplished in their childhood. Not a solitary gleam. They all grow up in the flesh, not in the spirit. Transport a million of them into any heathen wilderness before reason and understanding are developed. They will grow up pure heathens, receiving without any repugnance all the prevalent superstition and abominations, and never haunted by any dim remembrances of spiritual seed or germinal faith, or the beginning of any life divine.

In truth, knowing as we do how the millions of our baptized or rhan-tized live and die, how could we conclude that they ever were believers, or had any divine life in them. The writer of this article resides in a town where thirteen thousand have been committed to prison in one year, *nine* thousand of them belonging to the infallible and unchangeable Church, and the remainder to various protesting sections—a few without any profession. But they were all reckoned among the baptized. From what we know, by careful observation, about jail history, they will proceed from uncleanness to uncleanness, from crime to crime, gathering shamelessness, hardness, ferocity and brutality on the road; some finishing life in prison, some in Botany Bay, and some on the gallows. We are willing to confess (some of our friends would not) that a few of those who have received the Lord with full consciousness when reason was ripe, may make shipwreck of faith and of a good conscience and perish everlastingly. But such cases are awful—abnormal—certainly exceptional. Whereas among the baptized in infancy—on the supposition that they received life from God in baptism—THE SHIPWRECK IS THE RULE.

We repudiate the whole thing as monstrous: God takes better care of that which is really His spiritual garden. The plants and flowers are watered and nourished night and day; cared for in winter and summer—in sunshine from His face and rain from His heavens, and they grow like cedars on Lebanon, and flourish like lilies by the water courses.

(e) Strange indeed is the conception of baptism *conveying* faith, or implanting any seed of life: the records of inspiration contain nothing even bordering upon such a thing. The incorruptible seed is found in

the realities of that Gospel which has been published, and which must be received by faith before there can be a proper subject of baptism. The idea of baptism conveying faith either to man or child is not even thinkable or conceivable; revelation knows nothing of it, and sound philosophy casts it off the premises. The matter might be relegated to the "Arabian Nights," among the tales of the Genii, only it is not half so amusing—being dull, ecclesiastical romance.

(f) We are far from agreeing with the Author about the "impersonal character of the brutes." Any person who has carefully watched either elephant or dog might discover that conscious personality belongs to them. See the pride of the dog in carrying a parcel for its master; hear it howling during his sickness, or watch it pining upon his grave. The calculation and sagacity of the elephant may perhaps be as remarkable, but trust and love are not so distinguishable.

The animals have conscious personality, and attain to it more rapidly than the human creature. Doubtless it is of an inferior description, for it does not appear that God has put the everlasting into their hearts, or that they belong to eternity. It is nature-life rather than spirit-life which they enjoy; but their personal consciousness cannot reasonably be doubted. In some respects their inferiority is a blessing. We never heard of a mastiff discoursing on prevenient grace, or an elephant writing on spiritual occurrences in the embryo; but the animals have more sense, and are surely better employed.

(g) When a man is pleading a bad cause he frequently confutes himself on the road. The Author has done this effectually by his statement concerning the adults, who, in seasons of sleep, sickness, phrenzy, and manifold darkness, lose all consciousness of the regeneration which has been accomplished in them,—of the higher life to which they belong. It appears that in such cases all the spiritual stars seem to be blotted out, and the entire religious firmament disappears. Very well: while a person is in such a condition, no one would dream of trying to impart spiritual impression, or labour for the conveyance of truth and life. We do not seek to impart divine truth to a man in sleep, or in coma, or in madness, but wait for the restoration of healthy consciousness, and the exercise of sober reason. So we must proceed with the child where reasonable consciousness has never been developed; convey truth when the understanding can receive it, and administer ordinances when heart and will utter their consent; when reason and conscience with one voice cry out for God, and seek shelter in His pavilion.

(To be continued.)

BAPTISTS AND DISCIPLES IN AMERICA.

In the Eastern States there seems to be a great commotion among the Regular Baptists on the Communion question; and as a consequence the Pedobaptists are not only wonderfully tickled over the defection, but they are urging forward the agitation. It looks very much as if there was going to be a defection in the Baptist ranks. A portion favour communion with Pedobaptists. In our own ranks there is a detachment of malcontents who favour the same idea, who not only propose

religious miscegenation, but who are itching for the adoption of clerical titles, and to be hailed on the corners of the streets as Rabbis. Now would it not be a good idea for that Baptist detachment of recusants and our detachment of malcontents to unite and form a new party? I think a leader could be found. But why form a new party? This would be a work of supererogation. The Pedobaptists would welcome them, not with bloody hands, but with complacent smiles and sighs of relief. It would be a Pedobaptist day of jubilee. Every fatted calf in the Pedobaptist *campus* would be slain, our departed preachers would be adorned with clerical robes, and a golden ring of ecclesiastical distinction would be placed on the tapering finger of every immersed renegade. Hail Sectarianism! Happy land, happy day.

But, after all, would there not be a providence in all this? The rank and file of the Disciples, though technically speaking not close communionists, are nevertheless that in principle, and in this position are fully sustained by apostolic teaching. If not, then our plea for Christian union on the basis of Bible teaching is a sham and a slander. If, as the times indicate, this Baptist defection continues, and many shall decamp and go among the Pedobaptists and be absorbed by them, in much the same manner that members of the Anglican Church (Established Church of England) go out and unite with the Church of Rome and are absorbed by that power, we are prepared to say the mass of the faithful and conscientious Baptists, standing firm to the apostolic precept and precedent, and not following even such great lights as Spurgeon, Robert Hall, and John Bunyan, that the great majority of the Disciples of Christ will meet them and agree with them on the question of "close communion"—not in the ecclesiastical sense, but in the scriptural sense.

We believe in Christian citizenship, in a citizenship that is made through loyalty to Jesus Christ. And if immersion is necessary, as the consummating act, to make an alien sinner a citizen of the kingdom of Christ, then no Pedobaptist can be a constitutional member of that body. Christian character must not be confounded with Christian citizenship. There is such a thing as Christian character without Christian citizenship, and there is also such a thing as Christian citizenship without Christian character. In the gospel sense (and religiously this is the only sense we go by) these terms are inseparable. He who takes the Christian character and profits by the morality and spirituality of the gospel, while at the same time he denies the sovereign authority of Christ, and refuses submission to the test-oath, is not a constitutional member of the Church of Christ, though he may be a member of some popular denomination, and in that position professing just as good a morality as any *bona fide* Christian. A political foreigner may bask under the Tree of Liberty, live in sight of the Capitol of the United States, and enjoy the character of an American citizen, without being a citizen of the Republic at all. But not being a citizen, made so by the Constitution, he has no claims on the Government; he can claim no right of protection; he has no right of petition or of appeal; he has no voice in the Government, and no political privileges. And yet he may enjoy the character of an American citizen without being a constitu-

tional citizen. A man may also be a constitutional citizen without possessing the proper political and social character. And as there is but one legal process of becoming an American citizen so there is but one scriptural process of becoming a constitutional member of the kingdom of Christ.

The constitution of the kingdom of Christ reads thus: "Go teach all nations, immersing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatever I have commanded you; and behold I am with you, even to the end of the world." In harmony with this plain teaching, let our Baptist brethren place immersion where the great Head of the Church placed it as the constitutional test of Christian citizenship, and then we can harmoniously unite and face the Pedobaptist world. Let them cease using immersion as a church ordinance, and remove the "laver of regeneration" (Titus iii. 5) from the Holy Place into the "Outer Court" where God placed it, as the constitutional oath *preceding entrance into the Church*—the antitype of the Holy Place—and the greater barrier between us is removed; provided, also, they shall abandon the distinctive title Baptists, and be content to call themselves Christians. This they must do to be consistent, and that they may effectually meet all Pedobaptist objections. The openings of providence indicate a movement in this direction. But one thing is certain, that as long as Baptists continue to teach Christian citizenship without immersion, and concede to Pedobaptists the dogma that God receives penitent believers into the Church without being immersed, thus setting aside the constitutional oath, just so long will they occupy an inconsistent and indefensible position on the question of close communion. Let them make Christian citizens as did the Apostles, and we are with them doctrinally and sentimentally.

American Christian Review.

THE INVISIBLE CHURCH.

Good men allow themselves to talk about the "invisible church," and the "universal church," meaning thereby all true Christians, or perhaps all professing Christians on earth. But such a use of the word church is absurd, is anti-scriptural, is mischievous. It is absurd, for the word is a word of bounded and limited meaning. It is as absurd to speak of the "church invisible" or the "church universal" as to speak of the invisible and universal city of New York. If a city is visible, it can be seen somewhere and by somebody. If a city, it is not universal. Christians are one body, but not therefore one church, as men are one race, but not therefore one city. Called "one body" the figure is taken from our mortal body, exactly as when called a "family" the comparison is taken from a relation of our social life. Called one "flock" belonging to the "one fold," the figure is taken from the hill-side of Palestine, where shepherds pastured their sheep. In none of these cases is there reference to a church relationship. Nowhere are all believers called *one church*. When Christ prayed that His people "may be one," notice that He does not say one church. The nearest approach, in any verse, to the idea of a great universal church, is in the celebrated passage in

Paul's Epistle to the Hebrews, where he speaks "of the general assembly and church of the first-born which are written in heaven." This verse would be pertinent if the inquiry related to one of the names of the saints above. But the question now is not what Christians are called "in heaven," but about the usage of the word church with relation to Christians on earth. The use here is figurative. The inspired writer takes the church an earthly institution, and uses it to set forth the state of glorified saints above. The verse contains not even a hint as to this phantom of one great spiritual invisible and universal Church.

The usage of which I complain is not only not authorized, but is exactly opposed to the scriptural usage of the word. In two, and only in two, senses is the word church used in the New Testament. It is used 1) generically, i.e., to describe a certain kind of institution. Precisely in the same way we use the word "jury" to describe an institution ordained by law, or the "Senate" to describe a branch of our government. In neither of these cases do we mean a particular jury or a particular Senate. Much less do we mean one great universal jury composed of all that ever sat in a jury box, or a great invisible Senate composed of all that ever sat in a Senate Chamber. We use a word in these cases to describe an institution. So our Lord, foreseeing His followers gathered into churches, says in certain cases, one is to "tell it to the church." But (2) the specific use of the word is more common. Each company of baptized believers, according to the Acts, who were near enough to make it convenient, organized themselves, under apostolic direction or permission, into a church, with all the rights, privileges, and duties that in the Epistles are laid upon such an organized body. On them was laid the duty of admitting or excluding members, of administering the ordinances, of public worship on the Lord's day, of frequently assembling for prayer and praise, of maintaining doctrine, of walking in fellowship, of promoting the growth of the whole body, of doing each and every church duty the Master had required. To these separate churches Epistles were addressed, and when there were more than one, Paul is careful to use the plural—as in the notice of "the churches in Asia."

The usage of which I complain is mischievous. It tends directly to loosen the church bond by rendering it indefinite. It will be a phantom bond that binds one to a phantom church. There are men who talk of "the cause" rather than the church, and glory in the fact that they are not sectarian, but love the whole cause of God, as if a man would love universal mankind less for loving his own family the more.

ORIGIN AND PRINCIPLES OF SANDEMANIANISM.

We extract the following from Gladstone's "Life of the distinguished Natural Philosopher and Scientist, Michael Faraday," lately republished by Harper and Brothers, in which is given a brief but most interesting account of the origin and principles of the Sandemanian movement. The striking coincidences between several of its leading features and those of the Current Reformation are not a little remarkable:

" Among the various sects into which Christendom is divided, few are less known than the Sandemanian. About a century and a half ago, when there was little light in the Presbyterian Church of Scotland, a pious minister of the name of John Glas began to preach that the Church should be governed only by the teaching of Christ and His apostles, that its connection with the State was an error, and that we ought to believe and practise no more and no less than what we find from the New Testament that the primitive church believed and practised. These principles, which sound very familiar in these days, procured for their asserter much obloquy and a deposition by the church courts, in consequence of which several separate congregations were formed in different parts of Great Britain, especially by Robert Sandeman, the son-in-law of Mr. Glas, and from him they received their common appellation. In early days they taught a simpler view of faith than was generally held at that time; it was with them a simple assent of the understanding, but produced by the Spirit of God, and its virtue depended not on anything mystical in the operation itself, but on the grandeur and beauty of the things believed. Now, however, there is little to distinguish them in doctrine from other adherents of the Puritan theology, though they certainly concede a greater deference to their elders, and attach more importance to the Lord's Supper than is usual among the Puritan churches. Their form of worship, too, resembles that of the Presbyterians; but they hold that each congregation should have a plurality of elders, pastors, or bishops, who are unpaid men; that on every 'first day of the week' they are bound to assemble not only for prayers and preaching, but for 'breaking of bread,' and putting together their weekly offerings; that the love-feast and kiss of charity should continue to be practised; that 'blood and things strangled' are still forbidden as food; and that a disciple of Christ should not charge interest on loans, or lay up wealth for the unknown future, but rather consider all he possesses as at the service of his poorer brethren, and be ready to perform to them such offices of kindness as in the early church were expressed by washing one another's feet. [N.B.—This latter feature will hardly be recognized as one of the striking coincidences—W.]

" But what gives the remarkable character to the adherents of this sect is their perfect isolation from all Christian fellowship outside their own community, and from all external religious influence. They have never made missionary efforts to win men from the world, and have long ceased to draw to themselves members from other churches; so they have rarely the advantage of fresh blood, or fresh views of the meaning of Scripture. They constantly intermarry, and are expected to 'bear one another's burdens;' so the church has assumed the additional character of a large intertwined family and of a mutual benefit society. This rigid separation from the world, extending now through three or four generations, has produced a remarkable elevation of moral tone and refinement of manner; and it is said that no one unacquainted with the inner circle can conceive of the brotherly affection that reigns there, or the extent to which hospitality and material help is given without any ostentation, and received without any loss of self-respect. The body is rendered still more exclusive by demanding not merely unity of the spirit among its members, but unanimity of opinion in every church

transaction. In order to secure this, any dissentient who persists in his opinion after repeated argument is rejected. The same is also the consequence of neglect of church duties, as well as of any grave moral offence; and in such a community excommunication is a serious social law [here again the coincidence fails to strike.—W.], and, though a penitent may be received back once, he can never return a second time.

“It was in the midst of this little community that Faraday received his earliest religious impressions, and among them he found his ecclesiastical home till the day of his death.”—Book pp. 34—37.

P. B. WILES.

LETTER FROM TASMANIA.

IN my former letters I tried to give some idea of this place, and of the people; of the advantages and disadvantages in preaching the gospel here. From them it may be learned that coming to Tasmania or Australia is not so much like entering on a “mission to the heathen” after all. Tasmanians speak and write and act very much like they do in England and the United States with respect to the Heathen. They look upon the Heathen as afar off; and when the word Heathen is spoken, it means idolaters in Africa or India. To be sure, Tasmanians have as much right to make this use of the word as other civilized people have. A missionary to the Heathen would never think of landing at Hobart Town. When I left home I called myself a missionary, and on the ship I heard the people ask, “Where is this missionary going to?—India?—to Africa?” They were not at all accustomed to think, of a missionary going to Australia.

Enough has been written, and the visitors from Australia to the States have been in sufficient numbers and of sufficient intelligence, to convince any one of our brethren there that coming to Australia is not coming out of the world exactly. The greatest sacrifice any preacher would have to make in coming to these colonies would be the leaving home, kindred, friends, and old associations. I doubt whether he could find anything else which he could call a sacrifice, should he come here. I know that the above-mentioned is a great sacrifice; so the Saviour regarded it and made provision for him who would make it, but in no other respect is a mission to these Colonies to be compared with that to heathen countries. We do have persecution here, but it is of that kind which one would meet with in England and the United States while advocating the unqualified return to the New Testament faith and order. But we are getting used to that kind of persecution and know pretty well how to treat it. The people here, especially those of the church of England (and they predominate), are by no means prepared to admit that it is the right principle to say that the Word of God should furnish us with instruction upon all we do in the worship of God or in the government of the church. They will not allow that the Holy Scriptures are altogether sufficient as a rule of faith and practice. They even raise questions about the canon of Scripture. Our difficulty is not so much in getting the people to see the plan of redemption

tought in the Holy Scriptures as in convincing them that the Word of God is to be relied upon implicitly, that what is taught therein is altogether sufficient. Although the English people are foremost in sending the Bible, without note or comment, to the Heathen, still they will not be satisfied with this for themselves. They must have their respective creeds in addition. Preachers have told me that if they were preaching to the Heathen, they would preach as I do, and would tell those who believe to "repent and be baptized in the name of Jesus Christ for the remission of sins." This, they say, would be correct teaching for the Heathen, but they regard it as an insult that I should preach the same thing to a civilized people—to a "Christian" (?) nation. Almost anybody is deemed a Christian, if he is not a Jew. "When preaching here in a Christian (?) land," say they, "we must not deal with the people as though they were Heathens, for they were made 'members of Christ, children of God, and inheritors of the kingdom of heaven, *in their baptism,*' in their infancy," when they did not know anything about it.

The Wesleyans here conform very much to the Episcopal order. They read the "Church of England Services" in their worship on the first day of the week, but in their ranting, raving kind of preaching, and in their mourners' bench way of getting religious, they maintain their peculiarities as in other countries. The class-meeting, however, is becoming much in disfavour even among themselves. I know people who are esteemed excellent Wesleyans who never go to class-meeting. This is no longer the test of "full fellowship" as it once was. I wonder how they will tell their members at all, after awhile, when the class-meeting and the other appendages are dropped off, as they are likely to be. They still keep up their revivals and special efforts when souls are to be converted, and pray for the Holy Spirit to be poured out upon special occasions, which I take as an admission that they are not at all times doing all they can do towards the conversion of souls. To be sure we all must confess this, our efforts relax, and we are not always up to our work as we should be. It is well that we do have seasons of refreshing from the presence of the Lord, but as surely as we create the impression that the time of special effort is *the* time when souls ought to be converted, so surely will we injure our influence for good at other times, and at all times. We have no "protracted meetings" in the Colonies, nor are we likely to have, but we are trying to make special efforts all the time.

I will conclude by quoting from a letter I received from Bro. Thomas Magarey, of Adelaide. Referring to my anxiety to use the press, and my use of it, he says: "Americans seem to have been born to write and print. It is to be hoped that at some future period of the world's history there will be readers born to read and digest what is written and printed."

He continues: "Our meetings in the Town Hall, Adelaide, are well attended. Bro. Gore's controversy with the Baptists seems to have ended. They have been thrashed into a decent respect and good behaviour, and show more of a fraternal and teachable spirit. They are observing the Lord's supper weekly in nearly all their churches. Their pureness of speech at their last association was matter of surprise. It

seems, however, that the nearer they approach us, the more they abuse us. I conduct three Bible classes in three different places, and am thankful for the results. I would advise you (me) to encourage such meetings among the converts. If they have no brethren of experience, let them take the 'Scheme of Redemption' and go through it Bible in hand. The ignorance of the Bible is truly shocking, and nothing but taking the Bible in hand and catechising the people upon it will reach them."

What Bro. Magarey says in the above I feel the force of, and am trying to put into practice.

O. A. CARR.

Apostolic Times.

REMARKS.

We commend to our readers, from the above, the need of reaching those who are without by means of the press, not in place of preaching, but as a needful addition. Also the absolute necessity for Bible class instruction for young converts. Everyone should, if possible, go through a course of regular and systematic Bible study. We regret to learn that the Baptists in Australia have had to be thrashed, and that after all they prove so ungrateful and behave so badly. We more than regret this result in Adelaide, because we were taught to look for better things. When our brethren the evangelists from America went into that Colony we were informed that Baptist pulpits were open to them; that such was their loving hold upon the Baptists that large and happy results were soon to be realized, such as our poor preachers in this country were inadequate to produce; and we were urged, if possible, to go to America and take lessons. But we knew then what the result would be; and that our loving, earnest brethren who expected so much would find disappointment; that a little time and experience would teach them, in regard to the spirit of sectarianism, what we were compelled to learn many years since. Still we like the Baptists, deem their history an honourable page in the past, hold them as brethren in the Lord, and do not propose to ourselves the work of thrashing them. Some of them we can and do influence. That others do not walk orderly in many respects and directions we regret, and hence we cannot be at one with them; but we believe that largely they are not indisposed to learn, and we can, and do, without sacrifice of truth, keep on amiable terms.

D. K.

DISCOVERY OF MORE INDIANS.

THE excitement created in regard to the diamond fields of Arizona has brought to the attention of the scientific and curious a new tribe of Indians of whom nothing had been known heretofore, and has also revealed the evidences of races, now lost, who once enjoyed no mean civilization.

Among the most remarkable discoveries is that of the Zunis, so-called. Not far eastward of the sources of the Little Colorado, on the trail from Fort Mohave on the Colorado to Albuquerque on the Rio Grande, and over a day's journey from the northern extremity of the diamond range, there are vast masses of ruins of Aztec settlements, and three villages

inhabited by the Zuni tribes. These villages were recently visited by a well-known army officer, who reports his discoveries in the *Sancelito* (Cal). *Herald*, the most interesting features of which we condense and reproduce.

The Zunis differ essentially from all the Indian tribes around them. The Navajos are their neighbours on the north-west, the Apaches on the south. The physiognomy of the Zunis, and their stately bearing, as well as their pride of dress, show them to belong to a superior race. Their women are comely and remarkable for the modest fulness of their dress, wearing skirts of black woollen cloth, and a scarf gracefully folded over the breast. These goods are of their own make. Their hair neatly braided forms a head-dress. Their houses are clean, and their cooking is not to be despised.

All the Zunis devote themselves to pastoral pursuits. They have fields of corn, wheat, and flocks of sheep and goats. They raise horses, cattle and asses, and "corral" their stock at night in high stone enclosures. They use all their animals for food, but a fatted ass is their favourite dish. They keep fowls, spin their own wool and weave it, and have a grand frolic at threshing time. The grain in sheaf is taken to a broad, flat, rocky place, and thirty or forty horsemen canter and caper about on the threshing floor till the grain is well separated. It is then winnowed by raking the straw and tossing the chaff in the wind. After this they close the day with a general horse-race, after the fashion of our agricultural fairs.

The Zunis never make war, and claim to be devout. Their temples and altars, their priesthood and ceremonials bear relationship not far removed from ours. Traces of missionary influence are evident, but the leading faith of the Aztec religion has not been changed. It is an error to say they worship the sun. They worship the Great Spirit who resides in that centre of light, and regard it as an all-seeing eye, omniscient and omnipresent.

These Indians claim direct descent from Montezuma, and hence a tradition that their ancestors were employed by the government in gathering the jewels which were so profuse in Mexico till the downfall of Montezuma. Another tradition of the Zunis is, that a pale-face man, with a white flowing beard, would come from the east and restore them to refinement and happiness. The tradition intimates that the pale faces will not take their lands, but gather stones and minerals; and that the Great Spirit will lead them, by this attraction, till they learn to know the true Deity.

In the work of Mr. Catlin, the early Indian traveller, he describes some districts in the southwest territories, where there were families of Albino Indians, whose white hair touched the ground. In the principal Zuni village the officer reports there are many such families. These Albinos live among the other Indians, but are not held to be equals. Their swarthy companions never intermarry with them, nor do they appear to associate in outdoor work. Their occupation appears to be indoors. Their pink eyes are too weak to stand exposure. Their features and the texture of their hair are like others; but the colour of their hair is milk-white.

The officer, to whom we are indebted for the above information, reports

the country of the Zunis as rich and beautiful, abounding with timber and water. The Indians appear familiar with the subject of "precious stones," but were disposed to reticence when the subject was opened, although the precious stones were abundant in every house.

The thirty-fifth parallel railroad is to pass directly through the Zuni country, and we shall then have other details concerning this new and interesting tribe.

Denver Tribune.

EXCUSES.

MEN neglect religion, and often offer excuses that, judged in the light of the facts of an eternity to come, are not only foolish, but most reprehensible. When we remember that the Son of God came forth from the glories of Heaven to this world of sin and sorrow, and gave years of humiliation, and months of wearisome care and anxiety, and days of bitter anguish and suffering to secure the way of salvation for sinful man, how weak, how presumptuous, how sinful must it seem in the sight of God to have men offer this and that careless excuse why they are not Christians.

It would be well for each one to ascertain, as far as possible, the reason why he remains at enmity with God, and refuses the reconciliation offered in the gospel. A thinking man ought to be able to discover why the ministrations of the sanctuary are to him unfruitful, and why in his life there is a practical rejection of the truth preached. How will it seem when the secrets of all hearts shall be revealed?

The fact is, that many are not Christians because they do not want to be. Excuses for not attending to a concern of such serious importance are a mere subterfuge. He who cares to have his soul saved attends to the matter, as he who, when his life is in peril, is thoughtful and careful to guard against the danger. The young seek to enjoy the pleasures of sin for a season; mature life is pressed with the cares of this world, and so finds excuse; and old age, weak and hesitating, is so darkened by sin that it is difficult, indeed, to find the way to Christ.

There are no circumstances in life that can really excuse any one from becoming a Christian. The entanglements of earth should never fetter the soul in its reaching after God. Christ is able to save to the uttermost all that come unto God by Him. He who places his hand in that of Christ, and keeps it there, will be led safely and certainly home to God. All these excuses of youth, middle life, and old age, for not coming to Christ are, indeed, worthless in the sight of God.

Life is a great fact. Religion is the only guide that can lead us out of the labyrinth of its mysteries into the clear sunlight of God's presence. The evidences of Christianity are more than probabilities, and these great truths are joined to the destiny of the soul. Is it wise, then, to excuse ourselves from becoming Christians?

Indeed, from what do many seek to be excused? From the hope of Heaven through Christ. From loving God and keeping His commandments. From the joys of religion now, and from the comforts of religion in death. From the presence of Christ, from the joy of the redeemed, from the rest of Heaven. From these things, and from all they include

and promise, men turn away as if it were a privilege to be shut out from all for ever.

The real cause of all this indifference is in the alienation of the heart from God. Those who are disposed to find truth in the religion of Christ can do so. Those who feel they need salvation in the way of the gospel—who realise that they are in danger of being lost, and are convicted of their sinfulness—do not try to frame excuses. Eternity, too, will take away all men's cavils, objections, and self-reliance—speechless and without excuse, by and bye.

R.

SHALL I PAY?

YEARS ago the collector called at my house for the church rate, and I declined to pay. In due time the broker came, armed with a warrant; I again refused to pay. Pay I did not; and I have never paid a church rate. Since then the Legislature has abolished church rates, and left us to suppose that the rest of our days were to be free from that impost. But the illiberal action of a "Liberal Government" has restored in principle, though not in name, this conscience-violating demand. Now it comes as a school rate. Ere long, either from the Town Council or from the School Board, I shall have a "Demand Note," calling for some small amount for school purposes. Now, in Birmingham there are many schools partly sustained by Government grants, most of them connected with the State Church and under parsonic manipulation. Then there are Roman Catholic schools, of course under the influence of priests. I object to very much taught by the Parliamentary Church, and to still more of the doctrine of the Roman Church. Still I pay, in part, for teaching in these schools more or less of that objectionable, and as I hold, false doctrine. I pay because I cannot help myself; not knowing when I do so. Government grants, to denominational schools, come from the general revenue, and, therefore, refusal to pay the portion required for education is not possible. School Boards, however, have liberty to pay, or not to pay, out of the school rates, the fees of indigent children, whose parents please to send them to denominational schools. The School Board in Birmingham has a majority of State Churchmen, aided by a Roman Catholic priest, who are not wanting in disposition to favour their churches, and they have refused a proposal not to pay fees to denominational schools. If, then, I pay the school rate, I pay for denominational teaching in those schools. I grant that the religious teaching is under restrictions, but it is, nevertheless, there.

The bulk of the rate will be expended upon schools managed by the School Board, which has power to exclude the teaching of religion. The Board, however, by a majority has decided in favour of Bible reading and Bible exposition by school teachers; so that, even in the undenominational schools, there may be considerable denominational teaching. True, the Board puts certain restrictions, and requires that its teachers shall not seek to detach children from one denomination in favour of another. But what those teachers are likely to do is best learned from their public examination, as candidates for the office, a fortnight back. Let the following serve as a sample :—

The Rev. F. S. DALL said that Mr. Cooper had lately left Battersea College, and was first in the 1st class. He had been in a school in London for a short time. He would ask Mr. Cooper whether, in teaching the Bible, he would feel bound to pick out certain doctrines, and set them forth specially and distinctly before the scholars, or whether he would teach the Bible as he would another book?

Mr. COOPER: I should give the plain meaning of the words.

Rev. CANON O'SULLIVAN: If, in teaching the Bible, you found some special doctrines, would you think it beyond your duty to teach the children your views?

Mr. COOPER: Well, that depends upon the circumstances of the case. I should touch them as lightly as I could. I should not enter upon them more deeply than I could help.

Mr. VINCE wished to ask the candidate a few questions. He must be aware that there were passages without number which had different interpretations put upon them, and interpretations which were very contradictory. The candidate had said that he should take the plain meaning of the words. He (Mr. Vince) wanted to know what he intended by the plain meaning of the words.

Mr. COOPER: What I think is the plain meaning. (A laugh.)

Rev. CANON O'SULLIVAN: What would you take to be the meaning of the passage: "This is my body," and "This is my blood"? (Oh, oh.) I say I have a right to ask the question.

Rev. F. S. DALL: On the ground of public decency, I protest against the questions. They would involve the discussion of very deep and very sacred questions.

Mr. CHAMBERLAIN said it was not their fault that these questions were brought forward; but when a candidate told them that he was going to teach the plain meaning of the Bible, he felt obliged to ask what the plain meaning is.

Mr. COOPER said he did not expect to be able to answer every disputed question. He should look for instruction in the books of the great divines. (A laugh.)

Mr. CHAMBERLAIN: The great divines?

Rev. CANON O'SULLIVAN: Who are our great divines? What great divines do you refer to?

COOPER: The great divines of the Church of England. (Laughter.)

Mr. CHAMBERLAIN: Then having obtained the interpretation of the Church of England, you would teach it to the children. Do I understand that to be your answer?

Mr. COOPER: It is rather a difficult question.

Mr. CHAMBERLAIN: I only want to get your opinion. I want to see whether you understand the regulation of the Board. In reading the 1st chapter of St. John's Gospel, would you take the interpretation of the Church of England divines; and would you think it right to give that interpretation to the children?

Mr. COOPER: I must take some one's interpretation. A child must belong to some denomination. (Laughter.)

Mr. Cooper had a majority of votes, and, accordingly, can go to work in a Board school to explain the Bible according to the "great divines" of the State Church. Mr. Chamberlain, who took part in the examination, is a Unitarian. He will have to pay for teaching the doctrine of the Trinity, as held by the great divines of the Church of the majority of the School Board. This is unjust to Mr. Chamberlain, and what he cannot conscientiously do. For myself, I have no objection to teaching children the divinity of the Saviour and could not consent to religious teaching in which it found no place. But then, I cannot conscientiously pay for teaching much that Mr. Cooper's great divines will supply him with. He takes his scholars through the Gospels, and baptism comes again and again under consideration. His divines held, and, therefore,

he will teach, that sprinkling and pouring are baptism; that infants are proper subjects; and that the baptized infant is thereby made a child of God and an inheritor of the Kingdom of Heaven. Now, I know the whole of this to be false. The sprinkled infant is not baptized at all; is not a proper subject for baptism, even were the ordinance administered; and, in so far as it grows up to believe the doctrine Mr. Cooper intends to teach, is deluded into the belief that God's command has been obeyed, when it has not, and that regeneration has been effected when both heart and state remain unchanged. Now, were I to teach children this, I should deem myself a minister of Satan and not of God. Can I, then, pay the rate from which Mr. Cooper will receive salary for thus perverting the doctrine of Christ and deluding souls committed to his care? Thus I put the question, and thus I leave it. I am for peace, and do most heartily wish to be saved from conflict with the local authorities. Will some kind reader help me by showing that I can pay the rate and not do wrong? If *not*, then, I presume, that what is right for me is also right for the reader, and that, therefore, he too is called to suffer restraint till the Legislature shall decree that religion shall not be taught in rate-aided schools. D. K.

PAYING FOR THE CONSCIENCE CLAUSE.

We are constantly told that the Conscience Clause is a sufficient safeguard to protect the children of parents holding Dissenting opinions from any unfair interference with their conscientious practice. A case has just occurred in Saxmundham which beautifully tests the worth of this clause as a protection to the poor Dissenter who sends his children to the so-called "National School." A working tradesman there sent three children to the National school, and for the three he paid the sum of fivepence per week. He saw fit to send them to the Congregational Sunday school, and he was immediately charged eightpence per week for his three children at the National school. On his remonstrating it was intimated that if the children should return to the Church Sunday school the fees would return to the sum of fivepence as at first. And so, if men avail themselves of the Conscience Clause in schools partly sustained by the Government, they must pay for it. The Conscience Clause says, "It shall not be required, as a condition of any child being admitted into or continuing in the school, that he shall attend or abstain from attending any Sunday school, or any place of religious worship," &c. "Very good," say our Saxmundham observers of the law, "but it shall be a condition of a child continuing in this school that if he attend any other than the Church Sunday school he shall pay nearly four times as much more for his schooling than he would be expected to do if he attended our Church Sunday school." Very clever, no doubt. It does not even break the letter of the law. But it shows how truly Dissenters estimated the value of the security Mr. Forster so generously gave them when he devised his scheme for giving over the education of the people of England into the hands of the clergy.

National Education League.

THE FREE CHURCHES AND THE STATE CHURCH.

THE *Nonconformist* has completed its self-imposed task of ascertaining and making known the provision made by the various denominations for public worship in the large towns of England and Wales. We have watched with considerable care the controversies which have followed the appearance of each statistical supplement, and rejoice in being able to testify that, not only so far as good intentions go, but also in fulness and accuracy of information, the compiler has shown himself to be competent for the efficient performance of his duties. In temper, fairness and ability, as well as in honourableness, he has proved himself to be superior to critics like Dr. Hume, of Liverpool, and to censors like the *Standard* and its provincial satellites. Opponents are not satisfied with anything short of victory, otherwise we should expect them to acknowledge that the last of the supplements has conceded all that they could reasonably desire and more than they could righteously demand. Our contemporary's statistics for Liverpool, Wolverhampton, Bristol, Halifax and Nottingham especially were called in question. Revised tables are now given. Dr. Hume's figures are accepted for Liverpool. In supplement, number one, the statistics for that borough were (1872) Church of England, 70,573 sittings; increase since 1851 in sittings, 10,028. The last supplement assigns to the Church of England in Liverpool 84,636 sittings, and an increase of 24,091 on the number in 1851. But then this estimate includes 22 mission stations and 17 places of worship in prisons, workhouses, &c.; in all 12,180 sittings. Hence the discrepancy between the compiler and Dr. Hume. We question the wisdom of the concession made. There should have been deducted at least the sittings in seventeen places which are not provided by the Church of England. Still, we appreciate and admire the spirit in which the compiler concedes so much. This last supplement supplies us with the public worship statistics of twenty boroughs and towns. Our readers will be glad to note that provision exists in these boroughs for the accommodation of 54·6 of the population, within 3·4 per cent of the recognised standard of sufficiency. The Free Churches maintain their supremacy in the towns. Our contemporary gives as the provision made in these towns—

					Sittings.
Free Churches	...	...	...	...	208,626
Church of England	...	...	...	...	185,887
In favour of the Free	...	...	...	...	72,739

That is to say, Nonconformists provide half as many sittings again as does the Established Church. A very complete and useful summary table of the statistics of eighty-four cities and boroughs is given. We hope the Liberation Society will publish this table in a separate form, for it ought to be widely circulated. From this table we gather the following facts:—

Cities and boroughs	...	...	...	...	84
Population (1871)	...	...	...	...	5,918,919

SITTINGS IN 1872.				Sittings.
Free Churches	...	...	...	1,603,851
Established Church	...	...	...	1,040,672
In favour of the Free				663,179
INCREASE SINCE 1851.				
Free Churches	...	...	...	647,341
Established Church	...	...	...	314,476
In favour of the Free				332,865

Liberty favours growth. Evidently "Time is on the side" of Nonconformists. We can afford to wait. Classifying the denominations in families, we find that the sittings provided number—

By Episcopalians, Anglican and Romanist	...	1,168,332
Methodists	...	621,166
Congregationalists, Baptists, and Pentabaptists	...	513,035
Presbyterians	...	70,841
Unitarians	...	36,725
Friends	...	25,861

It will be seen that, even supposing, which is not improbable, that Episcopacy will finally ally itself with the Bishop of Rome, Protestantism is already stronger in numbers. The figures are:—

True Protestants	...	1,267,628
Anglicans and Romanists	...	1,168,332

Protestantism progresses faster than Romanism. In numbers the Primitive Methodists come nearest to the Romanists. These two denominations alike work chiefly among the poor, though the Romanist has the advantage of the Primitive Methodist in the command of wealth and the patronage of the great. It is gratifying to know that the rate of increase in the last twenty-one years has been:—

Primitive Methodist	...	108.6 per cent.
Roman Catholic	...	80.6 "

Immigration from Ireland has not favoured the Primitives. If all the facts were known, we should find that Roman Catholicism, in England and Ireland, is not so strong in 1873 as it was in 1851. The United Kingdom is becoming more Protestant. We thank our contemporary for supplying us with this interesting and useful information. It encourages us to toil, and inspires us with confident hope in the future of our country.

Freeman.

"WATER OF LIFE."

"Whosoever drinketh of this water shall thirst again. But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."—JESUS.

THE ancients were wont to call springing water, "living water." Hence we read—"And Isaac digged again the wells of water which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham; and he called their names after the names by which his father had called them. And Isaac's servants digged in the valley, and found there a well of springing (living, margin) water." Gen. xxvi. 18, 19.

And how welcome must these wells have been to the thirsty traveller in the scorching desert! Can we not, in a measure, enter into the feelings of Hagar when her son was dying of thirst? "And the water was spent in the bottle; and she cast the child under one of the shrubs. And she went and sat her down over against him a good way off, as it were a bowshot; for she said, Let me not see the death of the child. And she sat down over against him, and lifted up her voice and wept. And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation. And God opened her eyes, and she saw a well of water; and she went and filled the bottle with water, and gave the lad drink." Gen. xxi. 15-19. What a precious sight was that God-shown well to Hagar's weeping eyes! How quickly she ran to get the exhilarating draught for her dying son, to cool his throbbing temples, and bring him back, as it were, to life.

And surely we, who are away from our Father's house—away from our home, in a strange land—need a well of living water, at which to satisfy our thirst! And how we joy in knowing that we have it! Jesus said He would give a satisfying water; and He gave it. Yes, truly, we have it in His word. The Bible is a fountain of living water. Its streams are unaffected by the summer's heat or the winter's cold. Its waters are fresh and life-giving, either on the burning sands of Arabia or amid the snows of Iceland.

"Clearer than crystal is the stream,
And bright with endless day;
Its waves with every blessing teem,
And life and health convey.
To it afflicted souls repair,
The Lord invites them nigh;
They leave their cares and sorrows there—
They drink and never die."

Beside that stream are beauteous flowers and fruit. And yet how few of us care to gather them! How few know its wealth! The most that some of us have done has been to gather a few shells which came without much trouble or searching for, while we have allowed its rare jewels to remain unheeded.

Brother! let me ask, Do you often go to this stream and drink, and come away refreshed? Sister! are you often found at Jesus' feet to hear His word? Oh! I would that we loved it more. It is the record of most wondrous facts. It contains the grandest philosophy and the sublimest poetry. Note well its blessed effects.

It giveth light. Yes, truly said the Psalmist, "The entrance of thy words giveth light;" "Thy word is a lamp unto my feet, and a light unto my path;" "The commandment of the Lord is pure, enlightening the eyes." But above all others hear Paul. "But if our gospel be hid it is hid to them that are perishing; in whom the God of this world hath blinded the minds of them who believe not, lest the light of the gospel of the glory of Christ, who is the image of God, should shine unto them. . . . For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the know-

ledge of the glory of God in the face of Jesus Christ." Again, "Who hath saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the times of the ages; but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel." What glorious light have we here! Let us ponder it, and while we are all with open face beholding as in a glass the glory of the Lord, we shall be "changed into the same image from glory to glory, as by the Lord the Spirit.

It maketh wise. "The testimony of the Lord is sure, making wise the simple." "The entrance of thy words giveth light; it giveth understanding to the simple." But the best of all wisdom it imparts is the knowledge of Jesus. "And from a child," says Paul to Timothy, "thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." Jesus said: "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me." "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through His name." And finally

It maketh glad the heart. Ah! yes, it maketh glad as nothing else can. It says to the sorrowing, "Cast thy burden upon the Lord, and he shall sustain thee." Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time, casting all your care upon Him; for He careth for us." It gives the brightest, sublimest, hope men ever had. For it not only tells of the "sufferings of Christ," precious as these are, but it tells of "the glories that should follow." We can almost see the new Jerusalem, and hear the great voice out of Heaven saying, "Behold the tabernacle of God is with men, and He shall dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And He that sat upon the throne said, 'Behold I make all things new.'"

What is here written is only as a ripple from that stream of life which proceeds from the throne of God and the Lamb. Let us oftener drink, for we are indeed welcome. "I will give to him that is athirst of the fountain of the Water of Life freely." "Let him that is athirst come, and whosoever will, let him take of the Water of Life freely."

T. THOMPSON.

Family Room.

TRIFLES, AND WHAT COMES OF THEM.

WHOEVER thinks of trifles, or importance to them? "It is only a cares for trifles, or attaches any trifle," is a perpetual apology for

some small act of omission or commission. "Only a trifle" is constantly put forth as a plea for forgiveness of some error of which the conscience disapproves.

Yet "trifles make up the sum of life." That is an old saying, but neither worn out nor worked out yet. "Yes," sir or madam, as the case may be, are you aware that every great and grand result must be the inevitable laws of nature spring from "a trifle?" Why "trifles" are, in one sense, the first great cause of every thing around, and about, and within us. And a miserable want of common sense it is to despise the primeval motive of every phase of our existence.

Each result of the visible creation springs from "a trifle:" every matured attribute of heart, and soul, and mind, has germinated in a trifle of a thought or feeling. That is a grave consideration, repealing the notion that "trifles" are of little moment.

"Take care of the pence, and the pounds will take care of themselves" is another olden maxim, and it only says "take care of trifles in your money matters." The old motto may be applied to other things besides the coin of the realm. To the pence or units of our time and so on, to those minims which in the aggregate make up so large a whole.

But to return to the trifles of the visible world. What can be more trifling than a drop of water? Yet the largest river in the world has no more important origin. The Mississippi, of North America, running its gigantic course of six thousand miles, receiving its tributary streams, and pouring its vast volumes of water into the Gulf of Mexico, began with a single drop; so of the Ganges of India, the Nile

of Egypt, and our own familiar Thames and Mersey, all sprang with a single drop—a mere "trifle."

Again, the coral reef, that wonder of the ocean, commenced with the puny effort of one tiny insect. Atom by atom did the work go on, until with the lapse of time, as moment by moment passed away (these "trifles" of time), the structure was completed.

We might fill volumes with like illustrations, patent to the mind of all who think about such matters.

Here, then, are material trifles producing great material results, and the analogy is carried on to the immaterial, to the unseen trifles of the inner world, which in their greater consequences influence not only this life, but the next; for as the "trifles" of the material creation develop, so is it with the immaterial. The "trifle" of sinful thought germinates until it grows into the sin itself. The "trifle" of an angry word has in countless instances developed into murder, the "trifle" of a covetous thought into robbery. There is no "trifle" either in the physical, moral or social world, but has its significance in the world's economy.

The mischief arising from this disregard of "trifles" is incalculable; by this overlooking of the first step to either good or bad, many a fair prospect has been blighted beyond repair. The following o'er true tale exemplifies the case, and proves the danger of disregarding "only a trifle."

"What a desperate fuss you make about a trifle, aunt Deb," said a silly mother to one who, more far-sighted and judicious than herself, objected to a "trifle" left at the bottom of a wine-glass being drained eagerly by a small

boy of seven or eight, who, with a most undesirable precocity, evidently had a high appreciation for alcoholic drinks. "What a fuss about a trifle," repeated this irate parent as the sensible aunt again urged her objection.

"See if it is a trifle in the end," was the reply. "Bad habits grow by trifles." She spoke the truth there.

On the next opportunity the boy drained the glass again: then he had a "trifle" of wine given to him on his own account—just a little—merely to please him! Only a "trifle," as we have said, and that could do neither good nor harm! Fatal sophistry as if anything in this world were innocuous, or useless in its working.

The trifle of wine grew into a daily habit, and as years went by, and the child became a man, that habit was confirmed. He was at one-and-twenty a fine-hearted young man, generous and honourable, and with many good qualities, but with one insipient vice arising out of the "trifle" of his childhood.

He went into the army, a bad school for one with that tendency, as bad perhaps as can be. At first all went well enough, but then the destructive offspring of that early "trifle" showed itself, and a very ugly thing did it look. Drunkenness is a remarkably ugly looking thing, and drunkenness now was plainly visible in the face and actions of that young man. There were whispers and rumours of his failing, and these reached the ears of his commanding officer. A reprimand was the result, but that was not strong enough to overcome the habit, so after about two years or so he received a hint to "sell out." The hint was taken, and he returned from India a disgraced and, so far, as that profession was

concerned, a ruined man. But he grew penitent, and his mother gathered hope under that notion, and predicted better things of him. She, poor soul, maintained that he had been more sinned against than sinning, and "led into error by others more worthless or more thirsty than himself;" she forgot the miserable fool she was making him by this supposition. His new-born penitence continued for a time; and then a trifle upset all his good resolves, and brought him down to the level of the tippler again. And the "trifle" came to him in the shape of a casual acquaintance whom he met in the street, and who asked him to turn in somewhere or other and have a glass of sherry. What harm could come of that? Why, a lady might take a glass of sherry—a child almost might take it. Such a trifle! It would have looked silly to refuse.

He took the "glass of wine," and probably another and another. Probably something even stronger, for that evening he went home inside a cab, and a policeman outside, for he was too far gone to be trusted alone.

Matters went on in this way for some time, and then fortune came to him once more, and again placed opportunity before him. A large mercantile house in New York offered him a clerkship with the understanding that he was to be taken into the firm ultimately, and shortly, on paying down a certain amount of capital. The opening was first-rate, and one that hundreds of men would have jumped at. He accepted the offer, and went to New York. For three months he lived a perfectly sober life; but at the end of that period he broke out again. His employers reasoned and argued with him, but all to no purpose; so, finding him

incorrigible, they were compelled to dismiss him.

And very painful circumstances attended his dismissal, for a large sum of money, of which he could give no clear account, was missing, and suspicion pointed to him as the thief. His drunkenness had obscured all the circumstances of his life at that time, and clear himself of this terrible charge he could not. Matters looked very black when, at his mothers' earnest entreaties, and on condition of her repaying the amount, the firm consented to withdraw the charge and allow the matter to drop.

There was no hope for him after this. Ruined in character and in health he fell into a desponding state, and, to make matters worse, flew to the horrid source of his downfall for consolation. He drank "to drown care," as the saying is—but care would not be drowned. Care seemed to be endowed with the nine lives of the traditionary cat, and to rise again with renewed vigour after each drowning.

We cannot linger over his fate: it is but one record out of thousands of a career ruined past hope, by what in the first instance was but a trifle.

Step by step he went down the social scale, until, at the age of forty-five, he was an old man, broken-hearted and miserable, without a hope in this life or another. His mother died in miserable circumstances, thanks to him, who, instead of being the comfort of her old age, was its sorrow, shame, and misery. Many and many a time had she

thought over the words of that wise aunt, whose prophetic warning had only proved too true. Many and many a time since then had her poor old broken heart endorsed the sentence.

We walk along the golden sand on the sea shore. It stretches far and far away, all round our sea-girt island, under the heaving, trembling waters.

And that great, firm, heavy bank is formed of countless grains of little, tiny, multitudinous particles, consolidating into one huge entity.

So with our lives. We walk along the beaten path; there is a sea beside us, leading to an unknown country—the path is made up of countless trifles—these may harden into a firm, safe footway, or form into the destructive quicksand. Over all our steps must pass until we reach the point where death stands as pilot to take us over that sea to the unknown shore beyond.

As the sandy boundary of our land is made up of particles, so is the circle of our lives: each second as it glides away adds something to that circle. Not one atom of the universe, whether material or immaterial is lost, and not one unit, but does its work in building up the structure of eternity.

Then what becomes of the so-called "trifles," if each small item either of mind or matter is fraught with never-ending results?

The question is important, and the answer may be profitable to those who hitherto have taken little account of "trifles."

Intelligence of Churches, &c.

NOTTINGHAM DISTRICT.—The Annual Meeting of the Churches of this district was held in Salem Chapel, Barker Gate December 25, 1872. After praise and prayer, Brother John Hutchinson was

elected to the chair, and Brother W. Wharton appointed secretary, with instruction to report to the *Ecclesiastical Observer*. The following Churches were represented by delegates:—Carlton

Derby, Green Hill Lane, Langley, Leicester, Bulwell, Ruddington and North Sherwood Street, Nottingham. Cheering and edifying reports of progress and prospects were presented to the meeting. Chesterfield, Lincoln, Loughborough and Mansfield were not represented either by letter or delegate. A few brethren, lately belonging to the Church in Barker Gate, but now meeting at Carrington, made application to be received into the District Co-operation. The application, after discussion, was rejected. Marehay Church was removed from the List of Churches. Ruddington Church and that in North Sherwood Street were added to the List. A plain dinner (gratis) was provided by the Barker Gate Church. Tea also was provided, after which a collection was made. In the evening an interesting Public Meeting was held, at which various addresses were delivered, which, it is hoped, will tend more and more to the union of the brethren and to much good.

W. WHARTON.

BIRMINGHAM.—A public meeting upon the subject of National Education was held in Charles Henry Street Chapel on Tuesday, January 14, under the auspices of the *National Educational League*, Alderman Holland presiding. Mr. David King moved the following resolution—"That this meeting accepts the principle that rates levied by School Boards should be applied solely to the provision of secular instruction, leaving to voluntary effort the provision of religious teaching. And this meeting further protests against the payment of fees out of the rates to denominational schools."—Mr. King said that Churchmen had put into print the inquiry—"Where would the children obtain religious education if not in the schools supported by rates and taxes?" In answer to that question he would say—The voluntary work of the Churches would be equal to the task. The Churches with which he stood connected would see to the religious education of the children of their own members, and surely the large denominations would not do less. Then the commission of the Saviour is to preach the gospel to every creature—young as well as old; and the time had come for Sunday school work to be changed and enlarged. Let the Churches add evening schools for teaching the young, not for secular learning, but for religious instruction. Let secular instruction go entirely, and that only, to schools provided by the nation, and let the religious instruction be given solely at the

cost of those who believe in it. Only in this way could the principles of Christianity be carried out. The Christians of the early time did not support their preachers and teachers by rates and taxes enforced upon unbelievers. They went everywhere preaching, taking nothing of the Gentiles—nothing from the unconverted. The work was one of love, done by the Church at its own cost. But our present educational laws compel the Jew to pay for teaching the New Testament, the Romanist for teaching Protestant doctrines, and the Infidel for teaching Christianity. In this Christian principle is violated, and justice trampled upon. The State should give secular instruction to all at the national expense, and religion should be taught by, and at the expense of, religious bodies. This would be true Liberalism, and of the essence of Christianity.—The Rev. E. C. Pike seconded the resolution in a brief speech.—The chairman then announced that any person who wished to express views contrary to the opinions of the previous speakers would be allowed a hearing; and the Rev. A. Benson (State Church curate) quickly responded to the challenge. He denied that rates were paid for Scriptural education, or that Scripture was taught in the schools. The Government recognised no such thing. He argued that a person who is employed all the week in working for a living is not so competent to teach the Bible as those who are trained to the work and paid to devote their whole time to it. The supporters of the League were doing the same as the Scribes and Pharisees did in the time of our Lord—they wanted to banish the Scriptures, and they didn't like the doctrine of the Atonement. (Laughter and derisive cries.)—The Rev. C. Clarke, who attended as a deputation from the National Education League, then delivered a forcible address, refuting the arguments of the Rev. A. Benson, and proving that Scriptural education is given.—Mr. Benson rushed to the platform and cried out, "Who built the schools of the town?" and left the room shouting that Mr. Clarke had not touched the question.—Councillor Perkins having briefly spoken, the motion was put to the meeting, and carried unanimously with loud cheers.

NOTTINGHAM.—An interesting case of conversion has just been effected by brethren in the Sherwood Street Church, the subject thereof being a young Jew who had been led to employment in the establishment of Bro. Mumby. The new convert has spent the release from bup-

ness, which Christmas usually brings, in visiting the Churches in Birmingham and Leicester. The following, from a note written by him to Birmingham, without any idea that it would find its way into print, reminds one of the fervent utterance of ancient converts from the Hebrew people.—“Dear Bro. Thompson, I arrived in Leicester on Saturday, and spent a pleasant Lord’s day with the Church, leaving in the evening for Nottingham. I cannot express my happiness. I am so glad that the Nottingham brethren brought me to such a good course of life,—that they converted me to Jesus Christ my Saviour. And I thank Him for the blessing which He has bestowed upon me,—that He has removed my blindness, and opened my mind to see that He is the Messiah, my Saviour and Redeemer. Had it not been for the Christians, especially the Nottingham brethren, I should have wandered about all my life in grief and sorrow, like a lamb without its mother, or a sheep without a shepherd, and should have continued to sin without knowing its fatal results. But now, I thank the Lord Jesus Christ every day, every minute, with all my heart and soul, for His goodness,—for the blessing He has given to me. And I pray that He will strengthen me in mind and spirit, and give me power to tell the Jews of the Messiah. All my life is only for Jesus. I want to be a real follower of Him; and my work, my study, my striving, shall only be to help these hard believing sinners, the Jews, and try to make them as happy as myself.”

LEICESTER.—In this town I spent, in December last some three weeks. The brethren hold five meetings on Lord’s days. Their Meeting House is open at 7 a.m., and closes at 8 p.m., and it is also open every night in the week. They would, however, get better attendance with a few less meetings; and, perhaps, do more good. The family room and many other places and things have a rightful claim upon our time and best energies as well as our chapels. If the Church were able to afford daily ministry to the public in the Chapel, I should be glad to see its doors daily open at all hours, that men of business and all classes might drop in at any time for counsel or worship. May that day soon come, when the Church, by her teachers, may thus daily meet the inquiries or other necessities of the millions. I felt that three weeks was comparatively no time to do the work required to be done in Leicester.

There is ample room, both in Church and neighbourhood, for a company of Christian teachers, such as was at Antioch of old, and also for as long a time as it took Paul, Barnabas, Mark, Silas, &c., to evangelize that ancient city. My short stay, inadequate as it was, contributed a little to our mutual increase of joy and strength in the Lord. E. EVANS.

AUCKLAND.—As a Church we do not progress with rapidity; yet we hold our own and lead some to cast in their lot with us to labour for the restoration of original Christian institutions. You will judge that to be the case by increasing order for E. O. Yours in love,

W. RATTRAY.

WEDDERBURN.—We have reason to bless God and take courage, having just completed the erection of a new Meeting House, which we open (D.V.) next Lord’s day, when we also expect to use the bath. W. WINTER.

BALLARAT: Dawson Street.—I have pleasure in reporting that our Heavenly Father is still blessing the labours of His people in this place. During the three months that have elapsed since our last statement, eleven persons have united with us—viz., four from other churches, and seven by making the good confession. In view of this we thank God, take courage, and pray that they may ever watch, stand fast in the faith, quit themselves like men, be strong, and so hereafter receive that Crown of Righteousness which is laid up, and will be given by the Lord at that day to all those who love His appearing. C. M.

Obituary.

ANN JOHNSTONE, wife of John Johnstone, of Birmingham, departed this life on the 20th of November, 1872, aged 64 years. She was immersed at Graham Street Chapel, in 1848, and became connected with the Church of Christ, in Birmingham, in 1858. About 18 months before her death she met with a serious accident, from the effects of which she never entirely recovered, and which eventually brought on congestion of the brain. Her illness was an exceedingly painful one, but towards the last she was unconscious, and passed away quietly in her sleep. She enjoyed the esteem of the Church during her entire membership, and, as wife and mother, displayed excellences which adorn the Christian profession. Digitized by Google

PRAYER—A CARD.

"Brethren in Christ! Pray for one who is much tried in temporal circumstances, and who earnestly desires to be found bearing faithful testimony to the truth."—2 Kings iv. 1-8; Matt. xxi. 22; Acts xii. 5.

A POSTAGE CARD, inscribed as above, was received by the Editor and presented at the weekly prayer meeting of the church. The card is without signature, and the sender unknown. Had it been otherwise some, perhaps, would have deemed it likely that the writer had in view, as a probable result, direct pecuniary help. But as those who are asked to pray have no means of discovering the person the application must be taken as meaning solely what it says and as asking prayer and that only.

In responding to the request two lines were open. One might pray—"O Lord! relieve, so soon as can be for the good of the tried one, the temporal distress now so sorely pressing;" while another might supplicate for a still greater blessing, and say—"Gracious Father! Grant to thine afflicted child grace to bear this privation so as to honour Thee, and thus, by coming off conqueror in the day of temptation, to lay up treasure in heaven."

How deeply needful, in our times of adversity, is this latter petition! It is "a hard thing to make an empty sack stand upright." When loss of employment, deprivation of ordinary comforts, and the common ills of poverty press upon us, the temptation to make bread of stones (that is, to obtain it by means not approved by God) comes with vast force, and faith in God alone can save us. But this life is the time of our probation, and the trial of our faith is more precious than gold; when it is found to the praise and glory of God. The Lord's glorified and exalted ones, in the eternal age, will consist of heroes—God's heroes, not of the battle field, but of those who, through faith, conquer self, resist temptation, not accepting deliverance (when to be had in the paths of sin), that they may attain the better resurrection. No heroism, no future glory! Many Christians repine far too much over the ills with which the world afflicts us. God's purpose requires our conquest over evil, and to this end a paradise would not suit us; the wilderness is needful. In a garden of unmixed good we might be innocent, but Christ's heroes must be more than that—they must be virtuous, and virtue includes courage, and courage operates only where trials afford opportunity for conquest. Hence we read—"Blessed is the man that endureth temptation: for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love Him." Let us bear this in mind, so that, though not seeking temptation, we live in the expectation thereof and receive it, not as an evil, but as a stepping-stone to glory; remembering that an apostle has said—"My brethren, count it all joy when ye fall into divers temptations." To be fore-warned is to be fore-armed, and those who live in the expectation of the conflict, seeking grace to meet it, and remembering that good is to be derived therefrom, will certainly not fail in the hour of trial.

But our card concludes with texts of Scripture which open to us certain other considerations. The 2 Kings, iv., records the cry of the

poverty-stricken widow and the miraculous answer by the increase of her oil store. Matt. xxi. 22 is the promise—"All things whatsoever ye shall seek in prayer, believing, ye shall receive." Acts xii. records the deliverance of Peter from prison, by an angel, in answer to prayer. From these texts the card-sender evidently concludes that the prayers of God's people, on behalf of an unknown suffering member of the Lord's body, are not unavailing, and the conclusion is sound. But do we now see oil and meal miraculously increased? Do praying men get all they ask? Are angels sent to open prison doors? In the days of prophets and apostles manifest miracles were associated with inspired men for the purpose of attesting their authority. When the perfect—in the canon of Scripture and in the order and ordinances of the church had come—prophets and apostles were done away and, therefore, miracles in attestation ceased. Let it, then, be granted that we no longer expect visible miraculous agency in answer to prayer. But what then remains? In what sphere may we look for the effects of prayer? Upon these questions Unbelief and Faith close in with each other for severe grappling. There are those who say—"Prayer is of no use—brings no answer—for, as there is no God, cries to Deity must remain unheard." Others, and among them pulpit-men, tell us that prayer is answered only so far as help can come as a result of Divine influence upon the mind of man, and that direct Divine interference with the laws of nature is not possible. Others, again, insist that prayer influences only those who offer it, and that the result obtained consists solely in increased stimulus to strive for the desired good.

That these three classes are wrong some of us very well know. We *know* it because of demonstration that the Bible contains revelation from God, and that He has revealed Himself as a God hearing and answering prayer—so answering prayer as to show that the foregoing limitations have no existence other than in the fancy and unbelief of those who hold them. We *know* it, too, by the experience of Christian men through a long line of generations; and many of us *know* it by personal experience during the greater part of the time allotted for man's pilgrimage in this world. True, many deliverances and other blessings, counted as answers to prayer, might have come without prayer, and admit not of proof that they owe their origin thereto. But making the largest possible allowance in that direction, far more than enough remains to justify the assertion that the church *knows* that prayer is answered in a wider domain than that to which the parties referred to seek to relegate it.

We admit, and rejoice in admitting, that the reflex influence of prayer is a vast and blessed force. One prays for holiness of heart and life and he strives against sin as he would not but for the influence of his prayer upon himself. Another prays for guidance in seeking employment, or change of circumstances needful for the good of his family, and increased effort on his own part is a sure result. Another is in dangerous sickness when a calm, quiet spirit would turn the scale between death and life, and rest of soul and resignation oftentimes come by prayer, when otherwise they could not be realized. But great as is the benefit, thus derived from prayer, it is as nothing in compare with that which lies beyond.

Passing to those who admit that prayer may exert an influence beyond the subjective experience of the petitioner while denying that physical results can be thereby directly effected we may cite the Rev. W. Knight—"Whatever may be accomplished by human instrumentality within the physical domain may be a subject of petition, inasmuch as prayer may originate a movement which tends outward from the will of the agent and indirectly accomplishes these results. This admission is in full consistence with our primary statement that the sphere of prayer is wholly spiritual: for the area within which the answer is vouchsafed is the life of the petitioner (or of those for whom he prays), where the will of the supreme may freely move the natures underneath its touch. Thus, in asking deliverance in a time of peril, the really devout heart will pray (though perhaps unconsciously) not to interfere with existing order, but for help to conform to that order. Take two simple instances. We pray for a friend's life that seems endangered. Such prayer can never be an influential element in arresting the physical course of disease by one iota. But it *may* bring a fresh suggestion to the mind of a physician, or other attendant, to adopt a remedy which, by natural means, turns the tide of ebbing life, and determines the recovery of the patient. Or we may pray for the removal of a pestilence, and the answer is given within the minds and hearts of those who take means to check it or uproot it." Here, then, the range in which prayer can operate is greatly widened—health may be restored, life prolonged, and numerous other desired effects result therefrom, all of which are beyond the mere reflex influence upon the petitioner. All the distance over which Mr. Knight allows prayer-influence to travel, it does travel; and that being the case how valuable is prayer, and how thoroughly justifiable the request of our post-card.

But have we now reached the limit? Is it true, as Mr. Knight would have us believe, that though prayer may influence the mind of doctor and nurse (who themselves it may be do not pray), so as to change the course of treatment and save the life of the friend for whom we pray, yet it "can never be an influential element in arresting the physical course of disease by one iota?" The assertion is boldly made, but even if true it can only rest on supposition. That prayer cannot influence the physical course of disease must mean, if the affirmation be relevant, that God cannot, or will not, in answer to prayer so influence. In the miracles of Jesus, the prophets and apostles, some of them in answer to prayer, the very thing has been done which Mr. Knight says can never be done. Our answer is that it can, because it has been done. It is true that we do not expect in any generation constant instances of iron swimming, of healing by a word, or of feeding thousands with a few small fishes; nor do we expect occasional instances of this kind in every generation. We admit that the days of miracles are past, the end for which they were designed having been answered. But what do we mean by that? That God is now powerless in all the material universe, excepting so far as He can produce effects thereupon by inspiring or moving His creature man to change the course of things? We admit nothing of the kind—we cannot journey thus far on the road to Atheism. He who could remove a dire malady when the subject of it dipped himself the seventh time in the

river Jordan (the water of which had no medicinal virtue) could, and can, whenever it may please Him to answer prayer by so doing, restore health or prolong life without acting through the brain of physician or attendant. The man who says God cannot do this *can* scarcely believe the Bible; and the person who says He *will* not, says what none can know unless by special revelation. Not from science can we know that God is thus limited. The facts of science show what God *ordinarily* does, but into what He *can* do they enter not—that can only be known by revelation and therein we find that God has done what some men say cannot be done.

Then there are the men who affirm that God cannot answer prayer, because there is no God. But these men are simpletons. They affirm what they cannot know. Mr. Holyoake, who is convinced that there is no God, rebukes the foolish Atheist who avows that he knows there is no God. The Atheist, at most, can only know that he has not found proof of the existence of deity, but as the finite cannot traverse the infinite, God may be though he has not found Him.

We are then landed on this shore. No man knows that God is not—no man knows that God CANNOT answer prayer in the wide region beyond that to which Mr. Knight proposes to limit Him—and no man knows that God WILL NOT so answer. On the other hand we *know* that God does hear and answer prayer, and that He has, and, therefore, can make prayer effectual in the region from which certain teachers desire to exclude it.

D. K.

A PARABLE.

THERE is a class of men in our day, even as there was eighteen hundred years ago, before whom it is well to open the mouth in parables, for "their eyes they have closed . . . lest they should be converted." Matt. xiii. 15.

A certain preacher quoted Mark xvi. 16 thus (omitting the word *baptized*)—"He that believeth shall be saved, and he that believeth not shall be condemned." Another referred to this text, among others, for proof of his proposition that baptism is not essential, reasoning thus—"Although our Lord here promises salvation to such as believe and are baptized, it is not the unbaptized, but the unbeliever only who, as He says, shall be condemned." To such we say, "hear another parable."

There is a certain town, in the market place of which a number of men were standing idle and wanting bread. Others were begging from door to door, notwithstanding the threat of prosecution for that offence. A sad and saddening scene indeed to look upon, or even to hear, or think of. But who is he who is about to address the starving multitude? How full of goodness and earnestness he appears! Harken—Oh! do not suffer yourselves to starve in the midst of plenty. Why stand ye here idle all the day, to be overtaken by starvation or prosecution. Behold I bring you good tidings! The wealthy and benevolent owner of yonder farm, only a mile distant, invites you all thither, to be fully employed and amply remunerated. He who *goes* and *digs* shall have bread enough and to spare; and he who does not go shall starve. "If any man will not work neither shall he eat."

Glad tidings, indeed! Why do so few of the hungry crowd resort to the spot to supply their need? Do they not believe the message? Some, indeed, are moving in the right direction, and others have reached the field of labour. But why are so many standing idle, *even here*? Let us ask them:—

Q. Did you not come here to dig for bread?

A. We are come for bread, but we do *not like digging*: our belief is that that is not essential.

Q. How can you think so, did not the messenger say, he who *goes and digs* shall have bread?

A. O yes; but he added, he who *does not go* shall starve. We are not of those who are still standing idle in the market-place. We are not unbelievers. It was not said, he who does not dig shall starve. We believe that at the close of the day we shall be supplied with bread, as well as those who are digging. They think it right to dig and therefore ought to do so. We do not. We are sincere and so are they.

Q. But what proof do you furnish of your sincerity; seeing you utterly disregard the *command to dig for bread*?

A. We confess, indeed, that digging is commanded, but we believe, as you know it is generally believed, that it is a *mere ceremony*. We were invited to come here for bread, and we hope to receive it.

Q. Will you ask yourselves a few important questions and answer them fairly so? Might you not build your hope on a better foundation? Did not the messenger say, among many other things, save yourselves from the untoward race of unbelievers and idlers around you? and again: every man shall be rewarded according to his works? and yet again: if any man will not work neither shall he eat? Farewell! Be not deceived: whatever a man sows that also shall he reap!

The sense of the earthly message was—he who believes, and goes and digs, shall be fed; and he who does not believe, and go and dig, shall starve.

The sense of the heavenly message is—he who believes, and is baptized, shall be saved; and he who does not believe, and is not baptized, shall be condemned!

M. D. H.

THE CENTRAL SUPERSTITION AND THE DEFENCES THEREOF.—No. III.

On page 415 our author proceeds—"Faith in its perfect matured condition, certainly subsists in the perfectly conscious acts of *apprehensio*, *cognoscitiva*, *approbativa* and *appropriativa*; but every believer knows from his experience that his faith began with a secret divine agency upon his will; and that this turning of the will already included, undeveloped in itself every act of faith. To this point of unity faith returns now and then: why should it not be able to begin therewith also in the child? The glimpse of Him who has overcome curse and death for us, is compared indeed to the glimpse of the serpent lifted up in the wilderness. Such an inclination to Christ, effected by God, is even possible in little children (Matt. xviii., 6), and even not impossible to newly-born children; for the consciousness begins from a remote point

of growth, when it is still as none, and even, indeed, actually still none. Thus also faith must be able to begin from a remote point of growth, when it is still as if none, and, even, in fact actually none, but yet is already present in seed and germ. Even already in the life of the Embryo the Scripture (as we saw in Div. 4.) declares secret spiritual occurrences. We are teaching in this nothing essentially different from what is affirmed by Thomasius and Martensen also: for although Thomasius on the one hand indeed denies that baptism creates a conscious condition, that it creates a personal faith in the child; but on the other hand designates its effect as an inward laying open of the human spirit to the divine work of grace, corresponding to the natural opening of the life of the child towards the mother's love, which experimentally reaches far behind the awakening of the self-consciousness back into the earliest dawning life of the suckling—still herewith is attributed to baptism the effect of that which determines the essential ground of faith: for what is faith, except the unclosed inner eye, which adopts into itself the form of God the Redeemer?"

1. We were about to say that Thomasius was more philosophical than Delitzsch, but that would have been a blundering method of conveying our apprehension. What we wish to say is—that of two forms of disease and unreason that of Thomasius is the milder—the least malignant—but so far as truth is concerned they are equally removed from revelation and experience; and if moral distance may be compared with material the gap is like that between Sirius and Illioth. It is no part of the office of Baptism to awaken consciousness, or convey faith—or deposit life—or prepare the slumbering soul for subsequent revelation. Such are but the phantoms of monastic gloom, the dreams of the theological cloister—and they look wan, ghastly and wretched in the daylight.

What renders the matter more painful is the manifest fact that holy scripture is silent as death concerning infant baptism; and further, that more than two hundred years of Christian history had passed away before the impostor began to reveal his sinister face. So that all this useless and misleading speculation relates to an ordinance which the Lord never appointed and of which the early church in its glory knew nothing.

2. We have never been tainted with Rationalism, nor suspected of any proclivity in that direction. There is to us unspeakable charm in the mystery of the Christian revelation. From the incarnation of the word to the descent of the Comforter there is the impress of the wonderful upon all the supernatural realities which bring to man the life of God. From golden vessels of divine workmanship the wine of immortality is poured forth copiously, and we are to drink with child-like gladness and confidence. We no more dream of measuring these things by our ordinary human line, than we would dream of going among the constellations with a foot rule.

But we must be exceedingly careful not to confound mystery with absurdity, and equally careful to keep away from fatalism.

Hence, let us observe at once that we cannot endorse the statement, that "faith begins with a secret divine agency upon the will." The glorious gospel of the blessed God, which offers to man forgiveness—

life divine and life eternal—makes appeal to the understanding and the heart of man—at once by light and by love, powerful in its own essential and intrinsic force, and powerful in its appropriate evidence. Whenever and wherever it is faithfully made known—the moral battery is at work on the human heart—the spiritual power is in the testimony from a faithful God, whose word is not like the word of man, but divinely great like the source from which it proceeds. But holy scripture knows nothing of “a secret divine agency upon the will.” Such a region differs from that of grand mystery among authentic stars and orbs of the divine firmament; it is altogether another province of unhealthy mysticism among spells and incantations. If a “secret agency upon the will” led man into faith the freedom of moral agency would perish, and so would the excellency of faith.

3. It is difficult to perceive what the serpent in the wilderness can have to do with the question before the writer. The people who were bitten by serpents were perfectly conscious of their wounds and their pain. The subtle and malignant poison was working in them in agony and convulsion, hastening them on to death. The mercy of God provided a method by which faith might bring healing to the wounds which came through unbelief. All who looked with eyes of faith to the serpent lifted up came under divine restoration. But newly-born children know nothing of sin, have no consciousness of serpent poison within, and no power of looking to Him who was lifted up, hence the serpent in the wilderness brings us no more light than the serpent of the sea.

4. We turn with interest to Div. 4. to find the secret spiritual occurrences in the Embryo, and the reader shall have them. “The Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name.” (Isa. xlix., 1-5.) “Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.” (Jer. i., 5.) “For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother’s womb.” (Luke i., 15.) “But when it pleased God, who separated me from my mother’s womb, and called me by his grace.” (Gal. i., 15.)

The persons are all illustrious—the first one being the supreme figure—the central personage in history whose moral proportions are superhuman and divine. As His conception was not according to natural law, but the result of spirit compression under the overshadowing of the most High, we must leave such case out of our reckoning entirely.

With regard to Jeremiah, John the Baptist and Paul, doubtless the creative power of God was present in each case, building the natural structure and supplying the breath of life. That work of wonder which proceeds in the lowest parts of the earth—the secret workshop of nature—always supposes the present energy and shaping hand of God, though He works now by the mediation of second causes. But this is as true in regard to the formation of every man; so far as this is concerned Paul does not differ from Nero, nor Jeremiah from Mirabeau.

What makes the difference? The decree—the purpose of God makes

the difference. Certain instruments are foreknown and predestinated by Him for the accomplishment of great purposes, not only from the womb, but before the foundation of the world

But to speak of such things as spiritual occurrences seems a prostitution of language, and most assuredly, in any case, they have no bearing upon the argument. Neither Jeremiah nor Paul knew before they were born what work they would have assigned to them among kings and nations, not the most remote glimmering, in fact they were both ripe men before they arrived at the knowledge or the power; it was in their meridian that they received the illumination, the strength and the sanctity, the call to the work, with the grace and consecration of office.

In regard to John the Baptist, there is a peculiarity in the language which is to be honestly grappled with, not to be evaded.

(a.) A strictly literal interpretation of the language would give us a monstrous conclusion, and we would have either to widen the historical range of immaculate conception, or to insist that he was born of the spirit before he was born of the flesh. Either of these conclusions would inaugurate new and strange divinity.

(b.) In point of fact—so far as the Christian reality of indwelling is concerned—he never did receive the Holy Ghost, he did his herald-work and passed away from the stage before the Holy Ghost was given, for that transcendent reality could only come when the Christ was raised from the dead, glorified and ascended to the right hand of God. He departed from the scene before that regeneration was enthroned and established, in which men received the gift of the Holy Spirit as well as the remission of sins. Hence, though greatest of the prophets, the least in the kingdom of God is greater than he.

After these explanations we may simply declare that the language means nothing more than the purpose of God to give him perfect guidance by His Spirit and presence in the prosecution of a great work. From his mother's womb he was called to the work and the consecration of the work, just as Paul was separated in the divine purpose for a work still more advanced and magnificent.

Had the purposes and preparations of God been known by any of these persons, either before they were born or in childhood before the development of ripe reason, it might have been worth while for our author to bring them forward, but in truth the cases have no relation to his argument.

Had we, however, left the references entirely unnoticed, some adversary might have said that we were afraid to look his reasons in the face.

According to the right use of language a spiritual occurrence is a spiritual work of God, responded to in the spiritual consciousness of man. Redemption by the blood of Jesus—sonship in the family of God—hope of life eternal—witness of the Holy Spirit with our own—are not things of darkness or glimmer, but of daylight certainty, and of the deepest consciousness. The structure arises majestically high, piercing the heavens, but the foundations are not hidden. We have the assurance of faith, the assurance of hope and the assurance of understanding.

In our travels through strange lands we lighted upon a country which contained many vestiges of revolutionary fire, undeniable traces of insurgent violence, of battle, havoc, disaster and demoralization. There had been, as was generally confessed, revolt against the authority of a most benignant King, whose throne was the very sanctuary of rectitude, and whose right to reign was founded in essential justice. The attempt to demolish the throne of power had not been a successful one; yet the country was in a very unsatisfactory condition. We found in circulation among the people a Book written by the King's messengers, a series of distinct proclamations. The Regal One made it known that every revolter who would come to His palace with repentance and renew the oath of allegiance should be clothed in purple and scarlet and fine linen, and have a chain of gold around his neck; should likewise have riches manifold, in silver and precious stones, and power so great that they might have access into His palace at all times, and share in His counsel and government. Strange to say, on mingling with the people who had presumably taken the oath of allegiance, not one in a hundred thousand knew anything about the transaction. They took for granted that their parents had presented them to the King and made some promises on their behalf, but they knew nothing and cared nothing about the matter. The gold chains were not seen, nor the purple robes of authority, nor the white linen of purity. As to the property, the large estates of mountain and river, and field and forest, the fields of teeming affluence and the castles by the sea—they were conspicuous by their absence. The citizens were miserably poor, filthy and ragged, devoured by pauperism and wretchedness, without solace in the present or aspiration for the future. Their opinions about the Monarch were various—some said that He was a good sort of a ruler, but wild and Utopian in His requirements; others said that He was a dreadful tyrant, whose chief pleasure consisted in atrocities; others said that He was an imposter, who had no right to the throne; others, that He was only a projection of idealism—a phantasy or shadow—that His government was mythical, and that His throne and palace had no objective existence.

After a season of stupor and wonder, we made all haste to escape from that country, but were not much improved by getting home. Leave the parable and come to the field of reality in which our experience lies. We are in Christendom, so called on the assumption that the people acknowledge the Christ as King, have been *Christened* or *Christed* by vows and pledges in submission to His royalty. Two enquiries arise at once. First, What says the Book of Inspiration and authoritative law concerning the meaning of the ordinance whereby men become united with the King? Second, How does the moral condition of the people correspond with the promises of the Lord and King, and the exposition of His ambassadors?

I. John the Baptist, the herald of the King, struck the key-note of the divine music in his preliminary work. He began to familiarize the people with an ordinance which was lifted quite above the level of Jewish washings, for they were only for the cleansing of the flesh; but the immersion which he made known was a spiritual rite for spiritual purposes. He preached the baptism of repentance for the remission of

sins. Through the ordinance which he administered, the thousands who accepted his guidance received the assurance of the forgiveness of God, and were taught in his school to look for the greater One whose footsteps were heard behind.

The greater One gave immersion a necessary connection with the new birth by teaching that unless a man was born of water and of the Spirit he could not enter into the kingdom of God. His commission ran—"He that believeth and is immersed shall be saved." When His legates spake on the great pentecostal day and answered the cry of believing hearts for guidance, they said, "Repent, and be immersed, every one of you, for the remission of sins, and ye shall receive the gift of the Holy Spirit," the ordinance retaining the same meaning and purpose, as a channel of divine forgiveness, which John the Baptist made emphatic, but leading into a greater glory, as the more advanced work was now crowned by the Holy Spirit as a gift. Saul was called upon to arise and be immersed and wash away his sins, and after that he was filled with the Holy Spirit.

The allusions to the ordinance in the letters of inspired men are thoroughly in concord with this teaching. By the ordinance men are buried with Him by immersion into death, and, leaving the old man as drowned and dead, arise into newness of life. It is marriage with Him who is risen from the dead, that there may be fruits of holiness before God. It is the answer of a good conscience in connection with the resurrection of Jesus. It is the ordinance of adoption and sonship. "Ye are all the children of God by faith in Christ Jesus, for as many of you as have been immersed into Christ have put on Christ." It is the washing or bath of regeneration, one essential element of a complex work, connected with the renewing of the Holy Ghost.

Now the people who had put on Christ in this manner knew and gloried in their standing. Having their hearts sprinkled from an evil conscience and their bodies washed by pure water, they could draw near with a true heart, in full assurance of faith, to that throne of grace and glory, where the Lord has established a perpetual mercy-seat.

II. Leaving for awhile the Book and the ancient church, and looking into our own field, what do we find? The masses of the people who are said to be baptized are lost in darkness and superstition, delivered over to the power of evil, steeped in uncleanness and leprosy from the spirit to the skin. Tens of thousands denounce the Lord Christ as an impostor or fanatic; hundreds of thousands, without any theory of denial, deny Him by all their works of impiety and ungodliness. The joy of sonship is unknown, the witness of the Holy Ghost cannot be realized, the splendour of hope is not in manifestation.

Have these people been baptized into the Lord Jesus? Let us have the truth, that we may escape the painful contradiction, and get the smoke of Babylon out of our eyes. The truth is, that the priest or the minister sprinkled them, without any divine authority, when, by the nature of the case, neither faith nor repentance could be in existence. It was impossible that there could be either conviction of sin or determination after righteousness. Hence, notwithstanding the foolish incantation by which men have displaced a divine reality, they grow up under all the lusts of the flesh, with never a single token of anything spiritual accomplished.

It is not surprising that the men who practice this piece of evil will-worship should be ravelled and stumbled by the passages of Holy Writ which relate to immersion. A work of joy and triumph connected with forgiveness of sins and the gift of the Holy Spirit, a work connected with regeneration and the peace of a good conscience, a work of burial and resurrection into higher, richer life—what meaning can it have in relation to a senseless babe, who is incapable of a single spiritual perception unable to distinguish either ruin or redemption? In illustration of the bewilderment which prevails, we may take the condition of things in our own land. The Anglican corporation is divided into three parties: High-church, Broad-church and Low-church. It is only common justice to say that the High-church party, notwithstanding their Romish proclivities, adhere most closely to the natural meaning of the Scriptures which relate to baptism. But they turn them all into a monstrous confusion and delusion by getting hold of the wrong subject. Find a penitent believer, in whose heart the life of God has begun by the reception of the truth as it is in Jesus, and we can understand the new birth for the manifestation of that life. But with a babe for the subject, the whole loses force and meaning, becomes a mere *opus operatum*, or a priestly juggle.

The Low-church, representing Puritanism, with whom the most of the Dissenters may be associated, likewise cling to the human rite, but contrive to empty the passages which relate to baptism of all their distinctive meaning. The regeneration has to come when faith comes, which is right enough so far, but then—where is the baptism or immersion which is the *loutron* or washing of regeneration, and which should assuredly be conjoined with the faith and repentance of the subject? In their theory and practice the apostolic order is utterly destroyed, and the whole institution perverted and dislocated. So the baptism goes first, and the faith has to follow—so that the spiritual child is born of the mother before it is begotten by the father.

The Broad-church party likewise practice the profane human rite; but, with their rationalistic tendencies, the whole thing is to them a riddle from which it is scarcely worth while seeking to extract any meaning. It would be a relief to them, on the whole, if they could awaken on some auspicious morning and discover that all the passages which concern baptism or immersion had disappeared from the volume and were no longer discoverable in any direction.

We can only be delivered from the terrible contradictions and discords by returning to the ancient ordinance in its apostolic simplicity. When men believe in the Son of God with full conviction, and make deliberate choice of the righteousness and the kingdom of God, how beautiful it is to see them immersed into the name of the Father, of the Son, and of the Holy Spirit!

(To be continued.)

LETTERS FROM TASMANIA.

DEAR BRETHREN,—The good work of the Lord goes on prosperously here. Twelve persons made the "good confession," in one evening.

The audiences continue good (as large as our meeting-house will hold) and the interest is fine. It reminds me of my experience in preaching in old Kentucky. Since my last communication to the *Times*, we have leased a building for five years, and fitted it up to hold our meetings in, at a cost of four hundred dollars, the brethren in the other colonies contributing the greater part of the money, so that we have a place of our own, and are out of debt.

The little church of seventy-five members is a faithful, happy band, and all alive to the importance of adhering strictly to the New Testament faith and order. Our meetings "on the first day of the week to break bread" are especially interesting. Among the little company there are five brethren who can speak to the edification of the church, and who render material service in the good work. It has been our object and our heart's desire in planting the church, to render it self-supporting as soon as possible. To this end we try to take heed to the apostle's warning to the builders, and build on the one foundation, gold, silver, and precious stones. We are much pleased with the material here, and, although we know "the fire shall try it, of what sort it is," still we feel confident that the work will abide. We are quite sure that, even if they should be left without a preacher, the Disciples here would persevere—they would have their regular meetings and do their best in the Master's work. It would, indeed, be a very poor church that would not.

The English people, as a rule, are decidedly Episcopal. The National-church idea of *Episkopos* is instilled into the minds of the people in their education to a most remarkable extent. Little children learn to say "the Lord Bishop," and to reverence him somewhat as the Romanist does his "Holy Father." This idea grows with a child's growth and strengthens with his strength. It enters into the thoughts, feelings, prejudices, and very being of an Englishman. To this idea the whole soul of an Englishman bends, not only in religious thought and feeling, but also in secular matters. The form of government, all that belongs to the State, as well as what is considered ecclesiastical, contribute to this idea. "Ecclesiastical dignity," "holy orders," and the reverence, and the halo of glory which is thrown around them, are looked upon by Englishmen as inseparably connected with godliness and devotion. Hence it is that so much prejudice, and even indignation, are shown towards Dissenters. Hence it is that many Episcopalians look upon those who leave the Church of England as persons who have given up religion and have gone drifting about in uncertainty. While the Church of England is very broad, and is becoming broader every year, so that a man may be esteemed a good Churchman, and entertain almost any doctrine, still he must not oppose, and, in fact, very few ever think about opposing, the Episcopal jurisdiction as the Church of England exercises it. This was illustrated of late, in this city, in the case of a "Dissenter" writing sharply against much of Episcopal doctrine, and his writings were tolerated by the Churchmen, but when he attacked the Episcopacy, and vowed that such Bishops as the Church of England has are not recognized by the Word of God, he was silenced, not by argument, but by an outcry that there is danger in meddling with the old-established customs of their fathers. No wonder,

then, that there is a difficulty in establishing the "ancient order of things," and in inducing the people to allow that he who can speak to the edification of the church should do so, irrespective of anything like "holy orders." In many cases, too, those who embrace the ancient gospel are so forcibly impressed with the error of the Church of England order of worship that they go to the other extreme, and, like the Plymouth Brethren, become lawless on the subject, and do not pay proper regard to the teaching, "submit yourselves one to another." In some of the churches in these Colonies harm has resulted from this rebound from what is called the "one-man system" to the no-man system, or rather the want of system, order and decency in the worship, where anyone and everyone presumes to speak, as though the talents of the brethren were all in the tongue, as if the body were all mouth.

We think, however, that less injury to *the church* will result from this, even in its worst form, than from the "one-man system," but the effect upon the unconverted is *disgust* in some cases, and in other cases *toleration* simply. We do hope that in these Colonies the brethren will be careful to avoid extremes, and not restrict so as to discourage anyone who can speak to the edification of the church; and, on the other hand, not to injure the cause which we would advance through bad advocacy.

Bro. Theodore Wright, who is now preaching in Sydney, New South Wales, in a letter just received expresses himself on this point thus:—

"Do you know that it strikes me, from my experience and observation during the four years I have laboured in the gospel, that our teaching set forth by an able brother where no church had existed, would be more acceptable and gain more adherents than the same ability and the same effort where a church has been for some time in existence. The truths we advocate are powerful, and, in themselves, apart from their recipients, altogether satisfactory; but when they are transferred from the Book to the cracked earthen vessels which so often receive them, these become a decided stumbling-block to others, and tell against the simple truth. I have seen and heard many things to confirm this in many places where I have been and laboured, and I do think it time for every member of the church to profit by the sad experience. It is not immoral or loose conduct that has poisoned the mind of the public against us, but a loose, declamatory, ignorant and conceited manner of address in public speaking has aroused the prejudice of the people against us, the efforts at speaking being in the main ridiculous and weak. I dare say you have seen the thing I refer to, and sorrow over it. When, O when will the church take its own position as the light of the world, the salt of the earth? It has much to learn and do in order to it. O may the good Lord help us all to be faithful!"

The reader may gather from the above what we think to be our chief difficulty in these Colonies. We would not, for any consideration, have the tactics change. We hope the churches will never become fastidious in their spiritual diet and refuse to take wholesome food. We hope the appetite for spices and flavours will not be indulged. What we need is more wisdom, more prudence, more humility, more of the spirit of Christ, in our efforts in teaching and preaching. The churches here have no inclination towards popularity, and we are glad they haven't. We need no fine, fashionable buildings, for these would call for fine,

fashionable people to fill them, and these would demand fine preaching and fine singing; and when these fine things come into the church, humility and spirituality generally go out. We look forward with much anxiety to the welfare of the churches, when the preachers become more numerous and the churches more influential. We do hope that they will adhere, as strictly as in times past, to the New Testament faith and order, and that they will do it more wisely and more successfully

O. A. CARR.

Apostolic Times.

SPIRITUAL CULTURE.—No. II.

LETTERS TO YOUNG DISCIPLES.

MY DEAR BROTHER,—You remember, I doubt not, when your sister, some years ago, commenced taking lessons on the pianoforte. And you have not forgotten with what infinite labour and difficulty she managed to pick out the notes and strike the cords. Truly, it was a most discouraging business. What with perverse keys, and disobedient fingers, and refractory notes, the performance was excruciating. And often—how very often—she said that she never *could* learn. But under the stimulus of love and a little wholesome encouragement, reinforced as they were by some native ambition, she *persevered*—she kept on trying. Little by little she advanced. She conquered the keys and brought them into subjection; she taught her fingers to know their place; she got over the mysteries of clefs and flats and sharps; but still the execution was wretched. False notes *would* come in, in all sorts of *time*, and from beginning to end it was halting and blundering and failure. But she persevered. And after awhile her *execution* became accurate and ready; and then she went on, still on; into the higher department of *expression*. and now the miraculous result is daily before you—miraculous, that is, to you and me. Her playing seems to us a sort of supernatural gift; and we never cease to wonder at the instinctive readiness and the un-studied certainty with which her fingers strike the proper keys.

Here is a lesson for us in spiritual things. Your sister had a *latent capacity* for this fine musical attainment. There was within her at the start the bare *possibility* of a coming perfection. What was it, now, that actualized this possibility—that brought it out into the light, as a joy and beauty and triumph? The answer is evident: it was *culture*—painstaking, unremitting, persevering culture.

But we must not fail to learn another lesson from this example. You notice that she began with the simplest *elements* of her science—elements which were involved in all her subsequent progress—and that it was after mastering these, and not till then, that she was *capable* of going on. If she had *started* with Mozart or Thalberg or Beethoven, whom she now renders with so much ease and elegance, nothing but the most disgraceful failure could have resulted.

In the same way I would have you proceed in your religious culture. You have embraced the elementary principles of the Christian religion. You have recognized and confessed that Jesus Christ is the Son of God; and that as such He is to be trusted, honoured and obeyed. In this faith you have come forward and publicly, formally and solemnly given yourself to Him, for all time and for all eternity.

You will readily perceive that, in order successfully to cultivate and develop your spiritual nature, it is essential that you do not attempt too much at once. In walking, however anxious we may be to get forward, we can take only one step at a time. I shall now, therefore, direct your mind to one single virtue or principle, and ask you to pay special attention to the cultivation of that. The one I select is that with which you commenced your Christian life—*Faith*.

You perhaps feel some surprise that I should deem it necessary to give the first place to an element which is already the strongest in your nature. You may be saying to yourself, "Surely my *faith* is not deficient! Has it not influenced me to renounce the world, to forsake my companions, to change my whole course of life?" All this is true. I do not for a moment question the genuineness of your faith. It was, too, amply sufficient for the demands made upon it. Your faith in Christ was not unlike the faith of a little child in itself when taking its first step in walking. Tremblingly, hesitatingly, after much wooing and persuasion, it finally resolves to forsake the chair by which it stands and pass to mother's knee. It is but a step, and its faith just suffices for that step. Before it can take two or three, and especially before it can regularly and habitually *walk*, its faith or confidence must be greatly strengthened. And though you have successfully taken one step, I fear that you will have many frights and falls, aye, and bruises too, before you learn how to "walk by faith." To change the figure, it will require a much higher degree of faith to enable you to *overcome* the world than it did to enable you to *forsake* the world. In the latter case you had the comfortable assurance that you were *escaping* danger; that you were freeing yourself from entanglements, and fleeing to a place of refuge and rest. And while all this was true, in a certain sense, you have doubtless found already that you have been obliged to get back into the world—to face its dangers, to battle with its strong powers, and to be subjected every day to its evil influences. Here is a hard, fearful, perilous struggle. You cannot avoid it. You ought not to escape it if you could. The very struggle itself will do you good, that is, provided you succeed, and "stand fast in the faith." But suppose your faith fail—suppose it yields to the force that will be brought to bear against it—then *you* fail. The possibilities of high attainment which were in you come to naught—and all is lost.

From what I have said, I have no doubt you already perceive that there are two things respecting your faith which need to be carefully attended to: (1), to maintain it—to preserve it from destruction by the evil powers that will assail it; and (2), to increase it, *i. e.*, to confirm and develop it until you become "strong in faith."

Permit me, then, before closing this letter, to put you on your guard against some of the dangers to which your faith will be exposed.

I do not suffer myself to believe for a moment that your confidence in the Lord Jesus Christ, and in the truth and excellency of His religion, would be shaken by the scoffs and sneers of open and avowed infidels. I think, too, that I may safely say that one of your good sense would not be disturbed by the doubts which a certain class of men take so much pains to insinuate. Even if their works should fall into your hands, and you should find yourself unable to answer their arguments,

you would very properly conclude that *your* inability to answer them was no proof that they are unanswerable. And in any event you would know that the religion of Jesus Christ belongs to the sphere of spiritual things; and hence that its claims cannot be determined by natural science.

I judge, therefore, that *your* faith will encounter a more formidable because a more insidious enemy, in the prevailing *spirit* and general *course* of the world. I may at least assure you that this is the danger which I have found most fearful. It is not the positive assault that alarms me, but the quiet, indirect and undesigned influence of the world. It is so hard to walk by faith when almost everybody else is walking by sight! Unconsciously, imperceptibly, you drift, little by little, into the general current. You catch the prevailing spirit; you begin to lean upon your own understanding, and to rely upon secondary causes and agencies. Instruments become original powers to your thoughts; and though you may not immediately lose sight of the great Power and Cause lying behind the secondary ones, the danger is that you will gradually cease to realize His living presence and to refer to Him in all your conduct. Let me ask you, then, to guard yourself at this point. An enemy is lying here, all smiles and blandishments, ready to steal away your faith. Accustom yourself to *look to God*, daily and constantly. In all your ways acknowledge Him. If others are not doing this, so much the greater reason and necessity why you should. You cannot preserve your faith by putting it away in a casket, and reserving it for Sunday uses. For I do assure you that very soon you will be unable lovingly and trustfully to approach Jesus on the Lord's day, when you shut Him out from your heart and your thoughts all the week. Remember, then, that the world, its spirit, its principles, its mode of living, is not of the Father; is Godless; is without faith and without hope; and oh! by all that is sacred and precious, do not conform to it.

J. S. L.

GOSPEL BLESSINGS.

THE gospel, then, is a system of consolation, and the night of human sorrow cannot be so dark as to hide its stars. Its promises shine out in the moral firmament with cheering brightness. The cup of human woe cannot be so bitter as to destroy its sweetening power. Our burden cannot be so hoary as to nullify its ability to give us rest. The wounds of humanity cannot be so numerous nor so inveterate as to baffle the skill of the great Physician. The gospel is the poor man's wealth, the sick man's cure, the consolation of the sorrowful, the guilty man's pardon, the fountain in which the polluted may wash, and the lamp which, if a man carry in his hand, will enable him to say, "There is light in the valley." It gives us power to become the sons of God; it assures us that Jesus is our Brother, our Saviour and our Friend; and it tells us that the Holy Spirit is emphatically the Comforter. It turns the ordinary and extraordinary trials and sorrows of life into means of personal purification and spiritual advancement. It is the philosopher's stone, changing all that it touches into gold. Who would not, then, embrace it? and, having embraced it, who would

renounce it for the dreams of the Pantheist, the doubts of the sceptic, or the negations—the cold and sterile negations—of the Atheist? No, reader, no! We will *not* sell our birthright for a mess of pottage. We will not relinquish the hope for which martyrs have bled, confessors suffered, reformers toiled, and that has been bought by the “holiest blood in the universe,” and which hope, when dying, none ever regretted having embraced and loved. But—

“Should all the forms that men desire
Assault my faith with treacherous art,
I’d call them vanity and lies,
And bind the gospel to my heart.”

Selected.

H. E.

THE BREAKER.

THERE is one truly unhappy distinctive character with whom it has been my misfortune to meet in nearly every church with which I have been associated, whether among the sects or with the brethren. He is everywhere; that is to say, the type of the individual of whom I speak—the Breaker. Do you wonder, good reader, why I give my subject this name? Wait patiently, and you shall see.

The Breaker is essentially a disturber of the peace of the community with which he is associated. Why he should choose this part is often a profound mystery, since reason for doing so he has none. Nevertheless, wherever the individual may be located, his disposition for destruction speedily develops itself, and unless checked in time, often leads to disastrous results.

Contrary to all natural reason, the Breaker employs his talents (for often he is gifted in no small degree) to the downfall of the body with which he is united. His mode of accomplishing his end of course varies with the circumstances, but for all that there is a general plan running through his entire course of action which, in all his achievements, bears a strong family resemblance. It is something as follows:—His first effort is to discourage those who are over him in the Lord, and the better he succeeds here the more prosperous will he be in the succeeding stages of his operations. The spiritual government having been discouraged, the Breaker next turns his attention to his fellow-members, who are to be rendered dissatisfied and discontented, and finally discouraged. While these two processes are being brought to perfection within the institution, the Breaker is sometimes busy outside also, doing all he can to destroy the confidence of the outside community.

Having sketched the Breaker's line of operation in brief, let us look into it in detail a little closer: it will repay close study.

In his efforts to discourage those in authority over him, the Breaker invariably begins by exhibiting an indifference to their labours. He is frequent in his absence from the meetings of the church; makes no scruple of giving his reason for staying away that he “doesn't care for so and so,” “doesn't think anything of him.” Of course he goes not to meetings having for their object the spiritual upbuilding of his brethren. He does not trouble himself to countenance these; and reasonably so too, for are not these calculated to add to the church's strength? Is not he the Breaker?

But these are the least of the Breaker's labours. He does nothing himself it is true, but then, he is all the more ready to criticise, and this he does in no friendly spirit. He makes up in censoriousness what he lacks in judgment, and by way of a climax he never gives himself the slightest concern about praying for those whom he thus condemns as in error. As regards the finances of the church, why, that's no concern of his: he is quite certain upon this point, and acts accordingly.

This line of conduct, when persisted in for a time (and the Breaker is a patient man), will discourage all but the stoutest hearts. Lest this should not operate sufficiently rapidly, the Breaker takes care always to give audible expression to his opinions and sentiments, and takes every precaution that those whom he condemns shall know his opinion of them. The Breaker is a candid man—very.

When the Breaker turns his attention to his fellow-members generally, he adopts the same line of action that has been indicated above; but he is compelled, in order to meet the exigencies of the case to add some additional items to his programme of operations. For instance, it is his invariable practice to complain about every thing but what his immediate followers do. When, in self defence, they cease doing anything, then his ground of complaint is shifted on to what they don't do. If, in addition to this, he can contrive to make himself the head of a cliqué, so much the better. Backed with the assistance of these and aided by his own industry (for the Breaker is an industrious man), he manages to keep the community in incessant hot water. While thus engaged, he never for a moment ceases to complain as loudly as possible of the treatment he is receiving from the hands of those around him. He is in all things as much like Diotrefes and as little like Paul as he can possibly manage to be; and in due time, when he has discouraged his fellows (he has, himself, discarded all charity and candour), he distrusts everybody, even his own coadjutors, and has made scheming and obstruction his specialties.

The confidence of the outside community is the easiest shaken of the lot. What has been going on the Breaker has taken care should not be done in a corner; and if aught was done in secret he has forthwith, in his anxiety that everybody shall know how infamously things have been going on, proclaimed it from the house top. Of course he takes good care to tell everybody, whether they ask him or not, that he is in "the concern" through the force of circumstances. Of course he has no respect for the way things are carried on—they are shameful. He has no confidence in the affair, not a bit; and so he tells all and sundry that the whole concern will "burst up," "go down," or that "the doors will be closed." Then, like a cowardly, undermining liar, he sneaks out of the community, and leaves it to reap the fruits of his sowing.

Persistently pursuing the course I have indicated, I have seen the Breaker, in cases where the church was not strong and vigorous, gloating over the fulfilment of his prophesy—I have seen him fail, too, and have thanked God.

Reader, have you ever seen the Breaker? Do you know of the existence of one now? Denounce him; for hath not the apostle enjoined us to "mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them. For they that are

such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."

Australian Christian Advocate.

SUNDAY SCHOOLS.

SINCE the publication of the report of our Sunday School Conference I have heard much as to the good done by the ventilation of this comparatively neglected subject. The hopes and aims of the Conference are so far realized. I am told that Schools have been recuscitated, and senior and infant classes formed upon the principle advocated in Bro. Mumby's paper; the teachers finding that the plan works well and meets a felt want. The Band of Hope movement is also gaining ground in the Sunday Schools connected with our Churches, and by the time of the next Conference (August, 1873) I believe we shall be able to report the formation of several in connection with our Sunday Schools in addition to those already in existence. All this is cheering, and proves that brethren only require to hear the watchword "Forward!" in this as well as in other Christian agencies, in order to keep pace with the times in the grand work—soon to be left entirely to voluntary Christian philanthropy—of training the young for Christ and glory.

In this paper I do not propose anything more than a few general remarks upon the vital relations of the Sunday School to the Church, and its bearing upon her increase and well-being. A thorough discussion of the whole subject thus laid down is needed. Still it is not desirable, nor is it possible, for any single writer, however able and experienced, to do this; therefore, in the multitude of counsellors from Churches in the United Kingdom, in the fair, free and full expression of thought from the friends of Sunday Schools, and that in all our serials, can we alone advance in safety. Brotherly and concise statements upon Sunday School work from experienced brethren, superintendents, teachers, etc., cannot fail to help us in this good work; and I trust that during the next Conference we shall, personally or by letter, know the brethren who object to, maintain, or are able to furnish us with new light upon, the leading positions set forth in the papers read at the Conference. Their presence and counsel are needed to set those subjects in their new light, and perhaps to prevent us from straying into forbidden paths.

Suggestively, I submit the following thoughts—

Church and School. Are we to look upon them as distinct institutions? I think not; but some speak as if they were. Opinion is divided upon this question, and, therefore, action too. Hence we find some Schools under the control and guidance of the Elders, etc., of the Church; and others, again, carried on by a few private, and, to a great extent, irresponsible brethren. The overseers, failing to see the place of the Sunday School as one of the agencies of the Church for training the young in the nurture and admonition of the Lord, preaching the gospel to them and leading to the higher life in Christ, in their good nature too often simply smile upon the efforts of the teachers and show

a cold, a passive and an unintelligent interest, instead of that warm, active and intelligent sympathy, along with the hearty "Well done!" to which their patient, arduous and important work, undertaken in the interests of all that is holy, all that is dear and most closely related to the truest well-being of the Church—God's missionary institution for saving sinners, both young and old—most surely entitles them.

This left-handed and half-hearted way of serving Christ ought not to be; but old and young, elder, deacon, superintendent and teacher, surely should feel themselves as severally, yet unitedly, working heart and hand together with their Master in the grand work of human redemption. Ah! "Feed my lambs," says Jesus.

We ought, therefore, to remember that our work as Churches is but half done in the careful equipment of preachers and teachers for old and may-be used-up sinners, when the fair and promising world of young hearts, with all their latent zeal and power ready to be enlisted for Jesus, is neglected and passed by as hardly worthy of notice. Such a policy is eminently suicidal, and will in the long run, as experience proves, ruin those Churches who follow it, and inscribe upon their doors, in letters living in the sad memories of sorrowing parents—Rachels refusing to be comforted because their children are not saved—"Ichabod, the glory is departed."

The School, then, as one of the agencies of the Church in the fulfilment of her mission, ought to be under her control and sympathetic guidance. Every Sunday School secretary or superintendent should, therefore, be encouraged to prepare a periodical report of the work and progress of the School, in order to call forth the sympathy, prayers and help of the brotherhood in this labour of love. If Elders and others have no special aptitude for the work they ought not to give it the cold shoulder, but rather, by kindly words and deeds, seek to call out and encourage the younger members to do it, and, simply in the exercise of their duty as overseers, see that in this as in other things, all is done "decently and in order."

Would that all our Churches had Sunday Schools, even although the smaller ones had only a single class. I trust, also, that in all our "chapel building" arrangements Sunday School Rooms will not be forgotten; for a chapel without a schoolroom is as useful as a garden without a nursery for young plants. Assuredly the old ones will soon die out. So it is in training young souls for glory. Our agencies of all kinds, then, must be in order; we must look to our standing, and rise up in the divine strength to the dignity of our mission, and be wise in winning young souls for Jesus. Thus, as churches, shall we fully justify our existence as the professed pillar and ground of God's own soul-saving truth. Amen.

J. ADAM.

"THE JOYFUL MESSAGE—A BIBLICAL EXPOSITION OF THE GOSPEL."*

THE Author of this pamphlet selects the phrase "The Joyful Message" in lieu of the more common one—"The Gospel." He says, "If

* A Pamphlet by Joseph B. Rotherham.

we have supreme regard to the full meaning of the original Greek word. Glad or Joyful Message is perhaps the most adequate designation that our language will afford." Consequently, in his translation of the New Testament "The Glad Message" takes the place of "The Gospel." The Saviour commissioned His apostles to go into all the world and preach the "*glad message*" to every creature; and Paul recapitulated to the Christians in Corinth the "*glad message*" which he formerly proclaimed to them. The pamphlet, then, is an exposition of *the Gospel*, as the author understands it. In his opinion the exposition is *Biblical*; in ours it is not. We believe that he has largely added to *the Gospel*, and thus proclaims a gospel schismatical and heretical. That we have thus to designate his exposition is to us cause of profound grief, but as he uses our advertising space to make known a work thus injurious, we dare not pass on without a note of warning.

The author writes—"This Gospel, while reasonably brief and simple, is by no means the meagre thing which some seem to imagine it to be. The writings of the New Covenant set the Gospel in various aspects before us, which, for convenience, we may resolve into *three*, and speak of the Gospel of Christ's person; the Gospel of His Death, Burial and Resurrection; and the Gospel of His Kingdom." Now, we submit that the Gospel, as described in the pamphlet, is not "reasonably brief and simple," but unreasonably lengthy and intricate; that is if we accept it as the one referred to by the Saviour, the belief of which He made a condition and qualification for baptism; the rejection of which entails condemnation. From this conclusion there is no escape, except by denying that belief of the Gospel is necessary to a valid baptism and by declaring, that, according to the plan of salvation, revealed by the apostles, belief of the Gospel is not essential to salvation. The experience of the author and our own experience is proof on this point. For years he preached the Gospel among Methodists and Baptists; for many years, since then, he has preached a Gospel not containing what he now publishes as part and parcel of the Gospel. How is it, then, that if his present Gospel be brief and simple that he, an honest, Christ-loving truth-seeker (for such we are sure he has been), required some twenty years to discover what he thus characterizes as brief and simple? As to our experience—for a longer period we have preached the Gospel and loved the Saviour, earnestly desiring and searching for deeper knowledge of the truth, and attached to nothing, except on the ground of supposed truthfulness; and yet we do not believe the Gospel of the pamphlet—we have looked at it through a course of years and hold that in part it not only belongs not to the Gospel, but that it is unbiblical and untrue. More than that, we are sure that the multitude could not, for the most part, hear and believe the Gospel of the pamphlet in the time and by the means at their disposal. Among those who do not believe it they must remain, and then, they perish, or belief of the Gospel is among the nonessentials.

Having declared the brevity and simplicity of the Gospel the author gives us three sections—1. "*The Gospel of Christ's Person.*" 2. "*The Gospel of Christ's Death, Burial and Resurrection.*" 3. "*The Gospel of Christ's Kingdom.*" These *three* are not three gospels, but three *aspects* of *The One Gospel*. In the first and second sections there is much

truth, most pleasingly presented; also some things which ordinary perception cannot discover and which, we think, the author has taken to the texts rather than found there. The third *section* clearly sets forth the things of the Kingdom affirmed therein as part of the Gospel. The author says—"The importance of the kingdom is not that of a *collateral* topic. Many themes are important, and some are unspeakably solemn, which, after all are not *the Gospel*. It is not so with the kingdom of our Lord, which does not merely go with the Gospel or come after the Gospel, but is itself the Gospel in one of its principle aspects." We are also told that the kingdom, which was at hand in the days of the Lord, is "indefinitely postponed"—"that the kingdom exists as yet only in mystery"—"It does exist, but it has not yet been set up"—"It exists in preparation, anticipation and pledge"—"Then many talk of the *setting up* of the kingdom as having been effected on the day of Pentecost. In this they certainly err. The *embryo* kingdom then did reach a new and marked stage of spiritual growth, but the kingdom was not then *set up*. It has not yet been *set up*. It cannot be *set up* until the King's return to earth." These citations suffice to indicate what is to be met with in the third section of his Gospel. These things we hold, after long investigation, as unbiblical and untrue, and deem it next to impossible that we can ever come to see them otherwise. But that is not the question. Had the author written upon the Kingdom, and not upon the Gospel, reference would not have been made in these pages to his work; and, as it is, we offer no refutation. We can open our heart to, and invite to our field of labour, brethren who speak of the kingdom in the language just cited, if only they are content to express their views in reasonable proportion with other Bible doctrine. With such men we have stood, and still would gladly stand, in preaching the Gospel. We object to this pamphlet not on the ground of its wrong views of the kingdom, but because those views are made a part of the Gospel, and could we see with the author, in reference to the kingdom, we should still object, even as we do now, to his putting them as an element of the Gospel, and should still declare his Gospel schismatical and heretical.

In a chapter upon "*The Characteristics of the Message*" he tells us that "The Gospel is no narrow, meagre, one-sided thing. It is a magnificent stream, into which many waters do flow: a loud and swelling anthem filling the whole ear, rich alike in melody and harmony. It is not a continual harping upon a single string, as some excellent people imagine. They are everlastingly talking about 'the simple Gospel.' This is their shibboleth. If you cannot pronounce it in their way, you stand a good chance of being regarded as ignorant of *the Gospel*—of *God's Gospel*! We have shown our preference for the term message, and partly because of the simplicity it implies; but we trust we have not seemed, even for a moment, as if we thought this *message* had, like modern telegrams, been reduced to the fewest words possible, lest it should cost too much. The fact is we don't believe in this much vaunted simplicity. We are satisfied it is not according to the Scriptures." Pausing in the quotations, we remark that the pamphlet has in it far too much of the "*Yea and Nay*." In the beginning it tells us that the gospel is "*reasonably brief and simple*." In the end the men

who speak of the "*simple gospel*" have no small measure of contempt poured upon them. This, seemingly, arises from the exigency in which the author finds himself. To tell it right out, without something, somewhere, to soften the thing would be to subject us to a shock far too rude for ordinary nerves to bear. But it would have been better to have said at once—the gospel is not brief: it is not simple—to find it you need close inspection of both the *New Testament* and the *Old*—there is requisite such an acquaintance with the writings of the apostles and prophets that vast multitudes of perishing sinners, in Bible Lands, cannot attain to. A plain statement of this kind without intimation of *reasonable simplicity* would exactly suit the case.

But, are we not severe in applying the terms "*schismatical*" and "*heretical*" to the author's gospel? No! For in his pages there are gospels thus designated. *He* makes it certain that either his gospel or that preached by us must be thus designated. Let us, however, hear further. He writes—"We go farther. We affirm these *simple gospels* to be schismatical gospels—yes! even when as far as they go they are divine. They are schismatical: they are heretical. A schism is a rent, and these '*simple gospellers*' do what the Roman soldiers forbore to do—they rend the seamless robe of the Lord." He also tells us that some of the preachers of these heretical gospels get "as far as the *ascent* from Mount Olivet; but to the *descent* to Mount Olivet they dare not venture." Now, as the author has elsewhere intimated, we feel this page of his pamphlet pinches us. We *cannot* preach as part of the gospel the descent of the Saviour to Mount Olivet. Could we admit it as a truth, we could not preach it as a constituent of the gospel—much less can we do so holding, as we do, that it is not anywhere taught in the Bible. But behold where we are placed by our author! The vast bulk of our brethren, from A. Campbell down to our humble self, have neither believed nor preached the gospel now propounded to us—nothing on this side of the ascent from the Mount have we proclaimed as *the gospel*. The gospel, then, as we have preached it, is, at best, but *schismatical* and *heretical*, and, consequently, its preachers are heretics. Dr. Thomas and his followers went this road years ago. They designated our preaching much as does our author, and they put into their gospel pretty much the contents of his third section. They, however, were consistent. They said—"You have not believed the gospel; your baptism is, therefore, invalid; you are unsound, and we will have none of your fellowship." But our author does not deal with us thus. True, according to him, we do not believe God's gospel; we only believe and preach a schismatical, heretical and divisive gospel; yet he is happy to continue our fellowship, and he refrains from judging our persons, limiting his judgment to our gospel, leaving God to determine the extent of our sin in this matter, or whether we sin at all. This kindness on his part we take to be completely real. But then his heart is at variance with his head, and the only logical and consistent outcome of his theory is set at naught. We are also fully assured that were any considerable number of those in our fellowship to embrace his conclusion as to what the gospel contains, very, very few of that number would deem it proper to continue in fellowship with those who have not believed the gospel. Let the reader remember that we have here

nothing to say against those who hold that the Kingdom has not yet come, except that we consider them in error, but that their error neither unfits them for fellowship nor for labour in the Church of God, so long as they make no divisive use of their opinions. The only thing combated here is that these opinions are part of the gospel and that those who omit them preach schismatical and heretical gospels.

In conclusion. Could the author convince us that what he finds in the "Gospel of the Kingdom" is part of "the gospel," then we shall demand re-baptism, and relinquish the fellowship of those whom we now hold as heirs of the Kingdom—loving them we shall leave them as mistaken men who have not believed the gospel, have no valid baptism, are unsaved, and who depend solely upon the uncovenanted mercy of God.

D. K.

THE FUNCTION OF PRAYER IN THE ECONOMY OF THE UNIVERSE.

THE article on prayer, with which this issue of the *E. O.* begins, was in print before the report of the committee of the Dundee Presbytery was published. By that report Mr. Knight's paper, which recently appeared in the *Contemporary Review*, under the above heading, is condemned as opposed both to the *Bible* and the *Confession of Faith*. Our correspondent, who was present at the meeting of the Presbytery, is so highly pleased with the report, as read by Dr. Wilson, that he considers it would not only interest, but really benefit, our readers. Our space, however, does not suffice for the whole, and some of its portions are not of large interest outside the Presbyterian connection.

Report of Committee of Presbytery appointed to examine a paper by Mr. Knight, printed in the *Contemporary Review*, and entitled, "On the Function of Prayer in the Economy of the Universe."

The purpose of this paper, as stated by the writer, is to mediate between religion, faith and science in reference to the function of prayer; in his own words, "to vindicate, against the physical, its function in the economy of nature, and against the ultra-spiritualist to maintain the invariability of natural laws, and the irreverence of human entreaty for any interference with them." (P. 184.)

The theory advocated by the writer, in pursuance of this purpose, is—(1) That prayer, in the sense of petition, is competent within the domain of man's spiritual life, and also with reference to whatever in the physical sphere, may be accomplished by human instrumentality; but (2) that prayer, in the sense of petition, is inadvisable with reference to physical wants over which man has no control, such as droughts, excessive rains, tempests, disasters, such as cattle plagues, outbreaks of cholera, so far as these are "due to causes with which men cannot interfere," the duty of man in such cases being to "acquiesce in the will of the Supreme," and, if he prays, as he should, it must be simply for the spirit of submission. (P. 189.) * * * * *

And this wide scope accorded to prayer by the doctrine of the Confession on Providence is in harmony with what we learn from the Scriptures to which the Confession refers as the supreme guide in

religious faith and praise. Both by precept and example it is taught that men may pray to God for whatever tends to His glory in Providence, and to both the spiritual and temporal wellbeing of man. For precept for this subject it is only necessary to refer to the fourth petition of the Lord's Prayer; to Paul's counsel in everything to make our requests known to God (Phil. iv. 6); to the counsel of James to sick persons. (James v. 14.) Examples of petitionary prayer for things belonging to the physical sphere are abundant. Mosés, at the request of Pharoah, prayed for the removal of the plagues, and was heard. He prayed for Israel in the wilderness, that God would not bring upon them a threatened exterminating pestilence, and obtained a commutation of this penalty into a sentence, on the offending generation, of exclusion from the promised land. (Num. xiv. 11—24.) He prayed for judgment on Korah, Dathan and Abiram, and their company, and expected and obtained in answer to his prayer that the earth should open its mouth and swallow them up. Samuel prayed for thunder and rain, in time of wheat harvest. (1 Sam. xii. 17.) Solomon, in his prayer at the dedication of the temple, asked that God would hear his people when they prayed for rain. (1 Kings viii. 35.) Elijah prayed for drought as a judgment upon Israel for idolatry, and, at the end of three years he prayed for rain, and, in both cases obtained his request (James v. 17, 18.) Jeremiah, offered up prayer (accompanied with confession of sin), for the removal of drought and famine, addressing God in these terms, "Are there any among the vanities of the Gentiles that can cause rain? Or can the heavens give showers? Art not Thou He, O Lord our God?" (Jeremiah xiv.) Hezekiah prayed for recovery from a deadly disease, and for deliverance from the irresistible might of the King of Assyria, and in both cases his prayer was heard. (2 Kings xix. 14, xx. 2.) In Psalm cvii. God is represented as hearing the cry of sailors in a storm "at their wit's end" and making the storm a calm "so that the waves thereof are still," and this feature of Divine Providence is made a ground for calling on men to praise the Lord for His goodness. (Psalm cvii. 28-29.) Paul prayed for the safety of himself, and his fellow passengers, in the storm which overtook his ship, on his voyage to Rome, when the state of matters was such as to be described by the narrator in these terms—"All hope that we should be saved was then taken away," and his prayer was fulfilled through the use of means in God's ordinary providence. (Acts xxvii. 20-26.)

Prayer, indeed, as all Christians will acknowledge, ought to be most intensely occupied about spiritual blessings, "seeking first the Kingdom of God and His righteousness." And temporal blessings should be sought with a peculiar submission, since we have no such certain information as to what temporal providences will be really good for us, as we have in regard to spiritual things. But the dealing with God, in regard to His continual providence, not only in the way of submitting, but also in the way of asking and receiving, is a very great and indispensable part of the life of faith in all ages. * * * *

The next passage, in order, which appears to exclude miraculous agency is the following:—"It is supposed that the destination of a physical force can be arrested, and the otherwise inevitable result prevented by an act of Divine volition. But the antecedent force *must*

spend itself and determine some consequent. It simply cannot be arrested or lifted out of its place amongst the links of physical causation without the whole chain falling to pieces. Its efficiency in giving rise to a new sequence is *involved in its very existence*, while the discovery of the correlation and transmutation of the forces proves that the prior agent is still present and operative under an altered form." (P. 186.) The committee are utterly at a loss to comprehend how this passage can be reconciled with the resurrection of Lazarus, for example, in which the inevitable result of the forces tending to bring about decomposition was prevented, and a dead body re-vivified by an act of Divine volition in answer to the prayer of Jesus.

The only other passage the committee deem it needful to quote in connection with the present subject is the following:—Replying to those who imagine that an answer to prayer within the physical realm is a sign of the Divine presence, helpful to the suppliant's faith, Mr. Knight asks—"Is this a worthy conception of God's relation to the universe, that He every now and then interferes with His established order to prove His own supremacy?—that He interrupts the working of His machine to prove that He is *there* behind it, and has *power* to alter nature, or to grant the requests of His creatures? Is not such a notion the offspring of the very rudest anthropomorphism? It is difficult to imagine a poorer idea of Divine revelation than is implied in such arbitrariness." Then Mr. Knight goes on to indicate the true conception of revelation thus:—"The very purport of revelation (which is merely the withdrawing of a veil) is not to show the creature that primeval order *can* be violated, or that 'the material is subordinate to the spiritual.' It is to announce the fact that the spiritual lies abidingly *within* the material, as its underlying essence. And while this is the philosophical notion, is it not also the Biblical idea of the relation which God sustains to the cosmos? We have no evidence that the writers of our sacred books regarded the power which manifested itself to them in unusual ways as different from that of which we see a daily apocalyptic in the material world. So far from this, these writers uniformly speak of all natural phenomena as the direct outcome of Divine agency. God 'walks on the wings of the winds,' the clouds are 'His chariot;' 'His voice' is heard when it thundereth, and so forth. To the Hebrew prophets and psalmists, at least, the supernatural was the power which works *through* the natural order, of which all the forces of the universe are manifestations to men." (P. 188.)

Passing over the naturalistic view of revelation here presented, the committee observe (1) that the word "unusual" does not suffice to show that Mr. Knight recognises anything miraculous in the ways by which God revealed Himself to the inspired writers; and (2) that God's relation to the universe is so defined as to exclude the idea of a miracle as an effect produced *upon* physical nature by a power from *without*. The spiritual, according to Mr. Knight, lies abidingly *within* the material; and the supernatural is a power which works *through* the natural order. This view leaves no room for an action of God otherwise than through the fixed course of nature. * * *

Passing over the heartlessness of these optimistic speculations, the Committee particularly call the attention of the Presbytery to this—

that Mr. Knight nowhere hints that the abnormal elements in physical nature (if any) have a relation to *moral evil*, the only explanation suggested by him being that "the discords have rushed in, only that harmony may result"—a sentiment kindred to the naturalistic formula, "Evil is that which necessarily is, but ought not to continue to be." On the contrary, he repudiates the idea of any connection between these abnormal elements and sin; and, on that ground, objects to fasting, humiliation, and even *general* confession of sin, in connection with bad harvests, threatened famine, cattle plagues or an outbreak of cholera, and says that to engage in such religious services is "to cower with craven hearts as before a capricious Deity." (P. 189.)

It is unnecessary to point out how utterly irreconcilable is this view of acts of humiliation in connection with disastrous events, with Scripture, and with the practice of the Catholic Church in all ages. It is equally clear that the assumption on which it is based, namely: that physical disaster has no connection with sin, so as to be a fit occasion for calling sin to mind—is contrary to the teaching of the Confession, where it represents God as conducting the government of the world to the praise of the glory of His *justice and mercy*. (C. v. 1.) As well as of His wisdom, power and goodness; and likewise to the *whole tenor of Scripture history*, which continually represents physical events as subserving moral ends of mercy and judgment, as in the case of the Flood, the destruction of Sodom, the plagues of Egypt, the drought in the days of Elijah, the destruction of Sennacherib's army, in all which both mercy and judgment appear—mercy to God's people, and judgment to the wicked.

From the foregoing exposition of Mr. Knight's article, it appears that he has set forth views therein, contrary to the Confession and Scripture, in these respects:—I. On the subject of prayer, unduly restricting the privilege, to the dishonour of God as the hearer of prayer, and to the detriment of His people. II. On the subject of Providence—(1) leaving to God in His general providence no scope for showing forth the glory of His *power, goodness, mercy and justice*, as the preserver and governor of all His creatures, and all their actions; and (2) excluding extraordinary providence altogether as an impossibility.

After the report had been read it was ordered to lie on the table to be taken up and considered at the next meeting.

ANONYMOUS SLANDER—A LIBEL.

A PAMPHLET, by an anonymous writer, having been issued from Pilgrim Street, Newcastle, reflecting upon the conduct of Bro. D. King (and others) while aiding the church in Gloucester Street, Newcastle, the Executive of that church, knowing all the facts, declare that pamphlet unworthy of credit, being false in its leading particulars.

1. The assertion that D. King and two others acted as a "Board of Arbitration" is untrue, as there was neither arbitration nor arbitrators in the case. Bren, Tickle, Linn and King were urged (when at the Annual Meeting) by various Newcastle brethren to hear the matters in contention, before the contending parties, and *advise* in relation thereunto, it being distinctly affirmed that the matters were *not* submitted to them for *decision* but only for *advice*.

2. That cases of discipline were taken out of the hands of the church and persons reinstated in membership by these brethren, is *absolutely false*.

3. That D. King took into his own hands the settlement of cases of discipline without reference to the church, is also false, as no case of discipline was settled by him, nor did he undertake to settle any such case.

4. That the statement that D. King said (in reference to a recommendation that each member voting should vote for five) that "unless the brother who opposed that recommendation withdrew his opposition the church had no alternative but to withdraw from him," is untrue; neither D. King nor anyone else made any such statement. Had it been made it would have been repudiated by each of us.

5. That the brother alluded to was excluded for refusing to withdraw his expression of opinion upon the nature of the aforesaid recommendation, is *false*; he was excluded, after much entreaty and postponement of action, for refusing to withdraw a vile slander against thirteen brethren. The recommendation was *unanimously* presented to the church by a committee of twelve Newcastle brethren, appointed by the church, including men of both sides of the contention. That recommendation he (the excluded) declared to be "*a clever trap devised to inveigle simple-minded brethren that knaves may ride into office upon the back of it.*" It was this intimation—that the committee of twelve had devised a trap for the wicked purpose of cheating honest brethren in order to get knaves into office—that he was required to withdraw, and for refusing to withdraw the same and for reaffirming it, he was, on the motion of that same T. Sewell who signs the pamphlet, excluded.

6. The endeavour to make the impression that D. King acted in this matter without the authority of the church is calculated to mislead, as D. King was sent here, by the Evangelist Committee, in response to a resolution of the church asking his presence and help, and the church voted him into the presidency of the business meetings. The resolution inviting Bro. King is duly recorded in the minutes of the Church Meeting, thus—"That Bro. D. King be invited to pay us a visit with a view to assisting the church in her present difficulties. That the Evangelist Committee be asked to bear his expenses. That Bro. M. Watson communicate with D. King and the Evangelist Committee on this subject."

Whilst we are prepared to submit all the documents to a committee at the Annual Meeting, we cannot enter into any correspondence with individuals.

Signed by order of the Executive,

ROBERT HUTCHISON.

The following testimony is all that is requisite to complete the Newcastle case:—

"On visiting Newcastle in 1870 to attend the Annual Meeting, the church was found in a state of dire division and alienation. Bren. King, Tickle, and myself, were earnestly invited by leading brethren to meet the contending parties, hear both sides, and tender advice as to the best measures for healing the breach. So far from seeking or thrusting ourselves into this position, we undertook it with pain and reluctance. It was not, however, a case of arbitration; we were not constituted judges to give a verdict binding upon the parties, both of which accepted us as advisers. Our conclusions on the points submitted were signed by each of us, and commenced with the words—'Being requested by brethren in Newcastle to investigate certain matters of difficulty and to advise thereupon, we submit the following as covering, in our opinion, all the important points brought under our notice.' The statement that as a Board of Arbitration we reinstated members, is wholly false. We had no power to do anything of the sort, and never attempted so to do. Our entire action consisted in pointing out what we considered mistakes committed, and in *advising* to a course likely to heal."

W. LINN.

"By a considerable majority of the leading brethren D. King was earnestly entreated to intervene, and although Bro. Moffet at our first interview (with only one or two to support him) received our overtures with reserve, the interview closed with his accepting the mediation of Bren. King, Linn and Tickle, and at the subsequent meetings he consented to all that was recommended, having given evidence, like the rest, to enable us to form an opinion. When we read our written opinions there was no protest."

G. Y. TICKLE.

"There was, certainly, an application sent in behalf of the church in Newcastle for the services of Bro. King to help them through their difficulties, and it was urged

with particular emphasis, and the committee requested him, on the ground of that application, to go there. The committee intimated this in its report to the Annual Meeting in 1871, as duly reported in the September *E. O.* of that year."

JAMES MARSDEN, *Sec. to E. Com.*

EXTRACTS FROM LETTERS.

"I have received a pamphlet from Newcastle and have sent it back inscribed—'This pamphlet is safe to defeat its malignant object.' Its ebullitions remind one of Jude 13, 'Raging waves of the sea, foaming out their own shame.' How can a professed Christian be mixed up with such incongruous wickedness as is found in this tract?"

R. D.

"The pamphlet '*A Birmingham Sect-maker*' is just to hand. It is an utterly malignant, base, vile thing, such as only a child of the Devil could produce. Though it is all this, I trust Bro. King will not condescend to take any notice of it in the shape of a reply. I know its author well," &c., &c.

E. E.

"There is a Divine definition of wisdom which comes from above; also a Divine definition of the wisdom which comes from beneath; and so fully am I impressed with the conviction that the wisdom of the pamphlet is from the latter quarter, that I was about to drop a few lines expressing a hope that Bro. King would pay no attention to it whatever."

W. L.

The Editor of the *E. O.* has received a stream of communications of which the foregoing is a fair sample. Only one in the whole number concludes without urging that public notice should not be taken of this miserable piece of wickedness. That one who has known the way of truth should so come under the power of evil as to be capable of such a production, is to be deeply lamented, as also that he should find, in Birmingham, a coadjutor or coadjutors in the preparation or circulation of his product. But men are known by the company they keep.

QUERIES.

MARRIAGE AS A QUALIFICATION FOR THE OFFICE OF BISHOP.

IS MARRIAGE one of the qualifications for the Bishop's office? There is no more pressing question before the churches than that of the office above referred to, and no Christian ordinance on the right constitution of which the peace and progress of the church more depends. The "right man" in this "right place" is one of the best guarantees for the permanence of the conditions named. In some quarters it has seemed as if the pre-eminent qualifications for the Eldership were aptness to talk and marriage; while to others it has appeared a task, requiring very little ingenuity to show that either, or both of these, might be made to look more like qualifying a man's fitness than fitting him for office. It would be interesting to me, and perhaps to others, if any of your contributors would undertake to answer, with proof, the question at the head of these lines.

O.

In the opinion of the Editor, *Yes!* Still, men of equal sincerity and learning, who have given much attention to the enquiry, differ in their conclusions, and frequently the two opinions are found in the same church. What, then, should be done? Private, and also associated, examination should prevail until it can be reasonably concluded that uniformity of conclusion will not be reached. Then each member should express his own judgment of the fitness of the persons nominated, and the conclusion of the majority should be accepted. In no case, however, should one consent to take the Bishop's office unless sustained by a very ample majority of the church. We consider that the question has been so fully discussed that further discussion in our pages is not called for; therefore the reasons for our opinion are not given. Each church must settle it for itself, and each member for himself.

Ed.

IMMORTALITY.

Does not 1 Tim. vi. 15—"Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; *who only hath immortality*"—prove the non-immortality of the soul of man?

The text in question does not prove the non-immortality of man. If God were the only being in all the universe who would live for ever, the words quoted would be quite equal to express it; but they do not of necessity indicate the non-immortality of all other. We say they do not express it, though capable of expressing it, because the Bible makes known that there were, when the words were written, other immortal beings. The immortality of the Son will be as readily admitted as that of the Father. The angels, who die not, were then certainly immortal. Enoch had been translated that he should not see death, and Elijah had gone to heaven without passing through the grave. These were certainly immortal; not merely to be made immortal in a future age, but already so. God, when the apostles wrote, was not the only *possessor* of immortality. In what sense, then, could it be said that He only hath immortality? He only, of all immortal beings, possesses immortality *underived, inherent and independent*; the immortality of angels and men being His gift, and dependent upon His will. Whether, then, He gives immortality to man only in Christ, or has, in creating man, given him an immortal part, is not in the least degree determined by this text. ED.

COMMUNION HYMNS.

PREFATORY NOTICE.

IN this special province we have a marked deficiency. When we come to the central solemnity in social worship it is difficult to find an appropriate hymn unless we fall into repetition. I have long lamented the deficiency, but have only recently conceived the desire to supply that which is lacking. The attempt will be made to go over the substantial ground in the various measures which are popular, and with such diverse imagery as may redeem the hymns from sameness. All the necessary power may not be attainable, but the good will shall at least be discernable.

I.

O God of love! so rich and so profound—
A sea without a storm, without a bound—
Reveal Thyself in mercy while we meet,
And shed thy fulness from the mercy-seat!
We eat the bread descended from above,
We drink the kingdom-wine in hope and love—
O Thou who dwellest in the Holy Place
Pour the warm radiance from Thine open face!
Ransomed by love no language may declare,
And lifted up to breathe a finer air;
Sealed by Thy Spirit, girded by Thy power,
Let holy gladness rule the blessed hour!

O joy of fellowship ! so deep and dear ;
O lamp of hope ! which burns so bright and clear ;
Above the plains where Nature has her line
We rise in our communion divine.

We get our vigour from celestial food,
We gather force from supernatural blood ;
And so we leave the dying and the dead,
And see the realms of life eternal spread.

Let Faith be our field-marshal in the war ;
Let Hope shine brighter than the morning star ;
Let Love run like the river from the throne,
And manifestly make Thy glories known !

One day the face of love, divinely fair,
With splendour pure shall glorify the air,
And all the shapes of darkness flee away
Before the glow of that eternal day.

II.

Who is it through the darkness cries
With a wild voice to iron skies,
That He, forsaken and alone,
Must bear such wrath and make such moan ?
The heavens are blacker than a pall ;
The drops of crimson slowly fall ;
In the mysterious agony
His heart is broken—let Him die !

That so the tragedy may close
Where human guilt and human woes
In one great Victim find a voice !
But let us now sing and rejoice.

Above our fields of sin and strife
Thou hast arisen, O Prince of Life !
And Thou art crowned with power sublime,
Beyond the storms of death and time.

O give us liberty in Thee !
Thy love, the greatest mystery,
We now show forth with great desire—
Quicken us with seraphic fire !

That we may sing a worthy song ;
That the great anthem may prolong
Till all beneath and all above
Are charmed and vocal with Thy love !

Thou art of love the Lord and King ;
With Thee we feast, to Thee we sing.
Shine forth with Thy right royal face,
And clasp us in a close embrace !

Family Room.

COMFORTERS.

EVERY congregation has or ought to have a "grandmother." Ours had one—good, noble, determined, care-chastened grandmother K. She had a heart big enough to mother the whole church, and she came near doing it when we were in trouble. Talk about your "right-hand man" among the people:—she was worth half a dozen of the best of them, because she had the art and discipline of comfort. God had worked at that woman for nearly seventy years to fit her for this work, and she had received her diploma, she had graduated as a comforter, she had entered into God's joy, for He is glad to be supremely known as the Comforter.

There is medicine in the bright faces and joyous, bracing, tender tones of some people. Some are born scientists, some are born horticulturists, and some are born comforters. They have it in their finger tips; it is the oil on their tongues. They know just how to get into the natures and wants of others. They do not meddle with your affairs, nor indulge curiosity; they deal with you, not yours. The sun can never shine cold—these people never can talk or act coldly. They keep comfort always hot in the cauldron of their great warm natures. You cannot hide it from them that you have a care; they send with a sweet wisdom they send balm in where the wound is.

And there are others who, whatever other good gifts they possess, have not at all of comfort. Good Parson L. always comes into your sick room with—"Well, brother! they say you are sick. Ah, well!

—ahem!—I am sorry to hear it." But is it not wonderful, while he is stumbling over his sympathy, how sister H. has slapped the pillow into comfort, slicked the room into a look of comfort, fixed you into a position of comfort; quiet, quick, decisive; a zephyr before and after her, and then—"There, don't you feel more comfortable?" Of course you do; and her name should be "Comfort Israel." Think of the train that followed Jesus!—sick, blind, deaf, dumb, lame—all that needed a comforter.

It is a blessed thing to preach the word; but it is a better to feed it. When some perplexed soul comes to you for help and counsel, and you feel that you can give it, you cry with delight—"Thank God, that He gives me this privilege!" The full character is a great character. It takes in wide sympathies; it cultivates a capacity to feel with others, to understand the poverty of the poor, the riches of the rich, the burden of the oppressed, the pain of the lowly, so that out of a great treasure heart it can minister to others as they need.

We may talk independently and grandly, but there is not one of us but at some time or other sits at a corner of life, hat in hand, heart burdened, saying—"For Christ's sake give me of your fellowship. Drop in the pence of kindly words, for I am very poor, my soul starves." Ah! not cold forward comfort now, but just a word glowing full of tender sympathy. Show that you have faith in me, show me that you love me as Jesus loves you, because I need it.

memory of the death of the Lord Jesus, every first day of the week. Since then three others have united with us; one of these is a brother who has been living here several years in an isolated position, but who has now found a spiritual home amongst the little flock. He had his letter of commendation. The other two were by faith and baptism. On the 8th January a social tea meeting was held, and between seventy and eighty persons attended. It was a decidedly happy meeting. The chair was taken by Mr. James Jerman, Solicitor, one of the Deacons of South Street Baptist Church, and a number of interesting and profitable addresses were delivered by various kind friends.

S. H. COLLES.

BIRMINGHAM.—During the last month some four have been immersed and added to the churches in Charles Henry Street and Summer Lane. At the latter place a promising Band of Hope has been inaugurated. The "Catholic Apostolic" people have crowded the Town Hall by means of a sensational advertisement of "a message" from living apostles that the Lord's coming is very near. D. King delivered a discourse upon the Message to a large audience, in Summer Lane Chapel. The discourse is expected to appear in the "*Birmingham Pulpit*."

BREKENHEAD.—The church here is glad to report further progress. Two having been added by immersion. Hoping that the Lord, to whom we give all praise, will continue the good work. M. COLLIN.

BRIGHTON.—We have much pleasure in announcing that the waters of baptism have again been troubled in this corner of the Lord's vineyard, by the immersion of two repentant believers into the name of Jesus. Some time previous two others obeyed the Lord in the same way, one of them a scholar from our Sunday school, fourteen years of age, and the second in the family of Bro. Still. We trust that this is but the droppings before the shower.

H. STREETER.

BRIGHTON.—We have had further rejoicing by seeing two more bow in submission to Jesus.

W. V. M.

CANADA.—A general assembly of brethren has been held in St. John, New Brunswick, and there were a considerable number in attendance from Nova Scotia, New Brunswick, Ontario and the United States. The next meeting will be with the congregation in West Port, N. S., on September 20, 1878, or on the Saturday before the third Lord's day in that month. N. Wardel, Smithville, says—"We are

slowly progressing in the good cause. Three weeks ago we had six additions to our numbers, and the following Lord's day another confessed the Lord. We are meeting regularly every Lord's day at ten o'clock, and generally have a very good attendance." A. Anderson writes from Erin—"J. Black and the writer have been proclaiming the gospel in Erin village nearly three weeks. The meetings were well attended most of the time, the brethren doing their duty well. There have been six additions to this church within a short time, four by confession and baptism and two restored. They now number about seventy members. They will build a house to meet in in the spring, and by their labours of love must be a blessing to the community." O. G. Hertzog, of Suspension Bridge, U. S., has been labouring in the gospel in Canada, at Jordan and the Lake. He baptized ten at these places. We are pleased to hear of the activity of our brother, and hope he will continue in this his proper work, in which he is very successful. The brethren at Suspension Bridge refitted their house recently.

Bible Index.

AUSTRALIA.—*Dunolly.*—In this new sphere of labour Bro. Green, from Hotham, Melbourne, has been strenuously endeavouring to make known the truth for the last month. The meetings have been held in the Town Hall, which has been always well filled and sometimes crowded. There is manifestly a great interest excited, and doubtless much fruit will be the result; but, as Bro. Green is compelled to return to Melbourne in a few days, it is likely that his successor in the work, and not himself, will gather it in. A few brethren residing at Bet-Bet, who had previously been connected with the church at Maryborough, and a brother and sister in Dunolly, were organized into a church at Dunolly on Lord's day morning, Oct. 6. Several brethren from Maryborough and Homebush were present on the occasion, and a brother and sister who had been baptized a week before were received into the fellowship of the church. Since that time four others have put on the Lord Jesus by being baptized into His death. One more has made the good confession, and several seem on the point of doing likewise. The present number of members is nineteen. Bro. J. P. Wright, the evangelist labouring with the church at Maryborough, will continue the work for the next six weeks, and we hope that, with the blessing of God upon the efforts put forth, many of those who at

present are hearers will be constrained by the love of Christ to become doers of the word. During his stay Bro. Green has also preached at Maryborough, Tarnagulla, Homebush and Bet-Bet, to highly appreciative audiences. The tea meeting held on Oct. 24 was fairly attended. The public meeting was crowded. Bro. Green delivered a very able address on union, pointing out clearly our aim and our position—how we occupied sufficient common ground for all Christians to unite upon. It was attentively listened to throughout, and cannot fail to make a lasting impression upon the thoughtful. Before leaving, Bro. Green baptized two others, and one has been baptized since. The interest seems still to keep up, as Bro. Wright draws good audiences. Bro. Green intends paying us a short visit in the course of a few weeks. J. E. L.

Fitzroy, November 14, 1872.—The seventh annual Tea Meeting in connection with the church of Christ, Lygon Street, was held on Thursday evening, October 31st. About 250 sat down to tea; after tea a public meeting was held, and presided over by H. S. Earl, the Evangelist of the church. Interesting addresses were delivered by the Chairman, M. W. Green, T. Fergus, and T. Kugleman; Bro. Green gave an interesting account of his recent labours in Dunolly, and strongly urged the importance of Evangelistic labour in the up-country districts. A report was given by A. Thompson to the effect, that the church had enjoyed a year of peace and harmony. That the Lord's Day morning meetings had been generally well attended, that the week night meetings had improved during the last few months, that on Lord's Day evenings the chapel had been well filled throughout the year. That thirty-two had been added to the church, by obeying the Gospel, thirty-six had been received by letter from sister churches, four had been received from the Baptists, total additions seventy-two. That nineteen had been removed by letter, sixteen through unfaithfulness, and three by death, total removals thirty-eight, net increase for the year thirty-four. That the Sunday school has been well attended throughout the year, average attendance in the afternoon for the first six months, 180, and for the other half of the year, 195. Several scholars had obeyed the Gospel, and were added to the church.

A. THOMPSON.

HOBERT TOWN, TASMANIA, November 19.—Fourteen have turned to the Lord since last report, and our meetings con-

tinue very interesting. We were all much cheered in the spirit by a visit from our esteemed brother, the Hon. Philip Santo, M.L.C., of Adelaide. It was a treat to the church to hear him speak, and they were instructed and comforted by his practical address on Lord's Day morning, and his sermon on Tuesday evening. We have a peculiar pleasure in welcoming to our fellowship the brethren from other colonies, and we hope others will come.

O. A. CARR.

Obituary.

THOMAS MILLIN died at Edinburgh on the 11th of January last, aged eighty-two years. For some years the weakness and frailty pertaining to old age has been manifest. He was baptized about the year 1818, and united with the church in Auchtermuchty. For some time he lived nearly ten miles from the place of meeting, yet the fellowship of his brethren and respect for the ordinances of the Lord's house moved him regularly to fill his place in the congregation. He has now gone to his reward, and the Lord whom he served will prove faithful to him and bestow upon him that crown of life which He has promised to them that love Him.

A. F.

CHARLES CLARKE.—In communicating the death of our beloved brother Clarke, I may state that he was a locomotive-engine fitter, and that he met with an accident, about nine months ago, by the tilting of an engine, which broke several bones and crushed him severely, depriving him of the power to move his lower extremities. He died, gradually exhausted, at midnight on Tuesday, January 28, 1873.

A. DARBY.

GEORGE IBITT fell asleep in Jesus, after a painful and distressing illness, on Jan. 20, in the twenty-third year of his age. He leaves a sister-wife and two infants in dependent circumstances in Leicester.

J. LEAVESLEY.

URSULA HODSMAN, widow of the late Thomas Hodsman, departed this life, in Hull, January 14, 1873, aged sixty-seven. For many years this sister continued firm in her devotion to the simple truth, though not favoured with others to meet in church capacity. What she could do she did, and whenever there was a prospect of forming a church or doing work for the Lord, in Hull, she was forward in the good cause. Of late she enjoyed the fellowship of a few. She has gone to her rest and her works do follow her.

MY OPINION AND MY FAITH.

It seems strange that at this late day anyone can be found who is disposed to deny the distinction between faith and opinion. Few distinctions of equal importance have, in my judgment, ever been drawn. Fundamentally, it exhibits the difference between divine and human authority. My faith is, "that he who believes and is baptized shall be saved." When the Saviour makes a statement it would be ridiculous for anyone who calls himself a believer to give it as his opinion that the statement is true. Relative to the truth of the statement, one must either be a believer or an infidel. But relative to a matter concerning which the Saviour has simply said nothing in person nor through an apostle, one can neither be a believer nor an infidel. Divine truth, and that alone, is the immutable ground of Christian faith. Accordingly I believe that "he who believes and is baptized shall be saved." I hold it to be my duty to preach this, because it is a matter of faith.

But here is a pious man who, through an intellectual mistake, has never been baptized. Will he be saved? It may be my opinion that he will, and yet it is my duty to abstain from preaching it, unless it can be shown to be a matter of revelation, and therefore, a matter of faith. We have no warrant for preaching anything for which we have not divine authority. If I preach and enforce my opinions, I make myself a standard by which others are to be tested. I must not be so illiberal as thus to make a bigot of myself. Let me avoid that illiberal liberalism which I fear is proving a snare to many.

Two questions, then, as to the conditions of salvation—questions relating to two very different categories—may arise. If I am asked, What are the conditions? My answer must be given from the standpoint of faith. The New Testament, and that only, can and must determine for us this point. It cannot possibly be determined by my opinions, or those of anyone else, as to what the Lord will do in a case that in any way precludes a strict compliance with these conditions. The question as to the conditions themselves is one thing, and the question as to whether the Lord, in His wisdom and condescension, ever suspends these conditions in view of certain circumstances, is another and very different question, and must be resolved, if it can be at all, on different grounds, and in the light of different principles. To suppose a case in which opinion infers salvation, and then argue thence that this act and that could not have been appointed a condition of salvation, as a man did with me the other day, is to act in the spirit and upon the principles of sheer rationalism. It is an effort to determine the will of God, not by His revelation of His will, but by our own decisions as to what His will ought to be. The believer accepts the Word of God as an exponent of His will, and in all questions not explained in that Word, he in humility confesses his ignorance. The rationalist on the other hand is ready to dogmatize in the absence of revelation, and to preach his own conjectures and "uncertified reasonings" as though they were utterances of the infallible Spirit.

I. B. GRUBBS.

PURE LANGUAGE.

ZEPH. III. 9.

THERE are certain words in the scriptures by which, if used in the modern acceptation of those terms, we shall be misled or mislead others. And there are words which were and still are used to represent very different objects. The term *church*, and the word from which it is derived, denotes sometimes the place of meeting, and sometimes the people meeting in a certain place. So of temple, synagogue, and now also of meeting. The writer, when a youth, was taken regularly "to meeting," and was often ridiculed as a "meetener," a "long-eared one," etc. In those days there were "Baptist meetings, Independent meetings, Methodist meetings," etc., placed at respectful distances from "the church." Now, the Baptists have gone from meeting to chapel, and are fast on their way to church. The Independents have arrived at church, and having taken the name of Congregationalist, they now have "congregational churches" in accordance with the newest fashion (spires, bells, etc). About twenty years ago one of the "independent chapels" in the Kentish Town Road, London, was deserted for a new "congregational church." From that time such churches have been springing up in various directions. "Congregational Church?" Why, is not a congregation a church, and *vice versa*? May not *ecclesia* be rendered church or congregation; or, as some say (better still) assembly? It is correct to say church or congregation? but the modern phrase church and congregation is erroneous, unscriptural and mischievous. One wrong step often leads to another. The pious and the impious have been brought into fellowship in the most solemn exercises of prayer and praise; and the only destination that remains is the use of two terms of precisely the same significance. For what is a congregational church? A church which congregates? What church does not? Does it serve to keep up the distinction between themselves and their *brethren* in other churches? If so, the sooner it is abandoned the better; for it is the will of the Christ that all Christians should be one. If "Congregationalists" are *Christians* and are kept apart from *other Christians* by the name they bear, let it be rejected, and let the scriptural name suffice. It is unscriptural and absurd. As absurd as to say, a congregational meeting or a house cottage. Not that the term "Independent" is unobjectionable. As to the term "Baptist church," this we are told is intended to denote that the members of these churches have been immersed. But this is true of some of these churches only—of others it is not; the unimmersed being admitted as members! But whence is the term derived? Some say from the harbinger of the Christ, who is called "the Baptist;" i.e., the baptizer. If so, then all Baptists are, or should be, baptizers! No; but the term Baptist church originally referred to a congregation of persons who had been baptized—i.e., immersed—and none others. "A Baptist" was a member of such a church. Now the term Baptist is applied to and claimed by the unbaptized members of such churches! The modern practice of what is called open communion, the fellowship of the baptized with the unbaptized, is unscriptural and mischievous. And the application of the term Baptist to one who does not baptize is a gross perversion.

There are those among the Baptists and others whom we admire and love. Would that they would be content with the scriptural designation! Would that they would, in other things also, adhere to scriptural phraseology. Would that they would open their eyes to the scriptural basis of union. Can we say, as Paul said, "There is one body." He referred not to a body composed of many bodies—to one church comprising many churches of various denominations,—but to the "one body" having "many members" (1 Cor. xii. 20); whether assembling in five or five-hundred places. No wonder that, in the many rival bodies, or churches in our day, there are many gospels; and many answers to the enquiry, "What must we do to be saved?" Let us, therefore, plead for the one, ancient, apostolic gospel: believe, confess, repent and be immersed. Not faith alone; not baptism alone; not "the good confession" alone; not baptism first; but faith, for "without faith it is impossible to please God" in baptism, in prayer, or aught else. This is essential, seeing the divine order has been reversed by many. The heathen have "gods many;" let us see to it that we can say with Paul, "To us there is one God, even the Father," for even in this "Christian land," so called, there are those whose God is their appetite, their gold, the world and the things thereof. To us there is one Lord, even Jesus the Christ: Saviour of all those, and only those, who receive Him as "Lord and Saviour." In vain do they call Him Saviour or Lord who do not the things He has commanded. Zachariah and Elizabeth walked in all the commands and ordinances of the Lord; not observing one and despising another, as so many do in our day. Each and all of the moral precepts and of the divine ceremonies they deemed essential, without distinction. Let not their example, and that of others, be lost on any of us. It has been well said that "a Christian is one who believes what the Christ has said and who does what He has commanded;" and He has said, "Ye are my friends if ye do whatever I command you." There are certain duties devolving on us which we cannot be ignorant of or knowingly live in the neglect of without personal injury and loss of the most serious nature.

We are in the midst of multitudes differing from one another, and most of them differing from us. In any good that is accomplished, even by those who are most unscriptural in their teaching, it becomes us to rejoice. It would be unchristian and unmanly not to do so. But as the use of unscriptural terms leads to erroneous sentiments and practices, it becomes us to speak correctly, and also to be prepared to embrace the opportunities afforded us of correcting the errors of others, in word and in deed, "speaking the truth in love."

Some say, communion and fellowship, not knowing or not observing that these two words are derived from the same Greek term, as most of our readers well know. We speak of the church fund as *the fellowship* (in *the communion*), and correctly so; while many around us call "the breaking of the loaf" *the communion*. I directed the attention of several readers of the *Freeman* (a Baptist paper) to an article which appeared therein, in which it was shown that "*the fellowship*" in Acts ii. 42 is the *collection or contribution*—that the article (in the original) before each of the four words *doctrine* (or *teaching*), *fellowship*, *breaking of*

bread and prayers "represent four distinct things." But there are "Baptists" as well as "Rhantists" who prefer that which is customary to that which is right and best, in word and in deed, to wit: calling "the Lord's supper" *the communion*, i.e., the fellowship; and in calling open-communion churches "Baptist," although some call such, more correctly, "Union churches"—the union of those who have with those who have not "obeyed the gospel." Some further examples of required distinctions may be furnished hereafter. W. D. H.

THE RESURRECTION OF CHRIST THE BASIS OF CHRISTIAN FAITH AND HOPE.*

FEELING the solemnity of the present occasion, in that death has borne a loved one from our midst, the words I shall address to you this evening are simply meant to cheer and comfort the bereaved and to hold up before all the resurrection of Christ as the basis of Christian faith and hope. That saints may be edified and sinners saved is our earnest prayer. Methinks we again stand by the grave side of our departed brother to pay our last honours to his lifeless form. The service proceeds; with tearful eyes and sorrowing hearts we listen to the solemn words—"Earth to earth . . . in the sure and certain hope of a glorious resurrection through Jesus Christ our Lord." As the blessed promise rings in our ears we give a joyful answer to the question—

"Shall spring ever visit the mouldering urn?
Shall day ever dawn on the night of the grave?"

The sceptics of our day (as did the philosophers of Athens) scoff at the idea. But Faith replies—"All things are possible with God." Hath He not said that "As in Adam all die, so in Christ shall all be made alive?" Yes! and His Word is full of such promises. Thus the Christian has a solid basis for his faith and hope in the promise of God, which ever standeth sure. He has said it who cannot lie. Still, to meet the issues and doubts of our rationalistic times, to show that our belief is in no cunningly devised fable, but that we have a sure foundation, I proceed to demonstrate the resurrection of the Saviour.

The resurrection of Christ is the central doctrine of the Christian religion—the foundation stone upon which the whole superstructure rests. Remove this basis and the whole temple becomes a mass of ruins. Glance at what follows as the logical consequence of denying the resurrection. Hear Paul: "If Christ be not risen, then is our preaching vain (useless), and your faith is also vain. . . . We are found false witnesses of God. . . . You are yet in your sins, and they who have fallen asleep in Jesus are perished!" Yes! we may say all hope is blotted out from the page of life, death is but a leap into a dark unknown, the creeping horrors of the charnel house is the climax of destiny, and the grave our final resting place. Thus perish all our hopes and aspirations for immortality. If Christ be not raised, then His dying words—"My God! why hast thou forsaken me?"—apply not only to Him, but to all mankind—the requiem for a lost, a sinful

* Substance of an address by Jos. Adam, in Mount Street Christian Meeting Room, Stockport, following the funeral of Thomas Harrison, one of the Pastors of the church there.

and a dying world. The echoes of despair may rend the heavens from generation succeeding generation, each sinking into the dark and fathomless abyss of an eternal death—we are lost! lost! for ever, ever more! But, thanks be unto God, a grateful and redeemed creation can say, "It is not so, for Jesus Christ our Saviour has brought life and immortality to light by His glorious gospel."

In conducting our argument we may *first* affirm the *possibility* of the resurrection because of analogies in nature. The forces of natural law seem ever raising organic and inorganic matter into higher forms of existence; nearly every change seems tending upwards. We thus see the resurrection in every butterfly which, bursting from its chrysalis-grave, flies up into the sunny air of a new and more glorious state of being. We see it in the changing seasons—the snow, cold and death of winter; the quickening buds of spring; the flowers of summer; and the fruit of mellow autumn. Death is ever springing into life. We see it, too, in every seed which, buried in the earth as dead, soon germinates and bursts forth into higher and nobler life: first the blade, then the stalk, then the full corn in the ear. In this sense the Christian is a believer in the "development theory," and with Paul (see also 1 John iii. 1-4) can reply to the doubts of scepticism; asking with what body do the resurrected come—"Thou fool, that which thou sowest is not quickened except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body." "Fleshly bodies differ in their nature and glory. "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption . . . It is sown a natural body; it is raised a spiritual body," etc.

Second, we affirm its *probability*, because men in all ages have believed in a future life—yes, and can it not be said, in a resurrection?—as we may plainly infer from the writings of Plato of cultured intellect, who believed in the immortality of the soul; as also the Jews before and during the time of Christ, who believed in the resurrection at the last day—see Martha's words to Jesus, as plainly expressive of the orthodox Jewish convictions on the resurrection, John xi. 24—to the untutored Indian and his hope of immortality in the "happy hunting grounds of the Good Spirit," and the barbarous Scythians, etc., with their sensual heaven, in which feasting, fighting and enjoyment go on in an eternal round. Thus we have the ideas of a spirit life and a bodily life in the future state, and in order to this there must be a resurrection of that which is dead. Whence these notions? They must have some ground besides the mere natural aspirations of the soul. The natural inference is that men have gained their knowledge from Divine revelation at first, inasmuch as it is beyond the power of imagination to create the idea of heaven. Some reasoners say that mankind have never had the opportunity, because the idea has always existed in some form or other all over the world. But, leaving the province of metaphysics, we come to facts, and affirm it to be provable that Plato gained many of his notions from intercourse with the scattered Jews of his time. Now unto the Jews were committed the oracles of the true and living God. 'These oracles affirm the resurrection; and

the New Testament evidence springing from the resurrection of Christ, the second Adam, is but the Divine EARNEST to all men, and especially to Christians, of their resurrection from the dead. So far for its probability as deducible from the traditional notions regarding a future life.

Third, we affirm the *certainty* of the resurrection of Christ, because trustworthy witnesses tell us they saw Him when risen; their testimony has been sealed with the blood of martyrdom, and brought down to us from age to age as the legacy of the church upon the best of evidence. All the apostles repeatedly saw Him, heard Him, ate with Him, and handled Him when risen. Five hundred brethren saw Him at once; and finally, Paul, when on the road to Damascus. But might they not be mistaken? The probabilities are all against this, for fishermen are usually the most observant of men, and proofs such as those given to Thomas the doubter would convince the most incredulous of modern sceptics. Perhaps they were impostors? Never, for impostors are not likely to lay down their lives as did the apostles, to bolster up a lie. Every human consideration, then, goes in favour of the truth of their statement. They had nothing to gain, but everything to lose. Yes! honour, wealth, reputation, and life itself. They were held up as a spectacle of suffering and self-denial unto men and angels; theirs was a living martyrdom!

But to us of the nineteenth century the most convincing testimony must ever spring from the reliability of the gospels, etc., affirming the resurrection. Are they trustworthy documents? *This is the true issue for our times.* Our general answer is, we can trace them as generally received and inspired documents from our own age up to the fourth century. Then all the books of the New Testament were found first collected together in their present number and form. From this century we can go back to the first by a series of living writers, bearing testimony to their reliability and inspiration. These writers, in order, are—Eusebius, Origen, Irenæus, Polycarp, and John the apostle. Add to this the fact that in A.D. 175 there were no less than 60,000 copies of the gospels spread over the world, thus preventing the possibility of any collusion or conspiracy between the writers, for if Bro. A., in the east, had altered a verse, Bro. B., of the west, could have exposed him. But all the versions substantially agree, therefore there has been no tampering with the original manuscripts.

Thus we arrive at the very source of the evidence, the age in which the eye-witnesses lived, and, by the testimony of history, the sincerity of martyrdom, the impossibility of collusion between the writers and holders of the documents, prove beyond a doubt that Jesus Christ was a real, historical personage, that He lived, died, was buried, and rose again the third day according to the Scriptures. Is this all? No! we must follow Him to heaven before the truth of the resurrection is felt in all its power. See Him before the bar of His countrymen as an impostor and a blasphemer. He is condemned, scourged, and led forth to die amidst the jeers and shouts of an infuriated and blood-thirsty populace. The cry is, "Crucify him! crucify him!" They come to a place called Calvary, and there He is crucified by the cruel Roman soldiers. Nature sympathizes with her Maker, and shrouds herself in

gloom; the earth quakes, the veil of the temple is rent in twain. The God-forsaken sufferer at last cries out, "It is finished!" and yields up His soul to His Father. And is all hope banished from the earth? His despairing disciples think so, and pour out their sorrows, some three days after, into the ears of a stranger on the road to Emmaus. Jesus, the stranger, reveals Himself as their risen Saviour. He has burst the bars of death, and appears among them from time to time during forty days, teaching them concerning the things of the Kingdom. They wonder when He is to establish it among men, and He replies, "Tarry ye at Jerusalem until ye be endowed with power from on high, then ye shall be witnesses for me in Jerusalem, Judea, and to the uttermost parts of the earth."

Now we glance shortly at the third link in the chain of evidence, as seen in the descent of the promised Holy Spirit, the miraculous endowment of the apostles, through them of the disciples, and the consequent wondrous and unparalleled triumphs of the Christian faith during the first century and on until now. Gibbon tries to account for this by natural causes, but fails, for the stream cannot rise higher than its fountain, and miraculous results must have miraculous causes. Their enemies said, "Whence have these men their learning, having never been at the schools?" O Worldly Wisdom, here is a miracle for you! Jesus the Nazarene, the village carpenter, inaugurates a new era in moral philosophy! His fishermen-apostles revolutionize the world, and achieve what all the learning of Plato and the power of Rome failed to accomplish. Can you explain it? No! for the world by wisdom knew not God. Listen to Peter the apostle, on the day of Pentecost, preaching the first gospel sermon to the thousands of his enquiring and awe-struck fellow countrymen. He explains it. The power of the Spirit is manifest among them, the cloven tongues of fire sit upon each. They are speaking in various tongues; they had never learned the "wonderful works of God." Many ascribed it to wine bibbing. Not so, says Peter, this is the accomplishment of Joel's prophecy concerning the pouring out of the Spirit of God. Then he appeals to their own sacred writings, and proves that Jesus of Nazareth, whom they had crucified, God had raised from the dead, of which they were witnesses. Being seated at the right hand of God, and having received the promise of the Spirit, He had shed forth this which they now saw and heard. (Acts ii.) Yes! although earth rejected Him, Heaven approved. Earth pronounced Him an imposter; but the appeal was carried to a higher tribunal, and the sentence reversed. Earth cried—"Crucify him!" but heaven's angel armies cried—"Lift up your heads, O ye gates! that the King of glory may come in." Men clothed Him in a mock robe of royalty, put a reed sceptre in His hand, and set a crown of thorns on His brow, saying, "Hail, King of the Jews!" but God Almighty honoured Him before the principalities on high, and said, "Sit on my right hand till I make thine enemies thy footstool." The descent of the Holy Spirit assuredly proves His resurrection and His coronation in heaven. How? In this way: a friend leaves us for America, promising to telegraph to us of his safe arrival. Days, weeks pass away, and no tidings. Our minds are filled with despair. He is lost! No! see the telegraph message come to you by the messenger. You

open it to read of the safe arrival of your friend. He is safe! and your heart rejoices. So Jesus promised to send the Spirit to His disciples when He arrived in heaven and had sat down on His seat of boundless power. Heaven's telegram arrived on Pentecost; the royal signet was affixed to the message so that all might see it. The apostles were energized, filled, baptized in the Holy Spirit for the grand work before them. Thus they knew of His arrival in heaven, His coronation and glory, and went forth as the heralds of the King of kings to proclaim salvation to a dying world.

We rejoice, then, in an empty sepulchre, a risen, triumphant and glorified Redeemer, Saviour, King. His voice is heard as from the heavenlies, saying, "Fear not: I am he that liveth and was dead, and am alive for evermore." Further—

His resurrection is the basis of the Christian Faith. Every crowned king has legislative power and is the supreme source of authority in the realm. Our Lord is also reigning King in Zion, and from thence has issued His laws, made known the conditions of pardon to rebels, the way of peace and rest and joy to every sin-burdened and weary son of Adam. "God hath highly exalted him and given him a name above every name, that at the name of Jesus every knee should bow. . . . and every tongue confess that he is Lord, to the glory of God the Father." Ah, yes! He therefore claims the homage of every heart. Listen to Him as He sends forth the heralds of the cross: "All authority is given unto me in heaven and upon the earth; go ye, therefore, and teach all nations, baptizing them *into* the name of the Father, the Son, and the Holy Ghost, teaching them (the baptized) to observe *all things* whatsoever I have commanded you." The things to be believed and done, both before and after baptism, thus made known by Jesus unto His apostles, embrace the facts, precepts and promises of the Christian system—in other words, the faith once delivered unto the saints, for which we are earnestly to contend. Hence, after His ascension and glorification they went forth on their grand mission in the name and power of their Master, to proclaim Jesus as Saviour and Lord of all, remembering His words—"Whoso heareth you heareth me, and whoso heareth me heareth him that sent me."

Further observe, *the apostles based all their preaching on the great fact of the resurrection of Christ.* "He was delivered for our offences, raised again for our justification." His work began at the cross, and is finished in leading penitent sinners into glory with Himself. Through this Man is preached unto you to-night, unsaved ones, even as it was eighteen hundred years ago, the forgiveness of sins and resurrection unto life. He is Prince and Saviour that He may grant repentance and remission of sins. Yes! complete and eternal salvation to all them that believe in and obey Him, to all that feel the power of His great love and would cast themselves upon His pardoning mercy. O! the joy of sins forgiven—of peace with God! Have you tasted it, unsaved brother, sister? O! do so to-night, through Jesus, who is the Lamb of God's providing to take away the sins of the world—your sins, even—by the blood of His cross. Let every anxious heart rejoice in that by His resurrection from the dead we have no dry set of doctrines or moral precepts by which to make known unto you the way of life, but

rather a living, almighty and loving Saviour, the centre, source and object of the faith, able and willing to save unto the uttermost all who come unto God through Him. We hold Him up as your hope and life. You cry, "O that I knew where I might find Him! Must I ascend into Heaven, to bring Him down; or descend into hell, or the grave, to bring Him up to pardon me?" Oh no, dear soul! you taste of the *present* power of His resurrection in another way. Jesus Christ has brought it within your reach, for life and immortality have been secured for you by His gospel—the gospel that Jesus Christ came into the world to save sinners—to save you from all the consequences of sin. All these gospel blessings may be yours by acceptance of them in Heaven's own way. Listen to Paul speaking in response to anxious souls: "The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of FAITH, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, THOU SHALT BE SAVED." Cling, then, to Jesus with a *heartfelt* faith and confess Him before men. Jesus only, for there is none other name given under heaven whereby men can be saved, but the name of Jesus—Jesus, your once crucified but now risen, exalted and glorified Redeemer.

We now glance at *His resurrection as the ground of our hope of eternal life*. Remission of sins, or present salvation, is not a matter of hope to the Christian, but rather of present enjoyment. Glory, honour, immortality and eternal life are what he hopes for, because they are yet in the future. Many doubting believers of our day with a false modesty "hope" their sins are forgiven, and sing the hymn, fit only for unconverted men—

"'Tis a point I long to know," &c.

Not so with New Testament Christians. Forgiveness with them is a matter of *knowledge*, and feeling is but the consequence, the fruit of their peace with God (see Rom. v. 1-5). No doubt here, but calm, trustful and abiding certainty based on their faith in Jesus and conformity to His will. And this faith is the basis or ground of that rejoicing, in hope of the glory of God. 'This faith, we have seen, includes the resurrection of Christ, and is again based on it. But let Peter the inspired apostle show how the Christian hope springs from the resurrection. Listen! "Who according to his abundant mercy hath begotten us unto a living hope by the resurrection of Jesus Christ from the dead," etc. (1 Peter i. 4.) O yes! what God has done for Jesus He will do for His people who trust in Jesus. He is therefore set forth in the Scriptures as but the "first-fruits," the "earnest," the "first-begotten from the dead." His disciples will form the glorious harvest on the resurrection morn. Says He—"As I live ye shall live also." He is Lord of the dead and the living; the keys of death and hell are in His hand. He will use them when the trumpet sounds and the dead hear the voice of the Son of Man and come forth to be rewarded according to their deeds. See the earnest of His power by the gate of Nain, by the grave at Bethany, where in response to His call the dead arise and come forth to life again. Ye sorrowing ones, listen to His words spoken to the bereaved Martha: "I am the resurrection and the life," etc. Yes! your dead—"not lost, but gone before"—shall

rise again ; " For if we believe that Jesus died and rose again, even so them that sleep in Jesus will God bring with him." Wherefore, sorrow not as hopeless ones, but comfort one another with these words. And O ! the joys of the resurrection morn will surely recompense us for life's trials and sorrows. We shall be with Jesus, and be made like Him, with the redeemed of the Lord, never, never to part again. We shall enter the Eternal Kingdom, pass through the pearl gates into the golden city, the inheritance of the saints in light.

" We shall walk in soft white light,
As Kings and Priests abroad,
'Midst summer high of bliss,
Among the hills of God."

Our present light affliction will assuredly work out for us a far more exceeding and eternal weight of glory.

But, *how are we attain unto the resurrection of life everlasting?* Ah, dear friends ! here is the question of all questions, to the solution of which all the joys and sorrows, trials and service of this present life tend. How uncertain is life ; how certain is Death ! He is no respecter of persons. King and beggar, hoary sire and tender babe, fall before him. We shall pass away, and the place that knows us now will soon know us no more forever. How needful, then, it is to be ready for the call—ready in life that we may be prepared for death, and have the hope of a glorious resurrection unto life burning brightly within the breast. Remember, I pray you, that as we sow in time so shall we reap in eternity. If we sow unto the flesh by living godless and careless lives, then of the flesh we shall reap corruption ; but if we sow unto the spirit by living for Christ, for all that is holy, true and good, then of the spirit we shall reap life everlasting.

Suffer me now to speak a word to two classes as they are before me to-night. *First*, to the brethren. How are we to attain unto this resurrection ? Are we deceiving ourselves with a name to live when we are dead ? Are we forgetting to run the race of life after entering upon the course ? If so, we shall never, never gain the victor's crown. If Paul, once the greatest of sinners, yet by grace changed into one of the greatest of saints, was fearful lest this world and the deceitfulness of his own heart should stand between him and the prize, Oh ! how much more should we look to ourselves, and, like him, press (agonize) towards the mark for the prize of the high calling of God in Christ Jesus ? Then we may expect to attain. Yes ! viewing the cloud of witnesses who have run on the course before us, " let us lay aside every weight and the easily besetting sin, that we may run with patience the race set before us, looking unto Jesus the author and finisher of the faith : who for the joy set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Following such a noble example, we shall gain the crown and attain unto the resurrection unto life eternal.

Second, to those who have not yet entered the racecourse—who are unsaved—I would say in all affection, What is the ground of your hope in this resurrection ? Many, alas ! are resting upon false foundations, such as that of the dying old woman who said, " I am safe, for I have read the Bible through ! " Others depend upon the final mercy of God

to save them at last; others are "doing their best," etc., etc. All such grounds of hope are but the refuge of lies. They can give no real peace in life, and least of all on a dying bed. "All is dark," said a dying man to me when I asked for his hope of the future world. He knew the gospel from his boyhood, but had not lived up to his light and chosen Jesus for his Saviour while in health. Now God was laughing at his calamity—all was dark! Assuredly, then, as you sow so shall you reap. Remember the dying words of our brother!! "If I had to seek my Saviour on my dying bed, so full of pain, there would be no hope for me; but having sought Him while I had health and strength, now I am safe, and can leave all to Him." Thus you see with him "all was light." Oh! may it be so with you by coming to Jesus to-night—Jesus as your life, your hope, your all. He only has the words of eternal life. If life thus be IN HIM, as the Scriptures aver, then to attain unto the resurrection you must come INTO Him as the ark of safety. How? you enquire. Here is the general Scripture answer—By union with Christ and conformity to Him in all things; or, as we may again put it, by ascending with Christ the seven steps of the ladder of life. Climb with Him to glory in the good old way preached by the apostles and followed by the first Christians. Your old man, the sinful nature, must *die*—be crucified with Christ for sin, that it may be *buried* with Him. How? By baptism into His death. Thus you are brought under the power of His shed blood, that like as Christ was raised from the dead by the glory of the Father, even so you might (*rise*) to *walk* with Him in a new and holy life. Christ thus living in you, and you walking in Him, you will be called upon as His disciples to *suffer* with Him, and if you *suffer* with Him has He not said that you shall *reign* in *glory* with Him in His eternal Kingdom?

Look well, then, to the ladder of life, and firmly place your feet, one by one, upon its seven steps, thus: (1 & 2) to be dead and buried with Christ (see Rom. vi. 1-8; viii. 17; Col. ii. 3; 2 Tim. ii. 12); (3) to *rise* with Him; (4) *walk* with Him; (5) *suffer* with Him; (6 & 7) *reign* and be glorified with Him. Look, then, to this ladder of life; each step leads upwards and has vital connection with that which is above it, and altogether they set forth the scheme of redemption. It raises us from earth to heaven; from sin to holiness; from death to life; from suffering to glory—and every step *with* Christ. Blessed companionship! Will you refuse to follow your Saviour? Surely not! He has trod the path before you, and He now calls upon you to take up your cross and follow Him. Yes! constrained by His love let every cavil, every disobedient thought, forever perish. May your only desire be to be found with Jesus and in conformity to Him in the ordinances of His appointment. Like Paul, after having found Christ, and with a new and divine love burning within you, may you cry out now, and all through the journey of life—"Lord, what wilt thou have me to do?" The word of the King answers, Rise! rise! rise with Christ; set your affections on heavenly things, live for Him who has redeemed you with His precious blood. His grace will sustain you amidst all the trials of the way as you look forward with joyful expectation to His second coming, and when Christ our life shall appear you also shall appear with Him in glory.

Thus and thus we believe in the resurrection of Christ, and that our life is bound up in His life. Assuredly we have not followed cunningly devised fables, but declare unto you that truth which is firm and immoveable as Jehovah's throne on high. This earth shall pass away, the heavens be rolled up as a scroll, the principalities and powers and dominions of men shall totter and fall, but His word shall stand for evermore!

Happy they who trust in that word and are found in Christ when His voice shall call men from their graves on the Judgment Day. He shall hide them in His secret pavilion till the storm is over. Yes! while the ungodly and Christless, the fearful and disobedient, shall then cry out, "Rocks, hide us! for the great day of his wrath is come," His own people who are in Him and have waited for Him shall awake on the glad resurrection morn, to enter with their Lord into that blessed fellowship of light and love and glory which shall never know an end. May God grant that we may all attain unto the resurrection unto life everlasting, through Jesus Christ our Lord! Amen.

THE CENTRAL SUPERSTITION AND THE DEFENCES THEREOF.—No. IV.

We return again to our German author, and have to consider his final utterance; "The final psychological ground of possibility of all is found in the fact that the spiritual life and, in a typical manner, also, the life of the soul, have as their lowest foundation, not the reflected self-consciousness, but the will and impulse, which contain in themselves this self-consciousness unreflected; that, expressed in Hofmann's mode of viewing it, there is a natural will which precedes the personal will, and that the operation of the sacraments, according to Stahel, is directed not so much to our occasional determinations of will, as to the substance of our will, i.e. to the nature and essence of our spiritual being." In a foot note on page 412, the author observes: "In my four books of the Church, and my Catechism of the House of God in the church, I have shown what important results flow therefrom upon the doctrine of the church; and it is since more and more acknowledged, that the divine operations that are performed upon man on his personal and natural side, by means of the word and sacrament, are the ground of the church's unity, and that the holy sacraments, according to their special agency, form the spiritual natural ground of the church, or what is the same thing they articulate it into the body of Christ, and establish it in the articulation."

On this we have to remark that the existence of spiritual life before personal consciousness, or any acts of spiritual life preceding such consciousness, are equally fictions, and there is nothing in experience, or philosophy or revelation to justify such language. We observe, further, that what our author calls the "reflected self-consciousness" is the true and the only consciousness—not a reflection, but the substantial reality itself. The "will and impulse," supposed in the embryo, the "natural will which precedes the personal will," are only phantoms called up by enchantment, and have no proper life in them.

The phantasms which are evoked by the wand of a magician, speedily fade away into their natural darkness, but the realism of the divine worker is fair and strong, and endureth forever.

Consciousness in man is the result or product of spirit and materialism, unfolded by the entrance of truth, and the pressure of facts in the legitimate theatre of living development, nor is there any other kind going before. It would be no answer to this to talk about the potentiality which is wrapped up in the slumbering child, for this is just as true concerning the grub, which surely never flies abroad in summer fields before it cracks the shell.

Nor would we be any nearer to a conclusion like that of our author even if his philosophy were accepted respecting some dim consciousness preceding the daylight consciousness of developed reason and working understanding. Because all that we learn concerning baptism, of any value, must be learned from the word of God. Now that word never hints at the possibility of baptism conveying any faith, or implanting any germs of life. Life begins when the incorruptible seed, which is the gospel, is received into the heart by cordial faith. The ordinance demands that the faith and the life shall be in existence before administration.

Hence, unless the dim subject of our author's psychological romance can believe testimony, and realize the guilt and danger of sin, and apprehend the love of God in the propitiation, and reveal repentance unto life, and election unto holiness by authentic signs in speech or action; all his metaphysical toil has been wasted, for such persons are the only proper subjects of immersion, according to the record. Had he worked with materials found in the Book, he might have founded something slightly and enduring, but he has only spun a web from his own bowels, which we have to brush away as we do with similar creations by smaller animals.

Before we bid Delitzsch farewell and turn to Martensen, a few words seem necessary on the divine operations which are performed upon man on his personal and natural side by word and by sacraments, articulating the church into the body of Christ. On comparing his language with his quotations from Hofmann and Stahel, our first impression was that we had been transported to the land of Shinar, and were listening to three labourers at Babel. However, after reading the passages forwards and backwards and sideways we have arrived at a definite conclusion.

The substance of the matter is this: the administration of sacraments to unbelieving and ungodly men incorporates them into the church, they are the spiritual natural ground, and belong to the great unity.

The statistics of Christendom are approximately the following—

Western, Romish Church...	...	...	170,000,000
Eastern, Greek Church	...	...	60,000,000
Protestants (all orders)	...	...	80,000,000
			310,000,000

Though only one-fifth of the world's population, yet our hearts would be wonderfully lifted up if these persons could be reckoned in the body of Christ. When we come to analysis, there are millions upon millions chiefly in Romish and Protestant. Provinces, who are Atheists, Deists

and Pantheists, avowed disciples of Voltaire or Holbach, of Strauss or Spinoza. We have both heard and read the blasphemy and revolting things which they utter concerning the Prince of Life.

Then we come to the vastly greater number who have no frozen creed of denial, but who are living purely animal lives in indifference, ignorance and sin; God is not in their thoughts or in their life.

In papal countries what myriads go reeking from brothels and gambling houses and murderous haunts to confessional and mass. In protestant countries what masses are abandoned to practical heathenism or perverted to positive infidelity.

In the eastern church, owing to the mental stagnation which prevails, there is less positive unbelief, but even more grovelling superstition and brutal ignorance and immorality—shameless infamies not to be named.

A few people are scattered through all the lands who sigh over the abominations which prevail, and who thirst after God continually.

Nearly all these millions of people have been baptized according to popular ideas, and vast numbers of them, notwithstanding their unbelief and immorality, still go to communion or mass.

These are the people who have "divine operations performed upon them on the personal and natural side (whatever that may mean) by the word and sacraments," which articulate the church into the body of Christ and establish it in the articulation.

We need some one with words of fire, with the thunder and lightning, the battle-power of Luther, but with deeper acquaintance with the word of God, to proclaim war against this seething mass of atheism and profligacy. And first of all to startle cloister divines out of their evil dream, leading them to see and feel vividly that, by administering sacraments to unbelieving and profane men, they are only heaping more damnation on the communicants and jeopardising their own souls.

The church does not need articulating into the body of Christ. It is His body. He is the head over all things, to the church which is His body—the fulness of Him that filleth all in all. "He loved the church, and gave himself for it; that he might sanctify and cleanse it by the washing of water with the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. v. 25-27.) It is likewise the temple of the Holy Spirit—the house built of living stones upon a living foundation and built for God to live in.

But this great christendom pile with its many mansions, its idolatries, its merchandise of souls and mysteries of evil is more like a great structure of the devil. The sunless dungeons, the ecclesiastical council chambers, the courts of traffic, the halls of licentious pleasure are all corrupt and under sentence of judicial fire—all devoted to the burning.

The men of science who have fashioned an impersonal divinity, whose name is Law and who has no nature or character, good or evil, are surprised that Christian men of intelligence should believe so quietly in miracle. Their surprise outside is natural enough, and our quietness inside is just as easily explained. We do not insist, at present, as we would do under other circumstances, that the testimony which we receive is credible, that the seals of the record are all that we could

desire; we only say that our very life is supernatural, and that we are in the throng and procession of perpetual miracle. That which is born of the flesh is flesh; that which is born of the spirit is spirit. If any man be in Christ he is a new creature—old things have passed away—behold all things have become new. There is an illumination from the highest so revealing, that masks and phantoms of this life are disenchanting—shewn in their own ghastly colouring—and the man with opened eyes beholds the glories of eternity, and lays hold, upon substantial things, the righteousness and the kingdom of God. How can we help believing in miracle when we discover, from time to time, men of fierceness and licentiousness and blind animal groping, subdued and sanctified and enlightened, breathing the fine air of a higher country and craving continual communion with God? We believe in regeneration as a thing testified, and we know it as a reality by our consciousness; hence faith and experience are in perfect harmony.

As we live and move, and have our being in the midst of an order of things which no mere human culture could produce, we are of a supernatural school, trained to believe in miracles, prepared to advance from faith to faith: for the miracles of the future shall be even greater than those of the past. But, notwithstanding this, Christian men should have their senses exercised to discern between good and evil, to know the true coin of the kingdom—the fine gold of the sanctuary—for there is a quantity of base coin in circulation; and many of the things which come claiming our regard, with mysterious air and superhuman pretensions, are mere simulacra which require to be snuffed out, or driven away from the neighbourhood.

Those who have been accustomed to contemplate the mystic beauty and splendour of the morning star are not likely persons to be deceived by the will-of-the-wisp in a rotten marsh, or by a hollow turnip with a farthing candle burning inside.

But after this preface Bishop Martensen demands our notice, of Scandinavian fame and certainly a noticeable man. On the whole the Dane is a man of greater proportions, of larger and brighter nature than the German who has been our companion for a season.

After the Dr. has given his version of baptism, he says—"The view which we have here given of the mystery of baptism, which we characterize not as by any means the only tenable one but as the latest and fullest, is looked upon as strange in the present day, and must wait awhile before it finds acceptance with the many."

There are always abounding reasons for gratitude if men will only be watchful. Let us be thankful on the present occasion. Infant baptism has often been issued from the press with rather wretched surroundings in paper, matter, type and binding. But here is the "latest and fullest" edition, with all modern improvements, and actually got up in the finest style for the pleasure and profit of the reader.

That which specially belongs to our Dane is his answer to the question—whether baptism simply guarantees a future regeneration, or under the image and pledge of regeneration at the same time confers it. "Our answer to this enquiry depends upon the sense in which we use the term regeneration, whether we take it in a merely moral and psychological sense, or in a more comprehensive application, not only

as the ground work of a new consciousness, but of a new life; not only of a new faith, but of a new man who is more than the self conscious man. As we maintain this the deepest meaning of the term, we say that baptism is not merely the pledge, not merely the promise and declaration of God's grace, but the bath of regeneration (Titus iii., 5) which involves, not indeed personal, but substantial and essential regeneration. Baptism is, in fact, the beginning of the Christian life, and it must accordingly be to use the apostle's word the true bath of regeneration (*loutron paling genesias*), for the final aim of the development must be included in every true beginning. But the aim of the new creation in Christianity is the new man, which shall not be perfectly manifested until the new heaven and the new earth are completed, when the body as well as the spirit will celebrate its resurrection, and spirit and glorified nature shall be dissolved or blended together. (2 Peter iii., 10.) The new creation of Christianity which embraces the whole man, body, soul and spirit, must begin at some definite point when the spirit and nature first unite, a point which contains in germinal fulness what seems to be separate during man's development in time. 'This hidden point of life is the mystery of baptism.'

Let us agree where we can. Doubtless the author is right about the final result. Redemption includes the physical as well as the spiritual. No language may adequately declare the glory to be revealed in us, when the body of humiliation is fashioned into the likeness of His glorious body by the energy of divine working. In the vision of faith and hope, yea with full assurance we can see the assembled princes of the perfect age. They are brighter than the mid-day sun, and shine with a purer lustre, for no lamp or luminary, merely material, can ray out such splendour as an organism where the spiritual is the basis of the natural. Holiness made visible in external radiance must be far more resplendant than any star or sun; and the stones of fire are dim and faded in comparison.

Equally certain is it that transfigured nature must correspond with glorified man. No jaws of darkness to open in the hoarse thunder of earthquake; no volcanic lips to blow flame over field and city; no sudden death from lightning, simoon or insurgent ocean; no waste places of horror where desolation may brood and life cannot spring. The house of the visible has by necessity shared in all the destinies of man, and he can neither fall nor arise without sinking it, or lifting it along with him. When the black shadows of sin are fled, and the curse repealed, and the defilement purged away, then the wilderness shall be fruitful by reason of healing springs of water; and the desert shall rejoice and blossom like the rose. It is owing to man's divorce from righteousness and God that the finest provinces of nature frequently seem downright heathen and sensual, full of fatal beauty, voluptuousness and snares: for she is like a glass and will give man back his reflection and image according to his moral nature. But the restitution is coming, in which the discords and deformities are succeeded by harmonies and order; for He who sitteth on the throne maketh all things new.

Nor have we any objection to the philosophical dictum that "the final aim of the development must be included in every true beginning;"

but when the writer seeks the true beginning in a creature who has neither reason nor speech, neither conviction of sin nor desire after holiness, neither trust in God nor a gleam of His existence, his conclusion is as alien to philosophy as it is to the record. None of the inspired men who brought tidings from the Inner Presence have ever given us a hint of any such transaction. Nor are we able to conceive of any regeneration "substantial and essential" which is *not personal*. It seems to us essential darkness, and as substantial as a cloud. The story of a regenerated babe, when considered in the light of the gospel and of experience, is not like a legend from fairy land, for it lacks the wondrous charm and beauty of that enchanted province; it rather belongs to the sombre and dismal plain of Ossian's ghosts, where dim and formless shadows gather under the wan and melancholy moon.

There is one passage which our theologians might perhaps dream of quoting, in which our Lord proves the resurrection from the dead by speaking of men truly dead as if they were verily alive—the God of Abraham, Isaac and Jacob is not the God of the dead but of the living. But the passage yields a clear sense which the understanding can apprehend. God had both decreed in heaven and promised on earth that they should inherit the Holy Land. As this could only be accomplished by their resurrection into life, they were alive in His counsel and promise. The oppression of the grave was only for a moment; the freedom and glory of life belonged to the perpetual ages.

It would be useless to make such a claim for baptized infants; the baptism is neither the declaration nor the fulfilment of decree or promise. As the rule, the children grow up purely animal and earthly, and the bulk live without God all their days. Where a difference exists the difference is made by the believing reception of the glad tidings and the willing surrender of heart and soul to the Lord.

But yet there is truth in the dogma that the final end of the development is included in every true beginning. The faith which justifies is the true beginning of all moral excellency and spiritual power, and though the first regeneration be moral only it includes or draws after it the physical. Faith contains in its very essence holiness unto the Lord, and holiness is quick with transformation and belongs to the imperishable. After the evil quests have been banished the indwelling sanctifies and hallows the whole nature. If the Spirit of Him who raised up Christ from the dead dwell in us, He who raised up Christ from the dead shall likewise quicken our mortal bodies by His Spirit that dwelleth in us.

But the foundations of the great work are not laid in the slumber of infancy. No ruin began there, and no recovery begins there. The ruin began in distrust and unbelief—departure from God in the belief of a Satanic lie through serpent guile, consummated by positive disobedience in a sacrament of death. The recovery begins in faith, belief of God's truth, consummated in a sacrament of life.

But the whole transaction is neither in darkness, nor in monastic glooms, nor in mystic twilight; it belongs in entireness to perfectly developed moral agency, to meridian consciousness and sunlight. When the regeneration cometh we can truly say, "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the

light of the knowledge of the glory of God in the face of Jesus Christ."

To what extent we agree with the author as to the meaning of the passage in Titus will appear in the sequel. We may, however, here intimate a twofold difference by declaring, in the first place, that faith is the chief factor; and second, that baptism is *not* regeneration, but only the bath, or *loutron*, through which the work of divine grace and love comes into revelation.

(To be continued.)

SPIRITUAL CULTURE.—No. III.

LETTERS TO YOUNG DISCIPLES.

MY DEAR BROTHER,—I was speaking at the close of my last letter of the dangers to which your faith was exposed; and was showing how it might gradually and imperceptibly be set aside and supplanted by the spirit of the world. I ask you now to bear in mind the fact that a large class of blessings are not dependent upon faith. The unbeliever is blessed with health and strength and prosperity, the same as the believer. He enjoys the same sun and air and water. His fields produce as bountifully, and his commercial ventures result as prosperously. And this fact, which you cannot have failed to notice, may lead you, unless you are watchful, to undervalue the importance of faith. If all these, and ten thousand other good things, come to us just as freely and fully without faith as with it, we are tempted to ask, What is the use of faith? And I am free to tell you that many a man makes shipwreck right here. The young and imperfectly instructed are especially liable to abuse this fact, and to turn away from the straight path at this very point. And they do so because they fail to notice two things: 1. That there is a large class of blessings, and these are most precious of all, that *cannot* be received without faith; and 2, That the highest and best part of our nature cannot be developed, cultivated and fitted for a better life hereafter, without it.

What boots it, then, if we can manage our worldly affairs successfully? We are not long for this world; and what if the multitudes around us are getting on in comfort, pleasure and prosperity? This is not the end of man; this is not an object worthy of his highest powers and best efforts. And when we reflect that in his most eminent earthly success, the noblest part of his being is lying in utter neglect to wither and pine away and die, we see that there must be something better than this; that this faithless life is incomplete—is, indeed, but a small part of a true life.

Now faith is the door into this better life of which I speak. By it, and never without it, we have access into a higher and totally different sphere of blessings—blessings that the unbelieving world cannot receive; and blessings which we, having received them, can retain only by maintaining and retaining our faith. We receive them in large or small measure precisely in proportion to the grasp of our faith. Much faith, much blessing; little faith, little blessing; no faith, no blessing. As to the nature of these blessings, you will understand without any help from me, that of course they are not such as can be seen and handled:

that they are *wholly unlike* the blessings of the world that may be received without faith. They pertain to our inner being. Words may suggest them to you; may enable you to recognize and name them in your own heart; but no words can fully express them. For example, in reverently and obediently believing on the Lord Jesus Christ, and lovingly trusting in Him, we experience a sense of *peace* within us; a feeling that *all is well*; that God is our *Father*; that He loves us *personally* and *tenderly*; and that He is controlling all things for our *happiness*, and making them work together for our *good*. And then we love Him, and find it a *joy* and *gladness* to love Him. What I have said may enable you to discern and to name these feelings in yourself, but what language could do justice to them? Labour and struggle as we may to describe them, we still realize, as did the apostle, that they are "unspeakable, and full of glory."

I have not pretended even to name all the rich blessings which come to us through faith—blessings the highest, the purest, the sweetest, ever known or experienced by mortal man; but I have shown you that God's *best* gifts, His *choicest*, *richest*, *fullest* blessings, are given only to those who believe. And this is so, not because He is unwilling to give them to everybody—for He offers them to all—but because nobody can receive them without faith. We can receive houses and lands and money and all material things; but you will see yourself that it is *impossible* to receive Christ without faith. And why? Because not to believe on Him is to *reject* Him. Even if you reject a material thing, it cannot be yours. And just so, if you reject Christ as the fountain of spiritual life and peace, He cannot be yours, and these blessings which are in Him cannot be enjoyed by you.

I hope, therefore, that you will not be deceived by what you see around you. The world is getting on tolerably well in *its way* without faith. It is building great steamships; cutting down immense forests, and bringing the earth into subjection; every art and science and industry, seems to be crowned with success; and of all the busy multitudes that are carrying on this work, very few have faith, and many speak slightly of it as a thing of no worth. And if man were a mere animal; if he had no account to render; no soul to save; no spiritual nature to uplift and sanctify—they might in some degree be right. But most heartily do I trust that you will recognize the capacities and the wants of your inner being; capacities for knowing God and communing with Him; and wants which God only can supply; and that you will most jealously guard your faith, which alone opens up to you the prospects of an endless life and a glorious destiny.

But not only is it true that great and precious blessings come to us through "the door of faith,"—come to us from *without*; it is equally true that faith is the essential principle of development and growth from *within*. It links us on to the Divine Being, and draws us evermore towards Him. It inspires us with the hope of being made like Him. It stimulates us to high resolve and noble effort. It draws us up out of the engrossing cares and pleasures and interests of a mere animal existence, and gradually forms our character upon a better, a worthier, a more beautiful model. It is the eye of the soul by which it beholds the glory of the Lord, and, in beholding is changed into the same image.

Let me conceal nothing from you. You may reach high *intellectual* attainments without the inspiration of this religious faith. You may possibly climb to the very summit of earthly ambition. Your name and fame may be great and glorious, according to the world's measure of greatness and glory; but still, without the cultivation of your spiritual nature, your life will be a failure; your death, sad and hopeless; and your future, blackness and darkness forever.

I know not whether I have succeeded, but I have certainly felt an earnest desire to succeed, in causing you to realize the singular and supreme importance of *preserving* your faith as a living and controlling principle in your heart. And I have sought to guard you against confounding the worldly success without faith, with the true success which can only be achieved through it. Trusting that you have agreed with me thus far, I am prepared to proceed a step farther, and to consider the question which must now deeply interest you, How may faith be *increased*? But this I will reserve for my next letter.

J. S. L.

THE AMBASSADORS OF CHRIST.

THE apostles were the only ambassadors Christ ever authorized to proclaim salvation in His name. This assertion is fully set forth and sustained by the apostle Paul in the third and fourth chapters of second Corinthians. The gospel was revealed through them, and only through them. No revelations have been made since that period. He thus writes to the Corinthians: "You are our epistles, written in our hearts, known and read of all men; forasmuch as you are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart. . . . But our sufficiency is of God: who also has made us able ministers of the New Testament; not of the letter, but of the Spirit; for the letter kills, but the Spirit gives life." He then compares "the ministration of death" with "the ministration of condemnation." Next he says, "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, has shined in our hearts, to *give the light* of the knowledge of the glory of God in the face of Jesus Christ. But *we* have this treasure (the gospel) in earthen vessels, that the excellency of the power may be of God, and not of *us*"—the apostles. And finally he says, "And all things are of God, who has reconciled us to himself by Jesus Christ, and has given to *us* the word of reconciliation: to wit, that God was in Christ; reconciling the world to himself, not imputing their trespasses to them; and has committed to *us* (the apostles) the word of reconciliation. Now then *we* are ambassadors for Christ, as though God did beseech you *by us*; *we* pray you in Christ's stead, be reconciled to God."

Can anything be plainer? "The word of reconciliation"—"the gospel of our salvation"—was revealed through the apostles, who as pens immersed in the Holy Spirit were commissioned to write the gospel truths upon the fleshly tables of the heart. Christ said to his apostles before His ascension, as supplemental to the great commission, "Whoever

hears you, hears me, and whoever hears me, hears him who sent me." Paul himself, after the twelve had received their commission, and after the ascension of Christ, was constituted an apostle by miraculous intervention. Ananias said to Saul of Tarsus, "The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness to all men, of what thou hast *seen* and *heard*." Acts xxii. 14, 15: Thus we see, by the most indubitable evidence, that the proclamation of pardon—the law of the kingdom of Christ—was to be published to the whole world by the apostles. The proclamation was full and complete and final, only to be reproclaimed by all faithful ministers of the gospel, who have learned the same from the apostles. The word of reconciliation, as proclaimed by the ambassadors of Christ, was, and is now, just as authoritative as if proclaimed by the coronated King Himself in His own proper person. This being the grandest fact and proposition in the New Testament, why is it so seldom alluded to and enforced.

Everybody knows that whatever business is negotiated at a foreign court, by the ambassador of any civil government, knows that it is just as authoritative and binding and final, as if directly transacted by the government itself.

The work of preaching the gospel is narrowed down to very simple limitations. There is nothing abstruse or recondite about it. The humblest capacity can accept it, understand and enjoy it. What is more evident than the fact that the proclamation of pardon as revealed through the apostles was intended for the whole world, and that, as a question of divine authority, from which there can be no appeal, the entire world of mankind comes under its simple conditions. It is the easiest thing in the world to ascertain what the apostles preached: first, to convict and convert sinners, and, second, to enlighten and sanctify saints. It is purely a question of fact, and, as such, there need to be no occasion for misunderstanding. As a question of fact, the proclamation of pardon, by the authority of and in the name of Christ, admits of no theorizing. The facts of the gospel can be believed by all alike, and the commands can also be obeyed by all alike, and therefore the promises of the gospel can be enjoyed by all alike. This simple gospel—devised by our Heavenly Father, executed by His Son, and consummated, by the Holy Spirit—is declared to be the great power of God in redemption and sanctification; and, therefore, by recognizing this order of heaven, and by imitating apostolic example and precedent, the Disciples of Christ have, in the last generation, made great conquests. And it is manifest that wherever we have, in the least, departed from this order, as infallible as it is simple, there we have suffered a proportionate defeat, and our weakness has grown with the measure of our cowardice.

How is it possible with men, who possess one grain of understanding, to misconceive and misapprehend the scheme of redemption, if, without hesitation or equivocation, they follow the apostolic order of preaching and practicing? There would be no divisions, and no theological contradictions, and no strifes and bickerings, arising from dogmatic teaching, if all preachers would recognize the apostles as indeed the ambassadors of Christ—as His ministers plenipotentiary, dispatched

from the court of heaven—and if they would adhere strictly to the law of Christ and the testimonies of the Scriptures. Why is it, then, that there are so many disagreeing religious bodies, and why are sinners confounded, and why are good men perplexed? All this is explained by the fact, that, instead of regarding the teaching of the apostles as authoritative and final, and as emanating from the supreme Head of the Church, carnal-minded men, who love leadership and self-aggrandizement, introduce new theories out of which to form new parties, and substitute dogmas, on account of which they intend to personally distinguish themselves, in opposition to the humble sphere of a Christian and the simplicity of the gospel. Denominationalism is but the legitimate outgrowth of fondness for leadership and personal distinction, and, instead of being based on the love of the truth, it is based upon carnal pride, and sectarian selfishness.

If the thousands of preachers would preach the authority of Christ, as fully declared by His ambassadors, instead of preaching the "standards" of the various churches, and "our views," and "our interpretation," and moral goodness and character, there would soon be an end to all distinctive parties and separate ecclesiasticisms. But by a certain sort of casuistry, generated of scolism and scholasticism, and also by a slippery sort of sophistry, generated from modern humanitarianism, abstract principles are substituted for facts and testimony; moral goodness is substituted for the divine authority of Christ; Christian character is preached without Christian citizenship; a pretentious holiness is made to take the place of positive institutions; sincerity of motive is placed above the law of the Kingdom of Christ; and conscience is made to usurp the throne of enlightened reason. Not that we expel all these virtues from the Kingdom of God, but that, as precedent to these consequences, we establish first the divinity and authority of Jesus the Christ, that we honour Him whom God has honoured, and that sinners be made to respect and bow to that gospel which by the apostles was preached for the obedience of faith to all the world. The virtues of the gospel supplement the absolute authority of Christ. These cannot be divided, morally contemplated. And yet by these divisions Christianity has been shamefully disfigured, and grovelling sectarianism has been the product. Not till the authority of Christ and the virtues of His gospel are joined together, which men to please men have separated, will the true apostolic Church of Christ be identified and known.

In view of the perishing condition of the world, and in view of the importance of immediate reformation and salvation from sin, a scheme of redemption was devised, and developed, and proclaimed, so simple in its elements, so unmistakable in its purpose, so perfectly adapted to every sinking soul, and so glorious and sublime in its final achievements, that, without the least delay or misconception, everybody could at once receive it, and appropriate it, and rejoice in it. But theories and distractions, and abstractions, and speculations, and human creeds, and ecclesiastical standards, all of which characterize this age, and which conceal the pure gospel from the eyes of the world, never emanated from the apostolic standard. And if they had emanated from that source, God, and not man, reverently speaking, should be held responsible for that miserable condition of the religious world which we now both hear and

"THE JOYFUL MESSAGE"—A BIBLICAL EXPOSITION OF THE GOSPEL.

To the Editor of the Ecclesiastical Observer.—As I have no idea that you wish to claim a reviewer's privilege of finality in your notice of my little book, "The Joyful Message," and as, in the course of your observations, you raise questions of grave moment in which all Christians are interested, I think I may, without presumption, desire the insertion in your next issue of a few remarks from me. Time and space are both precious, and therefore I will use the utmost brevity.

1. It is exceedingly gratifying that you seem to be so fully persuaded that my *heart* is not far wrong in regard to the matter of unity in love and truth. You don't suggest for a moment that I am harbouring sectarian feeling, and that the bad state of the heart is leading the head astray. Doubtless you are familiar with the ancient and apparently authentic "reading," according to which the apostle Paul prayed for the Ephesians that "the eyes of their *heart* might be enlightened." So that it would seem as though the heart had *eyes*! If, then, "thine heart is as mine," why may we not hope that we shall yet "see eye to eye?"

2. But my *head* causes you alarm. Herein I fail to sympathize with you. It is not with my head that I have such trouble, it is the heart that requires such incessant care. If only, by the Lord's help, I can keep my heart aright, I have no fear of my head yet awhile. However, as my own freedom from concern is no rule for others, I may, perhaps, be allowed to suggest that if any of my dear old friends are disposed to entertain a fear for my head, they might not do amiss, after all, to procure this little book. Indeed, I would prefer that my head should be judged of from a candid reading of my own pages, rather than from the most liberal extracts of the kindest and most scrupulously impartial reviewer in the world.

3. But I am *inconsistent* with myself. Certainly the thing is quite possible. The best of men are inconsistent sometimes. Even yet I remain unalarmed. For there are two sorts of men of whom I stand in doubt; yea, three, whom instinctively my soul hateth. These are: first, the infallibles—men who never err; second, the impeccable—men who never sin; and, third, the immutable—men who are invariably and relentlessly consistent with themselves. Now for the points at issue

4. "The gospel" is "reasonably brief and simple"—so you correctly quote me as saying; but my "exposition" demands a "close inspection of both the *New Testament* and the *Old*"—this you affirm, nor do I demur; on the contrary, I feel flattered. Your error lies in overlooking what I mean by an exposition. An exposition is something more than a proclamation, greatly more than a barren, dogmatic statement. I pledge myself to an ability to *state* the pith of my book (which is the same thing, from my point of view, as saying, to give a *summary* of the *gospel of Christ*) on *one* page; or, to make a readable tract of it, with Scripture proofs annexed, in *four* pages. Why, then, have I made *sixty-four* pages? Simply because I wished to expound for the thoughtful, rather than abbreviate and proclaim for the thoughtless. And

what, again, was my ruling motive for such a preference? This: my sense of liability to err—my deference to the judgments of others—my abhorrence of dogmatism—my eagerness to give ample *Biblical* proof of the soundness of my conclusions. I never dreamt it to be necessary that an "inquirer" should be drilled in exegesis in order to his believing unto salvation. My book, dear Brother, was, to a considerable extent, though not exclusively, intended for believers, students, teachers, preachers and, to say all—if I may without presumption—for such men as yourself. You have wronged me, therefore, very much. First refute my exposition. If this can be done, there is an end of it. If it cannot—if it be *true*—then I myself crave leave to help in showing how its substance may be simplified in statement and in proof adapted for non-biblical minds.

5. It is exceedingly fortunate that you have not misunderstood my intention in throwing my exposition of the gospel into *three* leading divisions. You correctly inform your readers that "the author gives us three sections—(1) the gospel of Christ's person; (2) the gospel of Christ's death, burial and resurrection; (3) the gospel of Christ's Kingdom." And you as correctly observe—"These *three* are not three gospels, but three *aspects* of The *One* Gospel." This is an exceedingly happy remark. It shows that you perfectly understand me just where I should have been very sorry to be misunderstood. It shows how well aware you are that I have endeavoured to consider the one gospel in more *aspects* than one. It places it beyond contradiction that you see clearly that, in my estimation, "the gospel of the Kingdom" is, after all, *but one aspect* of the entire gospel of God. Moreover, it is well that you have quoted the very words in which I explain that my threefold division of the gospel was adopted "*for convenience*;" for, on the same principle, if I had run up my figures to twenty, I should still have, evidently, only intended to exhibit the one Divine gospel in twenty different aspects. Yet further, that my three divisions fail to represent the variety of aspects which I conceive the gospel to wear, is to be inferred from the caution given, in the preface, to the reader *only to look for fragments!*

This borne in mind, what, we may ask, is the extent of our divergence—of my alleged error, of your disbelief? The extent of *one aspect* of the gospel: neither more nor less. There is no "yea and nay" here. We still substantially agree concerning "the gospel of Christ's person," "the gospel of Christ's death, burial and resurrection," and doubtless other phases of evangelical truth left comparatively unnoticed. So that when you declare (*E. O.*, p. 93), "We do not believe the gospel of this pamphlet," you can only mean that you do not believe *one aspect* of the gospel as set forth in "the pamphlet." You certainly did not intend to say, "We do not believe in the Divine Sonship of Jesus, nor do we believe in His death for our sins, nor have we faith in His resurrection for our justification." In other words, it is fair to suppose you to be substantially *one with me* to the extent of, say—speaking roughly—two-thirds of my little book; and to a much larger extent of our actual, though unexpressed, apprehension of the good news of God. Think you not that this consideration should have modified and greatly softened quite a number of hard sayings in your notice? Please look at this again.

6. My threefold division of the gospel was adopted "for convenience." Let me now add that, notwithstanding this, it was, in literal fact and direct form, based upon the very text of the New Testament. In truth, it was the *concordance* that suggested it. "The gospel of Christ's person" was based on 2 Cor. iv. 4; "the gospel of Christ's death, burial and resurrection" was based on 1 Cor. xv. 3, 4; and "the gospel of Christ's Kingdom" was based on Matt. iv. 23; ix. 35; xxiv. 14; Acts viii. 12; xx. 25.

7. And yet you think I have *added* to the gospel. But how can this be? Did not our Lord and His apostles proclaim "the gospel of the Kingdom," as proved by the texts above cited? I presume that you too proclaim "the gospel of the Kingdom." You either do or you do not. If you do *not*, then how can you reconcile your omission with the preaching of Philip in Samaria (Acts viii.), and that of Paul wherever he went? (Acts xx.) If you *do*, then why complain of my doing the same thing? The question is whether I *add* to the gospel, or whether you *subtract* from it.

Perhaps I misunderstand you. Perhaps you would be understood to circumscribe your complaint, and to find fault, not with my proclaiming "the gospel of the Kingdom," but with my proclaiming *my views* of it. Well, sinking, for the moment, the difference between a bare proclamation and a textual "exposition," it is surely natural for me to ask how I could do otherwise than proclaim (or teach) *my views*. I fear that I could not honestly inculcate *yours*, without considerable modification.

But my views are *incorrect*—this you affirm. Be it so: I think and am persuaded otherwise; but the least you can do is to point out their incorrectness. You, however, would seem to contend that, were my views of the Kingdom ever so just, still I ought not to preach or teach them as part of the gospel. Are you not herein demanding an impossibility? I quite think so. Am I not to *look* at the gospel? May I not get as many good "*views*" of it as I can? Is it unlawful for me to *tell others* what I *see myself*? Then, again, dear Brother, how do you manage the matter? The gospel of course stands out in certain aspects before your mind. Those are your views of it. And do you not preach your views? What a puzzle if you do not! How do you contrive to set forth the gospel at all, without setting it forth in at least *one* aspect? That aspect must be *your view* of the gospel, if you tell others what you see yourself.

You cannot wish to imply that I set my words on an equality with God's. Were it possible for you to insinuate this—which I don't think I should meet the gratuitous suggestion with a point-blank denial.

8. I have admitted that the gospel is *one*—not in the sense of one proposition, indeed, but in the sense of one message, to the contents of which man can add nothing. There is no "yea and nay" in saying this. Nor is there any "yea and nay" in adding the caution, which ought not to be needed, that by no means is God's *one message* petrified by our one English word "gospel." Why, then, your noteworthy eschewing of synonyms? It is rather amusing to observe how gingerly you touch the name "Joyful Message." Let that pass; but how is it that you so carefully avoid the favourite synonyms, "good news," "glad tidings"? Is it because they are unfriendly to all endeavours after an

artificial unification? Is it because of their special fitness to lift the mind out of the groove of dogmatic, credifying narrowness? One "good news," one "glad tidings"—they are not pretty! This, to my mind, is eminently suggestive. Oh! brother, if we could only, by a united effort, set all the bells going and ring the joyful changes on them, how delightfully would they sound forth "A way out of the wood." Instead of the monotonous note, "The gospel is one—I have got it and you have not—I believe it and you don't—safe and sound am I, but a weak, poor heretic are you," what different music might we not make! Hand in hand, we should be found going to the Lord for instructions; and if either of us asked the question, "Lord! *what* gospel, *which* gospel, *how much*?" methinks we should catch the undertone of His gentle chiding—if it might be so, by His very use of our mother-tongue: "What Gospel? Surely, *My* gospel, My message of gladness; tell it all out; communicate all the items of which it is composed; peal forth the ample joy; display the manifold riches of My Father's love; unfurl the flag of favour so fully that every golden inscription thereon may be read—grace, mercy, pardon, peace, purity, power, gift, reward, past accomplishment, present hope, future dignity, priestly and regal—read them all up, ring them all out, hold them all forth as transparencies in which My face may be seen!" "How long, Lord?" "Till the end be gained." "But, Lord, they will not understand it all!" "Heed it not, so that their *hearts* ye win." Can you read nothing, dear brother, between these lines?

9. But page 61 of my book is, it seems, the pinching page. Really I cannot help it. If by my previous sixty pages I had earned the right, as I sincerely believed I had, to fall foul on sectarian narrowness and try to smite it hip and thigh, and you, my brother, choose to tell me that you have got a scratch, what imaginable answer am I to give you save that "I am sorry for it, if it really is so; but it serves you right; you had no business to be found with the foe."

However, I much fear that you have unwittingly given forth a misleading impression of the contents and animus of this page. From your notice few persons would, I think, conjecture that the admittedly strong words I employ are sustained by notorious facts gleaned from nearly the whole breadth of the denominational world. And yet such is the case.

Then, again, my remarks, though summary and rapid, are consistent with the frankest admission that the spirit of sectarianism is very far from being equally malignant in all who are, in one way or another, helping to maintain sectarian exclusiveness and divisions. For example, I have said that "a heretic is a man who picks and chooses;" and I then go on to point out, by reference to notorious facts, how one picks and chooses one element of the gospel; another, another; and so on to the end of the sad chapter. But, now, it will surely surprise no one to learn that, in my humble opinion, the moral delinquency involved in these truly divisive preferences is a thing of every variety of degree. One, perhaps, is quite unconscious of using any preference at all, and only wants more light. Another knows that he prefers a given segment of gospel truth—say, as having done *him* most good—but dreams not of sectarian harm lurking in his partiality. In another, there may be culpable neglect of the duty of widening the survey—nothing more.

Elsewhere, the rankest spirit of party may stubbornly stick to "the good old ways" trodden by "the Fathers." Is this "yea and nay?" When hanging is in question, it is well for the smaller offenders that it is not all "yea." I have not, then, poured, on all and sundry, floods of indiscriminate contempt. It was not in my heart to do so, and my very words should have shielded me from the thought that I could. For, plainly, when I qualify my statements by the clause "certainly schismatical in the result," what is this but to suggest the undertone "though probably not schismatical in the intention?" I have not said, and never dreamt of saying, that any portion whatever of God's own evangelical truth is, in itself, and by its own force, divisive. I have only spoken of its being "*humanly made so*"—e.g., by the continual reiteration of a part as if it were the whole.

Whether it was very magnanimous on your part to introduce the name of A. Campbell, I must leave others to judge. But as his name has been introduced, it will be no violation of good taste if I say that I am far, very far, from thinking that A. Campbell preached a narrow gospel. It is doubtless true that he did not understand "the gospel of the kingdom" just as I do; but, that he left it out altogether, and said "there is no gospel of the kingdom"—this must be documented with evidence ere it receive a particle of credence from me.

10. There is one element in your notice which stirs up within me a nameless repugnance. It may be found in your allusions to "John Thomas and his followers"—"re-baptism"—"relinquishing fellowship"—"leaving" heretofore brethren as "unsaved" "to the uncovenanted mercies of God." "There is no accounting for tastes," so I say nothing on that head. Further, the fact that these references deeply wound, does not prove that they were made for any such purpose. It is the utter gratuitousness of these allusions which renders them so obnoxious. They were evidently supposed by you to indicate a logical necessity; whereas, I most earnestly submit, it is only by a most illogical *confounding of a part with the whole and the whole with a part* that they can be thought of as having any imaginable relevancy. We do not differ about the whole gospel: our difference is confined to an alleged part of the gospel—that is absolutely all—and, therefore, no question arises as to whether either of us believed the gospel prior to our baptism. The only enquiry to be legitimately entertained is; whether, since that time, our understanding of the gospel has been made more accurate and complete; and, if so, whether any discovered imperfection in the knowledge we then possessed can for a moment invalidate our baptism. On this latter point, speaking for myself, I have neither misgiving nor tenderness. I was, both in form, in intention, and in faith, baptized into CHRIST. Since that time I have discovered no new centre, no new Christ. A re-baptism would, to me, be worse than useless—it would be *suicidal*. Frankly admitting, as I have admitted, my liability to err and to be inconsistent with myself, I have, nevertheless, in regard to this matter, the clearest and stablest assurance that, in my case, re-baptism would be the height of inconsistency. The saying is that "burnt children dread the fire:" whether the *fright* that the mere mention of "John Thomas and his followers" gives some excellent people is to be accounted for on that

principle, I will not undertake to say. That you have, by the reference, succeeded in frightening a few from daring to meddle with *my* views, I look upon as certain. The alarm is causeless, and the allusion a mistake. I never saw the man, and am indebted to him for nothing. I did, it is true, read John Thomas's *Elpis Israel*, about the years 1862 or 1863, for the purpose of qualifying myself to shield a little church in Scotland from annoyance from his "followers"—a service which I am quite as fitted now to render, for that was after I had adopted my present views! But the facts that in two nights' public discussion I gained an easy victory over the so-called Thomasite advocate (judging from his own public admission, on one of the evenings, that he was wrong and I was right); that, since that time I have scarcely seen a man or read a book representing the party; and that, so far from "John Thomas and his followers" having had anything to do with the formation of my present views, I am positively unaware of having gained a single thought from them—these facts may account for my having well-nigh lost all sight of name and thing together, and for my strong feeling of repugnance, as if I had been grossly insulted (though I acquit you of any such intention) by the reference to them. With their soul-sleeping views I never had a particle of sympathy; from their gross materialism I shrink as from a plague; their treatment of the heavenly calling of the church seems to me akin to mockery; and finally, their absurd and intensely divisive requirement of re-baptism inspires me with unspeakable sadness. If, because there remain some points of agreement between myself and them, I am therefore to be spoken of as if by possibility I could be identified with them, then, by a similar process of classification, I hold myself prepared to prove, from your own writings, that you might be classified with "Emanuel Swedenborg and his followers!" Both classifications are equally unjust.

11. A correction as to a matter of fact, and I have done. You speak of its having taken me twenty years to come to the conclusions embodied in my book. This, however, is quite a mistake. I have held those conclusions in the main, as I hold them now, for the last eleven years; and have gone in and out the churches teaching them. I suppose I have, somewhere among my papers, an outline of a sermon, now eight years old and preached in nearly every place I have visited, setting forth the gospel in the *same three* aspects held forth in this book. I have, though no doubt with some discretion, fearlessly taught the same things wherever I have been; causing division nowhere, heartburnings nowhere, difficulty nowhere, or, if difficulty for a moment, it has quickly been brushed aside. Again and again have I been asked by Elders of churches to speak out my mind freely on the "Kingdom." I have known of good resulting, never of ill. I account for this, under God's blessing, chiefly from the fact that my brethren, indisposed to faction themselves, have well known that I was no factionist. They have seen that I made no new centre of attraction—theirs and mine alike being Christ Himself. They have clearly perceived that I subordinated the Kingdom to Christ, not the reverse. Moreover, I have heartily joined with them in dealing with applicants for baptism in a sympathetic and practical manner, never dreaming of asking any other than this capital prerequisite, namely, hearty and loyal surrender to the Saviour

of sinners. Thus the sectarian element, in both letter and spirit, has been conspicuous by its absence. Craving of God that it may still so remain, believe me, faithfully yours in Christ,

JOSEPH B. ROTHERHAM.

REMARKS.

When the Editor writes as *reviewer* there is no reason why he should not claim whatever is usually understood to appertain to that position. Let it, then, be known that an editorial notice of a new book is not a challenge to debate with its author. The foregoing "few remarks" are not few enough, as the writer wanders into outside regions. There was no need for a statement of his proceedings in reference to Thomasism, nor of the effort to show that he can only be associated with Dr. Thomas as can the Editor with Swedenborg. The review did not connect him with Dr. Thomas in any other way than that in which he and the Editor may be associated with Swedenborg, Wesley, Luther, and a multitude of other men—that is, by holding some one thing in common with them. To the full extent in which the review associated him with Dr. Thomas he is with him, minus only the Doctor's consistency in the application of his theory. Dr. Thomas puts his views of the future of the Kingdom into the gospel, as part and parcel thereof, as does J. B. R.; but then, having thus new vamped the gospel, and having the Saviour's authority for saying "He that believeth not shall be condemned," he, very properly, refuses fellowship to those who do not believe it, as must all thoughtful and logical men who receive, as the gospel, the "Joyful Message" propounded by J. B. R. The review did not insinuate that the things added to the gospel were untrue because Dr. Thomas held them, nor did it otherwise associate the author with the Doctor than by intimating that they were in agreement in the one particular. The Doctor was not introduced as a bogle, and there is no need to start off screaming at the mere appearance of his name. He can be useful in his place. He serves "to point a moral," if not "to adorn a tale," and he illustrates the heretical character of our modern "Joyful Message" by giving us its logical outcome.

After other irrelevant dissertation J. B. R. insists that his gospel is "reasonably brief and simple." Then why "blow hot and cold?" When others speak of the "simple gospel" he replies, "we don't believe in this much vaunted simplicity. We are satisfied it is not according to the Scriptures. We go further. We affirm these simple gospels to be schismatical gospels." He also demurs to the intimation that it took him some twenty years of Bible study to discover what the gospel is, intimating that he has held in accordance with his recently published pamphlet during the last eleven years. But even then the case is not much better. Exclude the eleven years and how much less than twenty years of Bible searching passed away ere he discovered his third section of the gospel? There was the time when, as a Methodist preacher, he preached the death of Jesus for our sins, the time spent as pastor of a Baptist church, and subsequent years of evangelistic work in his present connection. During all these years he claimed to believe and preach the gospel; that is, as he now describes it, a "schismatical" and "heretical" gospel. Not until the last eleven years did he rise above the region of heresy and schism in which his benighted

brethren still abide. Reviewer then insists that (whether we count ten or twenty years) either the gospel, as now completed, is not "reasonably brief and simple," or J. B. R. has been remarkably obtuse and undiscerning. But he is not that; nor has he been without advantages that thousands of believers have not possessed. Now he pledges to give a summary of the gospel, as exhibited in his book, in one page. And what if he so do? Will that prove it reasonably clear and simple? Not at all! Place that summary before the brethren who are proclaiming what he designates a "schismatical gospel" and will they say, that his one page contains the gospel, commanded to be preached in order to belief and the remission of sins, and nothing more? No! they will generally respond that the gospel is therein, added to, disfigured, and rendered unreasonably complex and misty; whereas, the gospel, preached by him, prior to the last eleven years, is so clear and simple, that every man who believes the Bible knows that it is contained therein.

The author derives consolation from the fact that the reviewer perceives his three aspects to be aspects of the one gospel; and he so handles this aspect business that the atmosphere becomes somewhat cloudy. "*Three aspects!*" But not that *only*—three sections, or parts, of one whole. Call the sides of a triangle *aspects* thereof, if you please to use inexplicit terms, but remember that if you reject one of its so-called aspects you have a triangle no longer. Divide the human body into three parts, or sections—head trunk and limbs. Reject any one of these parts and you have no longer a human body; nor will you, by calling the head, which you have cast away, an *aspect* of the body, prove that you have the body, while one of its three sections is not included. Because this is so the author is justified, looking at the thing from his *aspect*, in denouncing the gospel, formerly preached by himself and still preached by the reviewer, as schismatical.

Then, in his foregoing expostulation, the author says, "the gospel of the Kingdom is, after all, *but one aspect* of the entire gospel of God." Now, in what sense is the word *aspect* here employed? It is perfectly proper to use it to denote the disposition of a thing to something else; relation—as the disposition of a planet to other planets. If that *only* is intended, in this instance, then it may be said that the rejection of the third aspect of the gospel does not amount to a rejection of the gospel, and in that case the author and the reviewer are at one; but, then, that gospel which contains nothing which transpires on this side of Pentecost is not schismatical, and the author's book becomes at once only waste paper. But, according to the book, *aspect* stands for *part*; section—the *three parts* constitute *one whole*, and that justifies the reviewer's conclusion, that, according to the book, he who believes not the section which its author has added to the good old gospel, is not the subject of a valid baptism and is unsaved. Try the thing in reference to the division of the gospel common among us. The gospel consists of three facts—(1) The death of the Christ for our sins. (2) His burial. (3) His resurrection. He that believes this gospel shall be saved; he who does not believe it shall be condemned. Call the *parts* three *aspects*, if you please. Then comes a man asking baptism who believes in the *death* and in the *burial*, but who rejects the

resurrection. You refuse him baptism and say he is unsaved. But how improper (adopting the reasoning of the author) seeing that the resurrection "is, after all, but one of the *aspects* of the gospel.

The author considers that he is wrongly charged with adding to the gospel, seeing that the Lord and His apostles preached the "gospel of the Kingdom." He asks, how the reviewer, if he does not now preach that gospel, can reconcile his omission with the preaching recorded in Acts viii. and xx? The answer is that there is nothing to reconcile, for, in the chapters referred to, Philip and Paul are not said to have preached "the gospel of the Kingdom;" nor are the words there used, in reference to the kingdom, of similar import. Our present purpose and space do not admit of exposition.

Then the author defends preaching his "views of the gospel" and asks how reviewer manages—does he not also preach his views of the gospel? Yes, he does; and he objects not to the author preaching his. But the reviewer never preaches his views as parts of the gospel. The *death of Christ for our sins* is a Bible fact and not one of the reviewer's views: and so with the other elements of the gospel. There are certain views of the philosophy of that death which the reviewer may sometimes preach, but these are not presented as *aspects* of the gospel, in the sense of parts thereof, and the sinner is never required to believe them. On the other hand all that reviewer presents as the gospel he preaches in order to belief, and he rejects all applicants for baptism who receive it not in its entirety.

The effort to soften page 61 of the book is not effectual, the "notorious facts from the whole breadth of the denominational world" notwithstanding. Rather let it be said that the "denominational world" is libelled. Admitting certain vagaries therein, it may be safely said that the gospel is generally preached. But again: Reviewer is numbered with "the foe"—"pinched," as it seems preachers of "schismatical gospels" deserve to be. Then reviewer's introduction of A. Campbell is deemed not over magnanimous. But yet it answers a good purpose, as it calls forth intimation that the author does not consider him to have preached a *narrow* gospel. Still, it must be admitted that he, too, like the reviewer, was with "the foe," preaching an heretical gospel that contains nothing on this side of the ascent from Mount Olivet.

Then comes the gracious discrimination of the author. The poor heretical preachers, from A. Campbell to the reviewer, are in a bad plight, but they might have been worse—the "moral delinquency" involved in their "truly divisive preferences" is a thing of every variety of degree. But the author has "not poured floods of indiscriminate contempt upon all." Certainly not! No complaint was made on that head. He is as kind and charitable as needs be; even to the exclusion of necessary and logical results when the inconvenience of those results would prove severe. But that leaves his brethren still schismatics in effect, though not in intention. In the matter of personal condemnation he goes softly, while the thing done is condemned in no weak terms—terms which prove that either his brethren *do* preach a mangled and divisive gospel, or that he himself preaches a gospel of discord and schism.

To the intimation that reviewer should, at least, refute the author's

exposition, the answer is that reviewers are under no obligation to do anything of the sort. Were it otherwise, but few books would come under review. Nevertheless, it often happens that where there is no attempt at formal refutation, a work is refuted by an exhibition of its incongruities and results. Perhaps most of the readers of the *E. O.* will deem it so in the present instance. If further refutation were needed it would not come in the shape of a review. D. K.

COMMUNION HYMNS.

III.

O blessed Lord ! we do confess
Thy majesty, Thy holiness,
And Thy infinity of love !
Whom have we in the heavens above
To love and serve, save Christ our King ?
So, rising on exulting wing,
We seek the Father in Thy face,
The perfect image of His grace.
We do remember all the woe
And darkness of Thy path below ;
The bloody sweat, the crimson tree,
The sacrifice of mystery.
Lo ! midnight and eclipse prevail,
And heaven is darkened with a veil ;
The blood of holiness was shed
To save the dying and the dead.
Thou didst recover failing breath,
Pluck glory from the brow of death ;
The harmonies of life divine
From Thee the Reconciler shine.
Hence, while we banquet at Thy board
We seek a manifested Lord.
Oh ! rend the veil, reveal Thy face
As Head of all the ransomed race !
And let that glory bathe the skies
For which creation sobs and sighs,
From regal sun to central fire,
Crying with infinite desire.

IV.

In ancient Egypt what a cry—
A long despairing wail !
Death has invaded every house,
And anguish has no veil.
But where the doors were stained with blood,
No angel of the Lord
Could shake the ruin from his wings,
Or strike with penal sword.

And lo ! the liberated host
In freedom grandly rise,
Marching on to the holy land,
Under the azure skies.
And so they kept the solemn rite
In memory of that power
Which smote the pride of Egypt down
In one decisive hour.
But our Passover, Christ the Lord,
Pours out a richer wine—
Seals in the banquet of His love
Salvation more divine !
From sin and death He gives release,
And breaks the devil's chain,
That glory as a sea may roll,
And life eternal reign.
Drink, O beloved ! rest in love,
And in your life be strong,
And lift the name of Jesus up
On tides of holy song !

ADVICE UPON BLESSINGS.

THERE be two kinds of blessings common to humanity—spiritual and temporal. He that liveth prudently, and in the light of God's Word, dealeth differently with these two manners of gifts. Let him in all—

SPIRITUAL BLESSINGS.

Prove them inestimably,
Court them earnestly,
Seek for them diligently,
Ponder them frequently,
Wait for them patiently,
Expect them hopefully,
Receive them joyfully,
Enjoy them thankfully,
Improve them carefully,
Retain them watchfully,
Plead for them manfully,
Hold them defendingly,
Grasp them eternally ;

And let him in all—

TEMPORAL BLESSINGS.

Wish for them cautiously,
Ask for them submissively,
Want them contentedly,
Obtain them honestly,
Accept them humbly,
Manage them prudently,
Employ them lawfully,
Impart them liberally,
Esteem them moderately,
Increase them virtuously,
Use them submissively,
Forego them earnestly,
Resign them willingly.

So do, and glorify God.

Intelligence of Churches, &c.

INDIA.—The following, from a weekly periodical, I deem of sufficient interest to send for further publicity. "A remarkable account reaches us from India, showing the power of the Word of God. A missionary from Bellory, in the course of a recent tour for circulating the Bible in the southern provinces, was, with his colporteur, unexpectedly welcomed at a town named Bookapatnum, which, to his

surprise, he found contained a little congregation of Christians. They were well acquainted with the Scriptures, and regarded his arrival as an answer to prayer which they had offered, that they might be visited by a Christian missionary. On enquiry, it appeared that their only human teacher had been a fellow-townsmen, now deceased. Some twelve years ago a young working man, a goldsmith, named Seeta Ram, obtained from a colporteur portions of the Word of God, and more recently the whole Bible in Telugu, and proceeded to read and study it, and to live according to its teaching. He gathered a little company to hear him, including his wife and mother, told them all he had learned, and read the Bible to them with most striking results. He himself was earnest in prayer to the One God and in trust in Jesus his Saviour. He became ill about a year ago, and died. The congregation he left consisted of his wife and mother, two men and two women, and some lads. These were found by the missionary to be in the habit of meeting every Sunday for prayer and Bible study. Seeta Ram's own family, and those who still met with them for prayer, had a most correct knowledge of the Bible from beginning to end. They spoke of all Scripture doctrine always in Scripture language, and used its illustrations and references as aptly, freely and fully as could have been done by a Christian congregation carefully reading it for years. Seeta Ram's efforts and influence had not been confined to the few persons mentioned. His old neighbours came to the missionary, seeking for the Book from which he had taught in the lanes and corners of the town." T. T.

THE DISCIPLES IN AMERICA.—The following is an approximate statement of the condition of Sunday schools among the Disciples of Christ in the several States of the American Union:—

	No. of Schools.	Officers & Teachers.	Scholars.
West Virginia	25	225	2,250
New York ...	40	360	3,500
Missouri ...	175	1,575	15,540
Kentucky ...	300	2,700	27,000
Ohio ...	315	2,835	33,000
Illinois ...	845	3,500	45,000
Indiana ...	550	6,000	65,000
All others ...	700	6,800	62,000

Total ... 2,450 23,495 253,290

Except from Indiana, Illinois, New York and Ohio, these figures are estimated. Very little has yet been done in the way

of an organized effort in behalf of Sunday schools among the Disciples. Ohio, Indiana and Illinois have each an effective State organization. The Disciples of Christ are the denomination organized by Alexander Campbell. *Freeman.*

DUNDEE.—The labours of previous Evangelists who had come and gone since the opening of our new chapel have been ably followed by those of E. Evans, of Derby, a brother who, because of his love for the truth's sake, is also greatly esteemed. He arrived in Dundee on the 11th of January, and continued to labour with appreciation and success. Until this date he has spoken twice on Lord's days—in the afternoon and evening—and, considering the inclement weather, the audiences have been good. He has given considerable attention—especially in the afternoon of Lord's days—to instructing the brethren in regard to the church ordinances and organization, and in this way has done much to confirm and establish the minds of brethren in the truth of these things. During the week he expends a good deal of time in visiting the brethren. We are glad indeed that the Evangelist Committee have consented to his continuance here a month longer than they at first fixed. Three persons have been added to the church: one by baptism, one from a sister church, and one by restoration. In my last communication I ventured to express the hope that ere long we should have, not only one, but two or three chapels in Dundee, but then I had not the slightest anticipation that so early as the present date I should have to chronicle the realization of my hope to a large extent; and this I am enabled to do through the instrumentality of Bro. Evans. For a good many years there has been a church in Constitution Road, holding very much the same views of the truth as our own, and generally on the evenings of the Lord's day a good few of the members have come to hear Bro. Evans' addresses. This gave an opportunity to both parties of speaking to each other, and one result was that Bro. Evans was invited to deliver an address, on a week night, in Constitution Road Chapel, which he did, and on the occasion there was also a pretty large attendance of our own brethren. Having been brought so closely into contact with the members of the Constitution Road church, Bro. Evans felt incited to enquire regarding their views of the truth, and as to how they would regard proposals for co-operation with the church in Salem Street. To his

gratification he found everything favourable, and at once instituted negotiations between the two churches to accomplish the end in view. A preliminary meeting of the office-bearers of the two churches was held in Constitution Road Chapel, at which Bro. Evans presided, and the proposal for union and co-operation was fully considered. Bro. Evans read an outline of the faith and order by which he considered the church of Christ was to be known. He also stated that in his view the faith and order of the negotiating churches were embraced in the following particulars—"1. Both churches regard the Godhead of Christ to be the foundation of the Church. 2. Both churches regard faith, repentance and one immersion as inseparably connected with the Saviour's death and resurrection in order to enjoy remission of sins and eternal life. 3. Both churches accept the Word of God as the only and all-sufficient guide in all church worship, church officers, church government, church discipline—in a word, the only authoritative guide in every church word and deed. To particularize, the following may be named—(a) Scripture church names as our only appellations; (b) mutual ministry, restricted to competent ability to edify and as approved by the church; (c) plurality of overseers possessing the qualifications specified; (d) weekly contribution, given according to ability and distributed according to need; (e) weekly breaking of the bread on the Lord's day, in remembrance of Jesus." It was unanimously agreed to accept the above as a true statement of the faith and order observed by both churches, and the office-bearers of both churches present agreed that, as both churches were thus one in faith and order, there was no reason why they should not recognize each other as sister churches in Christ Jesus. Various resolutions, having respect to the discipline, the working and co-operation of the churches, were also unanimously passed for recommendation to the respective churches and their approval. A second meeting of the office-bearers of both churches was held on the evening of March 3rd, to hear the decision of the churches regarding the proposal for union and co-operation. It was reported that both churches accepted the basis of union, and also approved of the several resolutions recommended to them for approval by the office-bearers in order that they might harmoniously co-operate. The meeting was a very excellent one, and terminated with fervent prayer

by several, that what had just been accomplished would redound to the more successful dissemination of primitive Christianity in Dundee and district, and thereby to the glory of Him whose prayer was that all His disciples might be one, that the world might thereby know that the Father had sent Him. Such a result must be received with joy by all whose anxious desire it is to see the cause of the Lord prevail, and we are sure that all who know Bro. Evans will warmly commend him for the satisfactory completion of such an important event in Dundee.

T. Y. MILLER.

CARLISLE DISTRICT.—For fully ten weeks I have been working for Jesus in this northern district, and have now, Mar. 17, left for my home in Manchester. The good old Cathedral town of Carlisle, as a centre, has occupied most of my time. Here the brethren have opened a new and commodious chapel in a fine working-class and populous neighbourhood; and hard, patient and prayerful work in this new sphere will yet more fully repay the labourers in it. We have started a promising Band of Hope for the young folks of the Sunday School, etc., which numbers some sixty members and a few adults. The preaching meetings continue good. The brethren are anxious to progress, and willing helpers in every good work. Enquirers need following up. Some of the young people are not far from the Kingdom; and altogether, if Carlisle goes on as she is doing in her work for church and world, and earnestly keeps all her agencies for good in operation as at present, being not weary in well doing, in due season she will reap a goodly harvest for the Lord. I also visited Whitehaven for three days, and trust that now Sunday School work will go on prosperously in their midst, and that all hearts will be blessed in their service of love. They have obstacles in their way, but such as will yield to the power of an earnest missionary spirit. Annan was next visited in due course on two occasions, and five meetings addressed. The brethren here have had much to contend against from native prejudice and misrepresentation. We trust that this is now breaking down, and that the visit to A. and the neighbourhood (i.e., Dornock and Lowthertown), and the fruit gathered will be but the droppings before the shower. Let the brethren work on in faith and prayer, according to ability, and above all be "living epistles," and they will triumph in the Lord. Previous to my last Lord's-

day in Carlisle I visited Dumfries and the brethren at the Racks. Two meetings were addressed in Dumfries and one at Greenbie, a mile from the Racks. Like Annan there is much bitter northern prejudice to contend against. Besides, the members are widely scattered over a country district, coming from a radius of some twelve miles to meeting in D. on Lord's-days. Still, withal, a good work might be done in D., and one great obstacle to the truth removed from before the public if the brethren would only rise up to their known ability and shew their appreciation for the grand principles of New Testament Christianity—for which they have fought so long and so well—by getting a new or suitable meeting place for themselves and strangers. I would not undervalue the "living stones," but yet humbly think, with many others, that what I have mentioned is one great obstacle to the advancement of the truth and the prosperity of the church on the classic banks of the Nith. Altogether I report five baptized, two of whom have been added to the church in Carlisle, and three to that in Annan. More are expected. If the district would draw itself more closely together, seek to co-operate in a methodical way, and speak unitedly at the next A. M. for evangelistic help, then assuredly even more progress will be made, and a good, a hopeful, and a permanent work done for the Master in this far off border land. JOSEPH ADAM.

LEICESTER.—The church here has been cheered and profited by another visit from Bro. B. Ellis, extending over four Lord's days. Three persons were added to the church: two by immersion and one previously immersed. One of them is my eldest daughter, aged fourteen years.

J. L.

BATH.—The church here has been greatly refreshed by a timely visit from our Bro. S. H. Coles, of Exeter, who stayed over two Lord's days in February, paying also a visit to the Nettleton church in the interim. The savour of his ministry proved effective to the edification of the church, and also in leading a young person to decide for Christ. We are thankful to say this is the second baptism that we have had within the last few weeks. Our dear brother's visit will be long remembered by us here, and our prayer is that the Lord of the harvest may send forth many such to labour in His vineyard. R. DILLON.

BIRMINGHAM.—During the last few weeks three persons have been baptized

in Summer Lane Chapel, who have attended a mission room in another part of the town, which is frequented by some members of the Summer Lane church. These three, and some others, desire to be recognized as a church in that locality. Their application is under consideration. In Charles Henry Street Chapel, in addition to recent previous baptisms, two were immersed on Lord's day, Feb. 23rd, three on the following Lord's day, and one on the next Lord's day. Others are manifesting proper anxiety, and are expected ere long to follow.

CAPE OF GOOD HOPE.—Please insert the following in your next issue of the *Ecclesiastical Observer*, as it will no doubt have a pleasing interest to your readers. "H. M. S. DRUID, Cape of Good Hope, Jan. 15th, 1873.—Dear Bro. Coop,—I have enclosed an order for the sum of £1 10s. for the Evangelist Fund, part from Bro. Adams, whose name is on the envelope. We are only two, but we break bread every Lord's day, and read the Word, and attend to the fellowship and prayers, and give thanks to God for such a privilege and blessing. May God bless His Church and purify her, that she may manifest that holiness of character which becomes the Bride of Christ. May God our Father help you by His Spirit to proclaim His pure gospel, that poor sinners may hear and live. Yours in the one hope, C. W. FRAIL and D. ADAM."—The above is only one of a number of contributions that have come to hand from the same devout brethren. JAS. MARSDEN.

Obituary.

EMMA KAYE, a member of the church in Huddersfield, died February 21st. For many years she was with the Wesleyans, but, seeing the way of the Lord more perfectly, she was immersed into Him in November, 1870. Being delicate, she was precluded from much activity in the service of the Master, but her life was a consistent testimony to the power of the truth. Along with our brother and sister Kaye we mourn her removal, but yet not without hope, for we know that "them also which sleep in Jesus will God bring with him." G. S.

HANNAH ASKEW.—We have to record the death of the wife of John Askew, aged thirty-six years, of the Langley church, and daughter of A. Hartshorn (also of the church at Langley), after several weeks of severe suffering. J. HARTSHORN.

LORD'S-DAY MORNING TEACHING—No. 1.*

THE APOSTLES' DOCTRINE.

On the first day of gospel preaching, after the ascension of our Lord, three thousand were baptized and added to the saved. The disciples, thus brought into church standing, "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." We purpose this morning, and on such subsequent Lord's-day mornings, for a few weeks to come, as we find opportunity, to ask your attention to the several items of this often cited verse. You may possibly reply, Surely we understand that verse, if we understand anything! Some of you, no doubt, do understand it quite as well as the speaker; but though we often quote it we rarely comment upon it, and, without doubt, there are members of this church, including those recently added to us, who do not fully grasp its import. Then, too, it should be remembered that something more than the mere understanding of Scripture is requisite. We need to be put in remembrance of much that we know, owing to a too common forgetfulness to reduce the same to practice. Teaching and exhortation in the church are not designed solely, nor chiefly, to enable us every week to learn some new thing, but rather to stimulate to a fuller application of what we already know. Hence the apostle Peter wrote—"Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them and be established in the present truth."

This morning we shall confine our attention to one clause of the verse—"They continued steadfastly in the apostles' doctrine." By continuing steadfastly we must understand abiding, constant, regular attention, as opposed to fitful, careless, and merely formal hearing. Not that they were listening to the apostles without intermission—that were impossible—but that their delight was in the truth of God, and that they were constant in embracing opportunities afforded in order that they might be taught by the men sent by the Saviour and inspired by the Holy Spirit.

Some have supposed that the verse, upon part of which we now comment, enumerates, in the routine intended to be observed, the exercises of the church when assembled, on the first of the week, to commemorate the Lord's death. But of this no proof has ever been given and none can be. We, therefore, may not be bound where the Lord has left us free, nor may we bind others. That the first churches did meet every Lord's day to break the bread, and that this monumental observance should be kept up till His return from heaven, is to us quite clear. That when the brethren in Jerusalem met for that purpose and the apostles were present, or any of them, they attended to the doctrine of the apostles—that is, listened to their teaching—cannot be doubted. But that that weekly and formal reception of apostolic instruction is the full meaning of the declaration, is not to be supposed; nor is there anything in the New Testament tending so to limit it. An entirely new church, and the first church, and, therefore, a church unable to look to the faith and order of other churches for examples, and also

* The substance of a discourse delivered by DAVID KING, in Birmingham, when the Disciples came together to break the bread.

without the New Testament to appeal to (for not a line of it was then written), would need instruction on every point, and the apostles were there to meet the necessity. The people, too, were with them constantly, "continuing daily, with one accord, in the temple, and breaking bread from house to house." Not on the Lord's day merely, but every day, as opportunity allowed, the disciples attended to the teaching of their Christ-appointed and Spirit-guided teachers.

But how is it with us? We need, quite as much as did they, to attend to the apostles' teaching. How, then, shall we accomplish this absolutely necessary work? There is room to fear that some among us practically say, "Oh, we do that on Lord's day morning," and, so saying, feel themselves relieved from further attention to the matter. Now we may just as reasonably expect to nourish the body by taking only one meal in a week as to keep up spiritual health and life merely by means of less than an hour's teaching on the Lord's day morning, which sometimes we fail to attend, and which at other times may contain very little of the doctrine of Christ and His apostles. We are exhorted, as new-born babes, to desire the sincere, or unadulterated, milk of the word, that we may grow thereby: and it is no more possible for our spiritual nature to prosper by attending to the doctrine of the apostles once in seven or fourteen days than it is for the new-born infant to live whose food is solely dependent upon contact with its mother's breast once in the same period. We must read, mark, learn, and inwardly digest the doctrine of Christ, or we cannot advance in the divine life; and without so doing we cannot become workmen who so handle the word of truth that we need not to be ashamed. Many of us, no doubt, either are or have cause to be ashamed of our want of proficiency on this head. The remedy is in daily attention to the doctrine of the apostles; and our facilities for giving that abiding attention are greater than were those of the first Christians, because we have the teaching of the apostles in the Bible, and, consequently, in every house, and, if we please, in the pocket also.

In the next place, it may be well to inquire as to the import of the phrase "the apostles' doctrine." Modern translations substitute *teaching* for *doctrine*, and read "the teaching of the apostles." But whether we take it as referring to instruction given by the apostles or to the act of instructing is, for all practical purposes, immaterial. The reference is not to preaching the gospel to the unconverted by the apostles (that you find in the earlier part of the chapter), but to the converted receiving from them farther instruction in accordance with the commission of the Saviour, which required His apostles to teach baptized believers to observe all things whatsoever He had commanded. Some persons have a very limited idea of the range of the phrase now under consideration. They take it as covering only certain leading items of New Testament truth—as the divinity of the Saviour; the atonement; the death, burial and resurrection of the Lord; the condition of pardon; future judgment; eternal life, &c. This was exemplified, in our experience, some time back, when some brethren (say a hundred miles from here) separated themselves from the church in their neighbourhood and set up another table close by. They asked to be recognised as a church on the ground that, though the church they had left would not receive them, they held

that church as a church of Christ, seeing that both parties alike adhere to the doctrine of the apostles; they had come out only because that on some matter of expediency they were in a minority. They were, in reply, reminded that an apostle wrote, "Now I beseech you, brethren, mark them that cause divisions and offences contrary to the doctrine which ye have learned, and avoid them." But what was the answer? This, in effect—"That text does not apply to us; we have adopted no strange doctrine; we hold the same faith and observe the same order as those we have left; the apostle refers not to such as we are, but to persons who leave the church and form another, contrary, in its creed or articles of faith, to the church of the apostolic age." So, according to this theory, a few self-willed men may agitate a church over mere personal considerations (as their own thirst for office), arrest all progress, embitter all hearts and ruin souls, and then, finding themselves unable to tyrannize over the majority by driving them into submission, go out and set up another church (maybe in the next street), and in so acting do no violence to the doctrine of the apostles; because, forsooth, they still preach the gospel, immerse for the remission of sins, and, on the first day of the week, observe the same routine of service as the church from which they came. No! Such a plea is ridiculous, and if acted upon is a ruinous perversion of the doctrine of Christ. Let it be clearly understood that "the apostles' doctrine" embraces all they taught—the divinity of the Saviour; but not more so than the purity of the disciples—the sacrificial death of the Lord; but not more so than His ordinances—the future glorification of the church; but not more so than its present unity and oneness. The "apostles' doctrine" forbids murder, fornication, lying, drunkenness and theft; but not more so than self-will, contention, strife, factionism and divisions. He, then, who rends the church when it has not departed from the faith, and when he still recognizes it as a church of Christ, does so contrary to "the doctrine which we have learned," if we have learned the doctrine of the apostles.

Let it, then, be understood that the apostles' doctrine, to which we are called steadfastly to attend, consists of, neither more nor less, than the whole of the teaching recorded by the apostles and evangelists through the inspiration of the Holy Spirit and preserved and handed down to us in the gracious providence of God. Let us, then, neither add to, nor take from, but learn, study and practice whatever the Lord has thus given.

What we have now said not only has no tendency to lessen the importance of the Lord's-day morning service, but, on the contrary, adds force to the precept—"Neglect not the assembling of yourselves together, as the manner of some is;" inasmuch as we then have most valuable opportunity to enlarge our acquaintance with the word of truth. But at this point an important enquiry opens to view—How can we best order our morning service with a view to large results in learning, meditation and spiritual prosperity? The common practice, around us, is that of hiring one man to preach and teach and for the church to attend as hearers—he does all the talking; his flock all the hearing. But, certainly, that plan has no warrant in Scripture and is contrary to the examples given under the guidance of the Holy Spirit—the

"prophets were to speak, one by one, that all might learn, that all might be edified." There was, then, in the apostolic church, liberty in teaching, bounded only by fitness to edify. Now this we recognize; with us the one-man ministry has no place; and those who can speak to edification have ample opportunity. It must, however, be admitted that churches which proceed thus are not always successful in obtaining edifying results. In some instances you find a dearth of speakers. On some occasions there is an unpleasant waiting, resulting in feeling a want of vitality. You may also find cases in which the speaking is plentiful but not to edification; men talking because they like to do so, and not at all because they have ability to edify. But if these results follow from what we call the New Testament order, can that order be good? It can; notwithstanding a measure of failure on the part of those who work it. Indeed, we do not believe it possible, for even God, Himself, to give a system which could not be so mis-applied, in some of its parts, by imperfect agents, as to produce defective results. With a view to reduce this defectiveness to the smallest possible amount, it behoves us to institute such regulations as shall best meet our particular requirements and condition. And just here the Christian system is as elastic as the need requires. In fact we are left to modify and change our modes of procedure, according to times and circumstances, providing only that due attention to the teaching of the apostles be secured, the liberty of those who can edify the church not unduly restricted, and waste and irritation, produced by unedifying talk, prevented. In some place the executive (the eldership, or others provisionally appointed) supply a daily programme—those who speak in prayer and those who teach, or exhort, being aware beforehand of the part they have to take in the service. Here, then, there is no waiting and no one takes part whom the church generally does not desire to hear. There is nothing unlawful in this arrangement, if it be applied with sufficient amplitude, to include all who are able to edify, and if there be connected with it other meetings of church members, with a wider range for speaking, so as to admit of culture and to bring on those who, with a little practice, may become really useful. In other places, as here, it is not known who will take part in the exercises of the morning. To this arrangement I have no objection, if there be an executive behind it, whose duty it is (and who discharge that duty) to require silence on the part of those whose efforts are considered unprofitable. Perhaps, however, the best results would accrue from blending the two. Let the executive pre-arrange and supply a programme, leaving open parts for prayer, teaching and exhortation from brethren not named therein; the whole so arranged that if the open opportunity is embraced well and good but if not the service shall flow on without any considerable pause.

But you will please suffer a word here upon intervals of silent waiting. I do not object to these periods of quiet; and yet I do. I do not dislike them under some circumstances, while I abominate them under others. With me it all depends upon what is transpiring. If you look for them and use them to advantage they will often prove as valuable as the time occupied by your best speakers. But in order to this result, we must dismiss all anxiety as to who or what comes next—

we must accustom ourselves to meditate upon divine things; we must cast out intruding worldly thoughts; refuse to think about brethren, present or absent; remember the promise of the Saviour to be ever with His church, and realize the presence of the Holy Spirit in God's own Temple. Then, when one feels moved to prayer, let him pray; when another finds his spirit seeking to express itself in praise, let him invite the assembly to join in song; and so with teaching and exhortation. But, whether there be silence or singing, teaching or waiting, let there be communion with the Father and with the Son and with the Holy Spirit.

By a right using of our Lord's-day Morning Service; by Bible Class; by Family Reading of the Book of God; by Every Day Private Reading and Meditation, let us, then, steadfastly attend to the apostles' doctrine.

NATHANAEL'S EXPERIENCE.

I do not mean his Christian experience, for he was not then a Christian. I simply mean his experience in striving to become a Christian under a system which well might have resulted in his ruin.

The place of meeting was a country church, in the neighbourhood in which he was born, in the county of Oldham. Far back in the undegenerated days of Methodism, before she had borrowed all the sainted names of her maternal ancestor, it was christened in simple Methodistic style, "Mount Tabor." It had, at least, a Bible name. The house was of hewed logs, and of modest proportions. It had been built in the olden time, when the interior rather than the exterior of Christianity was the chief consideration. Alas! that it is not so now.

The neighbourhood was composed mostly of unpretentious farmers, who went to church on the "Sabbath," and attended to their own business through the week. They sent their children to the district schools, and tried to bring them up in the nurture and admonition of the Lord. They believed in neither ghosts nor witchcraft in their vulgar sense. The supernatural existed only in the realms of religion, and here it had no well-defined bounds. The neighbourhood is greatly changed now, but on the tablets of memory it will ever remain as in the days of childhood. The sacred memories of the past claim absolute dominion over that territory. They non-fellowship everything modern.

The old house has long since given way to a more pretentious structure, and with it have gone the good old days of "lang syne." Alas! how often when the new house goes up, the old love and joy go down! How often, when all is considered, we are constrained to say, "the old is better." But when memory visits those sacred haunts, it heeds not the change. The old house still stands, and around it cluster a thousand hallowed associations which time and change can never efface.

Prominent among the associations of the place, are the first memories of Sunday-school days. True, the School was not one I would now accept as a model, but then we thought it fell little short of perfection.

Here Nat (we were too well taught to use nick-names, but we called him Nat "for short.") was first initiated into the sacredness of "class" and "love-feast" meetings.

Nat was of pious Methodist parents, and with them attended "church" from early life. It was his custom, after returning, to gather the other children around him, mount a stump, and preach the sermon over. The text and main points—of the sermons that had any—are as distinct in Nat's memory to-day, as those of the one he last preached. Most of them had more "heads" than points, consequently the best thing he could do was to gather up the "fragments." Gathering inspiration from the simplicity of those primitive times, it soon became with him a settled purpose to preach the gospel.

The chimney corner of his father's cabin was his "clawset" for prayer, and the divine injunction to watch as well as pray was impressed upon him in its most literal sense.

Nat united with the church at a very tender age. Of course, the "church of his father and mother" was the "church of his choice," for there was nothing more impressive then, than to hear them sing:

"We are trav'ling home to God;
In the way our fathers trod."

This is even so yet, but the "interpretation thereof" is sadly changed.

He was not taken into the church proper, but remained in the "outer court" as a "seeker," till the age of fourteen. At this time the meeting from which his experience dates, was held.

The presiding genius of the meeting was a local preacher and a blacksmith. He was better at shoeing with iron than with the "gospel of peace;" but of this the people were ignorant, and like Eli, "he was an old man and heavy." In those good old days of "basket meetings," he gave unmistakable evidence that his life was not wholly ethereal. He sang lustily; prayed vociferously; and preached stentoriously. In the pulpit, he was an oracle and a saint; out of it, he was a horse trader and worse. Nat knew but little about him at the time, else his experience would be shorter, or *non est*.

The meeting had been protracted for some time and a "revival" of great interest was in progress. Everybody seemed to be aglow with religious feeling and, singular as it may appear, they sang, with an unusual zest:

"How tedious and tasteless the hours,
When Jesus no longer I see."

Many of Nat's youthful companions were "getting religion" at the mourner's bench. Under the influences of the meeting, he became deeply concerned about his salvation. He felt the weight of his sins pressing like a mountain load upon him, and he longed to be rid of them. He was told that the mourner's bench was the place to get relief, and to the mourner's bench he went. There were about a dozen and a half, mostly of his friends and associates, bowed with him at the "altar of prayer."

The preacher then called their fathers and mothers, and the principal ones in the church, around them to unite in prayer for "God to come down and convert them." After stating that the mourners, as fast as converted would rise to their feet, they were ready to begin. And, now, what was the precise work to be done? It was not to get them to believe; they already believed, and were trembling under that belief.

It was not to get them to repent; they were already repenting in agony and tears. It was not to get them willing to be saved; they were already willing, else they would not have been there. It was not to get them willing to come to Christ, they were already willing and trying to come, only they knew not the way and had no one to guide them. *They were trying to get Christ to come to them, while He says, "come unto me."*

The mourners were all willing and anxious to be saved. Their fathers and mothers were all anxious to have them saved. The preachers were willing and the church was willing, *but the great trouble was to get God willing. A whole meeting labouring for hours to get God willing to save a penitent sinner!* Lord, when shall thy professed friends cease to stab thee in thine own sanctuary, and heap vile slander upon thy character!

To this Herculean task they all went with the earnestness of souls that stand in dread of the wrath of God. Very soon one arose, and it was announced that he had "got through." This only increased the excitement, till the scene more fittingly represented the ravings of madmen, than the pious devotion of the children of God.

At length they all "got through" except Nat and a young man by the name of Stonestreet. He was several years older than Nat, and one of the best young men in the church. For, be it remembered, they were most of them members of the church, and had been for a long time, and were now trying to "get religion."

The preachers talked long and earnestly to the remaining two. They told them that they were not willing to give up the world; that their hearts were yet set on some earthly thing, else "God would convert them." Nat felt keenly the force of being accused of hypocrisy at the very altar of prayer—a place which from his education he regarded as the "holy of holies." The shock aroused his thinking faculties, which, hitherto, had been buried in the emotional, and he began to suspect at once that something was wrong. As for himself, he knew the charge to be false, and he believed it to be equally so with his friend.

During the further protracted labours to get God willing to save them as He had saved their mourning companions, Nat endeavoured to solve a theological problem. He had been taught that God was no respecter of persons. This being true, how could God send down the Holy Spirit (as he was taught to believe He did) and convert one on his right hand, then one on his left, till the seat was vacant, and not convert him? He knew the honesty of his purpose, the sincerity of his heart. He earnestly desired salvation, and was honestly endeavouring to obtain it. But for all that, together with the prayers of the church, the prayers of the preachers, and, above all to him, the prayers and agonies of a devoted mother, *God was not willing to save him!* The problem was more than he could solve, *and he left the altar of prayer an infidel!* That this was the religion of the Bible he had never thought of doubting, and now he was profoundly convinced that this was a cheat and a delusion. Oh! the anguish of that hour! To give up God as not being the God he had been taught to worship; to cast from him the faith and hope of early childhood, and repudiate the religion of a mother whose faith never faltered and whose star of hope never set, was a trial which, if angels have not recorded, memory has,

and when Time has gathered about him his winding sheet and is no more, it will bear to eternity the impressions of that hour.

The conclusion was an unwelcome one, and had nothing in store for him; but facts, which he knew not then how to reconcile, forced it upon him, and it was not in his nature to reject it. Consequently, had not his subsequent teaching and study of the Bible enabled him to see the difference between *that system* and New Testament Christianity, he would have lived and died in hopeless unbelief.

How many true and honest hearts, meeting with the failures and disappointments of that system (I mean the mourning bench system of "getting religion," wherever found), and, believing it to be the teaching of the Bible, have turned away to the cold icebergs of infidelity, eternity alone will reveal. The more honest and sincere the seeker, the more irreconcilable the disappointment and the darker the infidelity. If, in probing the heart, even a shadow of insincerity could be found, the failure might in all charity be attributed to it instead of the partiality of God. But when this is not the case; when the heart's purest yearnings for God are rejected, infidelity, like the cold, dark shadow of death, settles in a night of gloom upon the soul. Such is the consequence of a perversion of the New Testament system of redemption—trying to bring Christ to the sinner, instead of leading the sinner to the Saviour. When any Methodist preacher shall find a single case of an apostle of Jesus Christ, or anyone under their instruction, having a mourner's bench and praying for the pardon of sinners before they obey the Saviour, and failing to "*get some of them through*," we will practise it till the day of our death. The apostles made no such failures. They knew how to "*get people through*," for they had learned of Christ, and the first day they "*got three thousand through*," *without a single failure*. The failure now is *in the system*.

Since the day of his experience Nat has had a deadly hostility to mourner's benches, which grows with his growth and strengthens with his strength. He wishes to cast no reflection upon the thousands of good people holding the system; only against the system itself does he expect, living and dying, to lift his voice.

F. G. ALLEN.

THE CENTRAL SUPERSTITION AND THE DEFENCES THEREOF.—No. V.

On page 427 our author remarks, "Regeneration is by no means concluded with baptism, but the foundation of it is therein laid, and it is not, therefore, baptism alone which saves, but baptism and faith: 'He that believeth and is baptized shall be saved.' Regeneration is completed only when the grace of baptism appears in power as *personal* regeneration. Just as the church in the beginning was established partly by an act of Christ, who laid its foundation and gave it a beginning *essentially* in His apostles, and partly by an act of the Holy Spirit, who established the church *actually* on the day of Pentecost—so in the case of the individual, regeneration depends partly upon the act of Christ in baptism laying the foundation of His church and kingdom in

the soul, in virtue of which regeneration becomes a germinal possibility, and partly upon the actual communication of the Holy Ghost. We may therefore say that the person baptized is not actually regenerate until his Pentecost is fully come—until the Spirit establishes within him the new consciousness and makes the grace of baptism manifest. These two acts—which are but two sides of one and the same gracious work, the objective and the subjective, the essential and the personal aspects of the beginning of the new life—may take place simultaneously in the baptism of such as are of riper years. In the baptism of children the two are separated from one another as to time: personal regeneration cannot be accomplished without a free effort upon the part of the person himself. When the Baptist maintains that regeneration takes place before baptism, and appeals to the fact that the baptism of adults presupposes faith, he confounds awakening with regeneration. An awakening, a preparation, a preparatory faith, must always precede baptism in the case of an adult. But that faith which is the starting point of a *continuous* life of faith, of the growth of Christian character, presupposes that grace of baptism which puts the individual in organic connection with all other means of grace, and with the workings of the Spirit in the community. And even were we to take baptism as a conclusion only of awakening and converting grace, it must still be said that the organic relation of life between the Lord and the individual begins only with baptism; then only is regeneration in its full sense established; then only can the Holy Ghost make the electing grace of Christ apparent in a continuous life of faith, so that we continually recur to Luther's words—'Therefore I will not base baptism upon my faith, but my faith again shall build and base itself upon baptism.'"

(a) The opening comparison of the Danish writer is very unfortunate. The *first* stage of the work of Christ in regard to the church was done among free conscious personalities; they had heard and learned of the Father, and hence they came to Him. They heard the teaching of wisdom, beheld the sanctity of His life and the glory of His power, and were persuaded that He was the Christ of prophecy and high expectation. He drew them to Him by moral magnetic forces as well as by supernatural impulses, supplying all the grounds of reasonable conviction. He enlightened them with heavenly doctrine and invested them with miraculous power, and in manifold ways revealed Himself as the Shepherd of the sheep. This has no resemblance to an imaginary work in the souls of unconscious babes, who know nothing about sin or danger, and can believe nothing concerning the righteousness or the kingdom of God.

Hence by faith, by repentance, by baptism, by moral elevation, the brethren of the first church were prepared for the salutary wind which came with inspiration from the higher continent, for the rushing tide of life which energized the prepared body, setting all the wheels in motion. Because they were sons, God sent forth the Spirit of His Son to seal them unto the day of redemption, and to crown them with glory and honour in the participation of the divine nature.

(b) Observe how, by this fable of infant baptism and infant regeneration, scientific theology is as much outraged as divine revelation. The

work of God in regeneration is one, is an orderly unity, all the elements and conditions which belong to it are in perfect harmony. But if a scheme be accepted which sometimes places baptism first and sometimes faith, dislocation begins, the unity perishes, the harmony comes to an end. The contradiction and disorder become wilder than ever when we discover by melancholy experience that all the baptized infants grow up in a purely natural condition, and that the overwhelming mass of them never receive Jesus as their Lord and King.

(c) But has this distinction between regeneration and conversion, or awakening, any foundation in the Word of God? We are persuaded that it is simply a fiction. In proving this our appeal must be to the Word of the Lord. If men speak not according to that Word it is because there is no light in them. The word regeneration is twice used in our New Testament, once in relation to the moral change in which baptism is a factor, and once in relation to the physical change, the new order of things in the final redemption, when thrones of power succeed the sufferings and oppression of ages. It is only with the moral change we are concerned at present, indicated in Titus: "Not according to our works but according to his mercy he saved by the washing (or *loutro*) of regeneration and the renewing of the Holy Ghost." This passage unquestionably relates to baptism, or immersion, which was the completing element in a series, the life of God coming into manifestation at that point and His pardoning love ratified.

The leading passages on conversion refer decisively to the same moral revolution, or spiritual new creation. "Except ye be converted and become as little children ye shall in no wise enter into the kingdom of God." "Repent and be converted, that your sins may be blotted out." To the three thousand believing inquirers the apostle said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." The language already quoted on conversion corresponds, for by that time the turning point was known, as by an immersion into the Father, Son and Holy Spirit, the believer renounced the world and its ruler and gave himself to God. When the Samaritans heard the preaching of Philip and beheld the mighty evidences, they believed and they were all immersed, both men and women. Many of the Corinthians, hearing, believed and were immersed. In all the cases the joy of Sonship followed. "Ye are all the children of God by faith in Christ Jesus, for as many of you as have been immersed into Christ have put on Christ."

But the Danish writer would say to us at this stage, You are speaking of adults! and doubtless in such cases the conversion or awakening cannot be separated from the regeneration—the new creation in Christ Jesus! Very well! be reasonable—we are speaking of all that we can find. If we could find any cases of baptism of babes going first and conversion following after some gap of time, we should gladly acknowledge them; but the records of truth and life contain no such instances.

(d) Hence it deserves to be emphasized that when Delitzsch and Martensen speculate about a regeneration effected in the unconscious babe, there is never a single appeal to divine authority, no attempt to adduce either the law or the practice of apostolic times. If the rite in

question be an Ordinance of God, and one so fundamental as they teach, it will surely be found in the Law Book. But the Book is silent as death on the subject. Hence the men, though possessing great mental force and fine culture, become children of the mist, laying under contribution a vain philosophy and hunting up fanciful analogies to support and illustrate an unauthorized human ordinance. We could discourse in the same manner about the way in which Prince Michael rules the natives of Jupiter and his moons, or the fine administration of Lord Gabriel in the Republic of Georgium Sidus; but if anyone began to inquire after the documents, demanding authentic information, our eloquence would be suspended in the middle and shame and confusion would follow.

(c) Given the true subject of baptism—the believing penitent—we have not much objection to the baptismal doctrine expounded by Martensen, though the passage from Luther is extreme and incautious. We would not say with our author, that “the organic relation of life between the Lord and the believer begins *only* in baptism;” but we can cordially receive the following clause—“then only is regeneration in its full sense established.” The ordinance is the legitimate conclusion of converting and awakening grace, and it is after such a burial into death, that we can arise into resurrection life and be filled with the fullness of God in the power of His Holy Spirit.

We are all astounded with the Papist because he can digest transubstantiation. That seems to us a tremendous banquet room, where men feed upon the body and blood of Jesus, who in His true personality is at the right hand of God. The real presence of God the Father, or of His Holy Spirit, we may have in the solemn assembly, for the heaven of heavens cannot contain the Absolute One. Whither can we go from His Spirit or flee from His presence. But the real presence of One who has an organized body like our own is monstrous, unless He be visible, for His real presence is His bodily presence, and unless we have His bodily presence He is really absent. When men have to purchase the raw materials of their God from the baker, and the wine merchant, then manufacture Him, then masticate Him, and then find another descent still lower, we are lost in amazement, mingled with indignation. But the people who believe in the baptismal regeneration of a babe, need not shoot any arrows into the Papist camp or lift up their hands with any astonishment over the mass. The priest or the minister, as the case may be, sprinkles a few drops of water from his fingers, and lo! a creature with neither intellectual perception nor moral feeling, neither reason nor conscience undergoes a vast revolution of a spiritual nature; there is a transition from nature into supernaturalism—from sense into spirit and life. The miracle is as invisible as the fabulous transubstantiation. In the mass the bread and wine remain bread and wine to all the senses. The body, blood and bones, the soul and divinity of the Master unseen, undiscoverable. In the infant regeneration all is likewise unchanged, the child reveals no higher or deeper life; grows up under the dominion of all the passions and lusts which dominate in corrupt nature, and has not one reminiscence or vestige of anything spiritual or supernatural. When we find such superstitions not only received among millions of men but likewise sustaining foundation

importance, standing forth central and distinguishing, we almost despair of accomplishing anything among men by reason and argument. In the mpress of Christendom, in the accumulated mire of ages, there are dragon, monsters so plaited and scaled that no spear of truth can pierce them; we cannot transfix them by any logical harpoon. Their end can only come when the fire of God is kindled with vehement burning, and His vials of wrath are poured upon the earth.

As the things which anciently occurred in connection with the work of Christ and the house of God did not happen otherwise than according to divine appointment, we have a great and ruling lesson in the immersion of our Lord. Had the huge falsehood and incredibility—perhaps for the first time uttered by the Danish writer nakedly and without disguise—been true, *viz.*, that *baptism is the sacrament for children*, the baptism of our Lord in infancy could have been provided for in the counsel and workings of God. And in view of such a state of things such a provision would have been beautiful and comely.

But, as Christianity is not for unconscious babes, and has no heathen magic or priestly spells in connection with it, as it appeals to intelligence and judgment, to intellect and heart, to reason and conscience, to the understanding, the soul and the affections, claiming on reasonable grounds, moral and supernatural, the free surrender of the human spirit, asking for the decision of the regal will, and the verdict of the judicial conscience, and the clasp of the beating heart—why, then, the Leader and Commander was immersed in His manhood as the Exemplar of the host! “Thus it becometh us to fulfil all righteousness to ratify every institution.”

It would have been no difficult matter with the Lord had such been His law or purpose, to persuade the band who received Him to bring forward their babes for immersion; but no such work accorded with the genius of His mission. Disciples were to be made before they were baptized. He came unto His own, and His own received Him not, that is, not as a people; but as many as received Him, to them gave He power to become the sons of God; and they were born, not of the blood, nor of the will of man, nor of the will of the flesh, but of God. This distinguishing glory—the new birth or supernatural creation—is as much perverted by Evangelicals as it is by Romanists and Lutherans. The Romanist and Lutheran retain their hold on the fact that baptism has a definite connection with the wonder and glory of the new life, that it is a factor in the manifestation of that life; but by departing from the legitimate subject, who can only be a believer freely moving Godward, they nullify the whole transaction. There is no life divine in their subjects, and we cannot rejoice over dead-born children in any family, natural or supernatural.

The evangelicals are still further away from the truth; for while retaining the old superstition of infant baptism as a mere dead ceremony, with no substantial meaning or vital relation to the new and better life, they have men regenerated and saved by faith *alone*, a matter quite foreign to the New Testament, and unknown by any inspired writer. The solemn and holy ordinance appointed by the Lord for the obedience of the faith, and the birth and manifestation of the life gets crucified between two thieves, and it would be almost impossible to decide which is the penitent one.

But we shall now grant a hearing to Harless, the celebrated author of "Christian Ethics."

"In all that takes place in baptism there is supposed not an action of ours, but an acting and an internal, real and effective relation of Christ, of which he becomes a partaker whom Christ desires to make a sharer of the same according to His will ratified in His word and sacrament. A convert like Paul requires the same, and receives it at his desire (Acts xxii. 16) just as much and in the same way as it is bestowed upon the little children who cannot as yet desire it, but who are brought to the Lord by those who know what Christ desires to be and to become to the child also, as to every one who is born of the flesh. (Comp. respecting Matt. xix. 13 f.f., and the parallel passage.) That all flesh stands in need of baptism, and that the promise of Christ concerning His baptism is valid for all flesh, forms the ground on which rests the certainty of that faith in which infants are brought for baptism, and not a command or law enjoining infant baptism. 'Baptism is free, and is not demanded or made compulsory like circumcision. Therefore, also, it was not to be fettered and restricted to times, ages, places and other externals, because it is quite free in itself.' (Luther.) Here, however, (John 3) stands a plain declaration which applies universally to all and is a *divine ordinance*: 'Therefore it behoves us not willingly to despise or postpone it, for this would be wilfully to despise and neglect the ordinance of God.' (Idem.)

It lies in the nature of that relation in which Christ gives Himself to us in the fellowship of the Holy Spirit to become ours, that it can only become known to our consciousness in the form of an opposition overcome by Christ, and continually to be overcome by us in Him. Our heart ought not to be troubled, and will not be afraid, if Christ leaves us peace and gives us His peace. (John xiv. 27.) He who in Christ is not at peace has in him at the very same time one whom John reports as saying, "All whom I love I rebuke and chasten." And hence a change of mind never takes place, or continues without a godly abiding sorrow, preceding it. (2 Cor. vii. 10.) Since then, we have our life in Christ as a life out of death, how shall I comprehend the riches of Christ without a consciousness of my own poverty, and His comfort, unless I feel also the smart of my own sorrow? How shall I be satisfied through Him, without a hunger and thirst after righteousness? How shall I seek His righteousness without the knowledge of my unrighteousness, and His forgiveness of sins without a consciousness of my sins? How shall I seek the strength of His life without the feeling of the death that is in me; and His acquittal of me from judgment and the dominion of the law without the feeling of the good; and condemnation of the law and His grace without the feeling of the wrath of God upon me? Nay, in the death of Christ, the wrath of God and that tender compassion which swallows up that wrath are so far concentrated that, when this Christ becomes alive in me, His life can only be experienced by me as a fire which consumes my old nature, and as a light which, with a new life rescued from God's wrath, illumines my darkness. There is no life with Christ without a dying with Him; no partaking of His dominion without sharing His endurance; no

partaking of His glory without participation in His sufferings."* (2 Tim. ii. 11, 12; Rom. viii. 17.)

Harless resembles the two authors already noticed in one serious defect—they all proceed to inquire why should this not be, or the other—as if there were no divine legislation as to the ordinance and subjects. They ignore the fact that law, most clear in the original proclamation, is in existence, and that the law of our Lord is likewise seen in administrative action, as churches were formed by apostles and evangelists. The teaching invariably went before the immersion "He that believeth and is immersed shall be saved." The language of the Lord determines the uniform established order—the relation which is determinate and of perpetual obligation. The attempt to administer baptism before faith has been declared—is without authority—without reverence and without reason. It germinates endless contradictions, and finishes in a great gloomy house of disorder and moral darkness where revelation and philosophy are both thrust out of doors, and blind superstition, in company with desperate immorality, keep possession of the premises. They, indeed, graciously tell us that the immersion of believers by necessity was in the beginning, but that after foundations were laid infant baptism followed. To which we reply—yea the baptism of infants followed and a dreadful and shameful *following* it has been, but certainly not in apostolic times. And as the apostles were all numbered with the dead long before the rite in question shewed its sinister face, we want to know something about the authority for its introduction. This brings us to the doctrine of development—some great matters of truth and institute left in germ to be developed by the church after the apostles fell asleep:—it is presumed that the Holy Spirit presided over and through each development; and that the things which had been left by the apostles in seed or embryo were ripened and completed by His action. It is a huge romance and not a charming one, for it is directly in a line with the pontine marshes—it terminates in the undrained bog of Rome.

Certain germs were indeed waiting for development, and they ripened so rapidly in the bad soil, with heat from the infernal fire, that idolatry was in rampant existence in the fourth century. The "mystery of iniquity," the concealed lawlessness was already working while apostles were in the living field; but after their removal the development of corruption was rapid and undisguised. Infant baptism, prayers for the dead, worship of rags and bones, of dead men and images, Mariolatry, transubstantiation, priestly orders, are all of one unholy family—plants of poison and death—which our heavenly Father never planted, and which are known by the atmosphere in which they flourish and the fruit which they produce.

Harless might as well have referred us to the limestone formation as to Matt. xix., for there is nothing concerning baptism in the passage. Our Lord blessed the little ones and blessed they were; but He neither baptized them nor authorized any such ceremony.

The reference to the third chapter of John is quite as foreign, for the birth expounded there is of the spirit as well as of the water; and the

power of the spirit to impart life is in the incorruptible seed, the glorious gospel of the blessed God.

Nor does the author help us in any measure by his reference to all flesh, for certainly the "all flesh" to be saved and glorified is conditioned and limited by the reception of divine truth, by the voluntary surrender of the soul by faith, repentance and holiness. Unless these things become established verities, reigning in life, regnant in power, the flesh passes on to that corruption and dishonour which are waiting for all things not renewed.

Those who immerse believers after hearing their confession of faith and earnest desire for union with the Lord can understand the "freedom" of baptism. But it is ridiculous in the men to talk of freedom who impose a rite upon unconscious bodies who can have no choice in the matter. Such a practice, without any light in the understanding or consent of the heart on the part of the child, has the same compulsory aspect as the ancient circumcision of male children.

But the most remarkable thing in the passage from Harless is the very effectual manner in which the latter part of the passage confutes the former.

"A change of mind never takes place without a godly abiding sorrow preceding it." "How shall we comprehend the riches of Christ without a consciousness of our own poverty?" "How shall we seek His righteousness without the knowledge of our own unrighteousness?" "His forgiveness of sins without a consciousness of our sins?" "How shall we seek the strength of His life without the feeling of the death which is in us?" All this is excellent and is the very ground which we have been seeking to clear, and on which we fortify ourselves with divine ramparts. Bring to us the people who are feeling the pains of sin and death and yearning after the life and righteousness of the Holy One, and we will shew you the proper subjects of baptism. Where there is faith there can be the obedience of faith; and where there is life there can be birth, with gladness on earth and joy in heaven.

Otherwise the whole performance, however picturesque and imposing it may be rendered by priestly officialism and holy names, is an incantation which belongs to the mysteries of evil.

But the battle is over, the field of conflict and adventure is becoming grey and indistinct, and that darkness ready to descend which unceasingly pursue and overtakes all human things.

G. GREENWELL.

SPIRITUAL CULTURE.—No. IV.

LETTERS TO YOUNG DISCIPLES.

MY DEAR BROTHER,—You will not regret my dwelling so long upon the single virtue of faith, when you perceive, as you will in the end, that though I treat it alone, it is never alone, but is always followed by a long train of Christian graces and virtues. To-day I shall ask you to consider the means by which it may be strengthened and increased; and you will permit me to be very plain and simple in all that I shall say.

You are well aware that wholesome food, pure air, and proper exercise, are the essential conditions of physical growth and health. But it may not have occurred to you that our spiritual culture and development depend upon conditions precisely similar—spiritual food, spiritual air, and spiritual exercise. And this is true not only of the spiritual nature considered as a whole, but of every separate principle which characterizes that nature. Hence it may serve to indicate to us the means and methods of maturing our faith.

1. In the first place, then, it is to be *fed*. And of course you understand that spiritual food is simply spiritual truth. I would also have you notice particularly that there is a great deal of important truth—important for other objects and ends—which is not spiritual truth. You will find this truth in science, in history, in philosophy—in the whole realm of intellectual and physical nature. A reverent and devout mind may *ennoble* much of this, and convert it to high spiritual uses—but in itself it is not the food which our Heavenly Father has prepared and made ready for His spiritual children. This is all found in the Bible; and, except in the productions of those who have taken it from the Bible, it is found nowhere else.

The first thing necessary then to the increase of your faith, is the habitual and reverent reading of God's Holy Word. We may not perfectly comprehend *the way* in which this word influences us, but the fact that it does influence us, and make us stronger and better, is beyond all question. Perhaps one reason of this is to be found in a feature of the Bible which has not been much commented upon, but which is very peculiar, and that is, the realness and certainty which it gives of the existence and attributes of a Personal God. It does not offer any formal proof of it; and, what is very remarkable, we realize it all the more; we have a deeper sense of it—a profounder feeling and conviction that it is true—just because of the absence of such proof. And hence, when we read this book, on almost any page, we are impressed with this greatest and grandest of all truths, that God is. It is not a question that needs to be solved; not a doubtful point that needs to be argued and cleared up; but a blessed certainty—a certainty that makes itself felt and known.

But the Bible not only makes us conscious, in its own wonderful and divine way, of the existence of a personal God, but it also reveals His attributes or character. It teaches us to know Him—to know what sort of being He is, and know He stands related to us. I might mention these attributes to you, and give you a formal catalogue of them, and you might believe every word that I uttered, and still your faith be very little helped. For me to say and you to admit that God is love; that He is infinitely good and wise and powerful: this is a very different thing from seeing, and feeling, and realizing that He is all this. The deep sense, the living reality, of these truths, comes from reverently reading the Bible and receiving its truths into our own hearts. There we see the love of God *manifested*; we see His goodness in *action*; His wisdom *displayed*; His truth, justice and mercy *exhibited*:—and all these presented, not as cold abstractions with which we might have very little concern, but in their relations to human beings. Thus learning really to *know* God, to know what He is in Himself, but especially what He is

in His relation to us, we learn more perfectly and confidently to *trust* in Him. In other words, our faith takes firmer hold of Him; it is increased and strengthened, just as He becomes more and more precious to us. And so the primal faith that *He is*, becomes enlarged by the full and heart-felt assurance "that He is the *rewarder* of them that diligently seek Him."

In addition to the more immediate knowledge of God which you acquire from the Bible, your faith will also be nourished and increased by the *examples* of faith which it records; by the communications of spiritual truth which it makes; by its revelation to you of your own heart; by its helpful admonitions; its timely warnings; its loving encouragements; its precious promises. Indeed, the great object of this Book is to develop the spiritual man, and lead him away from self and sense into an abiding and perfect trust in God. We cannot *project* ourselves into this state; we cannot attain to this frame of mind by a direct effort of the will. We must needs grow into it, and this is not possible without food. Let me then affectionately recommend you to read the Holy Scriptures; to read them regularly and habitually; and to read them with the reverence that is due to God's own word. I cannot refrain from adding that you should read them, not to acquire arguments with which to assail some real or imaginary opponent, but with the sincere desire to learn the way of truth, and with a fixed and earnest purpose to walk therein.

2: You may have wondered what I meant by "spiritual air," which I mentioned as the second condition of health and growth. But when I remind you that, through Christ, we are said to "have access by one *Spirit* unto the Father," you will readily understand that this Holy Spirit, and especially this Spirit as the inspirer and promoter of *prayer*, corresponds to the air in the natural world. We *breathe* this heavenly air, when, in fervour and in faith, we pray to our Father through the Lord Jesus Christ.

The benefits and blessings of prayer are very numerous and great. But under the present head it is not necessary for me to say more than that it strengthens and increases our faith. And this it does in two ways: 1. By bringing us into living and conscious communication with God. When we pray we place Him before our minds; we think of all His endearing relations to us—His mercy, and love, and goodness, and faithfulness—and we draw near to Him; we realize His presence—realize that we are in *speaking distance*—that He is very close to us and we to Him. You will see, therefore, that the very *act* of praying, animates, enlivens, intensifies and increases our faith. It is the *taking hold* of God—the casting of the soul upon Him as an almighty, living and present helper. 2. But not only is faith thus incidentally helped by the act of praying, it is also greatly built up, nourished and strengthened, by *communications* of grace which God gives in *answer* to prayer. These things are truly wonderful—all the more wonderful because there is no *display* of power—nothing that the world can see, and hear, and handle—nothing that you yourself can see; and yet without knowing when it comes and how it comes, the soul does receive from God all quietly and unostentatiously a strengthening, peaceful, gladdening influence. Under this influence God becomes most precious to us;

His word seems sweeter ; His laws more sacred, His promises richer and fuller ; and we have a freer and heartier trust in the wisdom of His counsels, and the righteousness and goodness of His ways. Thus by the prayer of faith we have breathed out our love and trust, and breathed in God's love and grace ; and so our own love is increased and sanctified, and our trust strengthened and confirmed. The prayer was but the exhaling of the Spirit that dwelt within us ; and its answer was the inhaling of more of that Spirit.

There yet remains one point to be considered ; one other condition of spiritual health and growth. But I have occupied your attention sufficiently long for the present, and will reserve this point for my next.

J. S. L.

MR. DISRAELI'S ADVICE TO DISSENTERS.

"I simply want"—said Mr. Disraeli, at the close of his speech in opposition to the Burials Bill—"I simply want the Nonconformists to pause." The advice is just as though the general of a defeated army, who will not surrender, should beseech the general of the successful army, also, to "pause." Under the circumstances, we think the successful general would say, "Lay down your arms, cease from opposition, and then, perhaps we may 'pause.'"

The strange advice which the leader of the Church and Tory party has thus given was given with specific objects, one of which was stated, while the other was necessarily implied, but not stated. The object stated was that Nonconformists should feel that it would be "well for their own interest that they should take the Church of England as a faithful and sound ally. There is a common enemy abroad, an enemy to all churches and to all religious bodies. Their opinion rages on the continent, and their pernicious distillations, have, I fear, entered into this isle. I hear of ancient dogmas that have been dressed up in the specious garb of novelty, and in that shape have entered the minds of many. What I want to see is the cessation of this fierce war between the Nonconformist body and the Church of England. Let them ally themselves, and let them together resist the influence of the foe, who, if successful, will degrade this country, and destroy its religion."

That is to say, Mr. Disraeli wants us to enter upon a joint and formal crusade with the Church against modern scepticism, and he seems to think that there is a danger, if we do not do this, that the religion of the country will be "destroyed."

This, of course, is an important proposal, or rather is intended to look like one. But what does it mean ? One thing that is meant by it is that Mr. Disraeli has no confidence in the Established Church alone being able to resist the inroads of infidelity. We should think that a man of his judgment would not. Then what is the use of the Establishment ? Is it not set up to be the bulwark of truth in these lands ? Is there not a clergyman in every parish, stationed there to see that no error creeps in, that heterodoxy does not cross its borders, that the spiritual atmosphere shall be free from every taint ? Is there not a great corps of officers (including archbishops, bishops, suffragan bishops, deans, archdeacons, &c.) stationed to see that every clergyman does his

duty in this respect? Yes, there is all this; and yet there is more scepticism in the Church than there is outside of it; and yet Mr. Disraeli intimates that all this organisation is of no use while the Church is not joined by the Dissenters. It is Dissenters, then, who must stop this apprehended assault of scepticism.

We say, in reply to this, that Dissenters are doing this work now, and we think we can say that there is nothing in their organisations that could tempt an intellectual man not to believe in religion, while, as it seems to us, there is a great deal in the organisation of the Establishment calculated to produce and encourage a profound scepticism. Every Free Church is a barrier against infidelity. Where would have been the knowledge of God now possessed by hundreds of thousands of Englishmen, but for the Free Churches? They are already engaged in this crusade against spiritual ignorance and spiritual disbelief, and therefore want no pompous invitation to the work from Mr. Disraeli. And a pretty success we should deserve if we accepted this invitation! We are asked virtually to give up our own principles; for any principle, if it be true and truly held, must be an *active* principle. Very great spiritual success would be likely to attend the work of men who did this!

But something more is to be understood from this request to pause. It implies that we have the power to go on. Mr. Disraeli recalled the action of Dissenters in the matter of Church-rates, and of the Irish Church, and suggests that we should not win any more battles of such a kind. He sees that we can win them if we choose, but he would rather we did not. We smile, but do not wonder. Our word in reply is—Go on! Go on, until the last battle is won! “Pause” when nothing remains to be accomplished—not before.

Liberator.

PHYSICS AND METAPHYSICS.*

THEOLOGIANs are often and perhaps justly complained of for their dogmatism. But they hold it by no exclusive patent. I have noticed some splendid specimens of the dogmatic in the possession of materialistic scientists. In both cases it springs from a limited range of investigation. John Stuart Mill I think it was who said that if a man gave his whole life to one particular study it would as surely dwarf him as if he were to spend his life in making pin heads. There is danger, then, when we limit ourselves to the study of the human body and such material sciences as serve to illustrate it or aid in understanding it; and still more danger when particular organs, such as the eye, the ear, the lungs or the heart, become an absorbing and life-long study.

It ill becomes the scientist to turn dogmatist. It is not the mood in which he can woo Nature and win from her the hidden treasures of knowledge. It is when sitting at her feet, in the spirit of discipleship, hungering and thirsting for truth, that she lifts upon his yearning soul the light of her countenance, unlocks the gates of entrance to her sacred mysteries, and brings out the hidden treasures of truth which only the

* From an address delivered by ISAAC ERRETT, at the commencement of the Fulte Medical College in Cincinnati.

honest and earnest-hearted are permitted to know. The moment the soul narrows itself into partizan and bigoted devotion to a favourite portion of truth, it is abandoned to its own chosen deformity.

The perpetual study of a material organism, and the laws and operations of material forces, is not favourable to spiritual culture. And where there is found that peculiar combination of faculties that leads one to delight in the investigation of *phenomena*, there is apt to be neither the intellectual fitness nor the disposition to study *their relations*, and reach from the physical into the regions of abstraction. Hence from the beginning of philosophical schools in Greece we have the Ionian or sensational, and the Italian or idealistic; and from that day to this, in the world of science, the two classes of mind have been in conflict, sometimes one and sometimes the other predominating. At present, with the wonderful cultivation of physical science, the sensational school is in the ascendant, and their reasonings are marked by bold and even sublime attempts to develop a theory of materialism that shall comprehend the whole universe of mind as well as of matter. The supernatural is to give way before the theories of evolution and spontaneous generation, outlined in the *Vestiges of Creation* and carried into a complete illustration and vindication by Darwin and his coadjutors; so that no miracle is necessary, not even to create, and no separate empire of mind is allowable, since all thought is the result of molecular action. Then Buckle comes in to over-rule all sense of moral obligation, by showing that morals result from organization, climate, soil, situation, etc., so that given the country, the climate; and other physical conditions, it can be mathematically forecast how many instances of murder, robbery, arson, theft, etc., there will be in a city of a given number of inhabitants within a year. We are thus to be stripped of our spiritual nature, and of our God, and reduced to mere cogs in the wheels of nature, formed and governed by blind material forces. Then Huxley comes in with his protoplasm, to take the conceit out of us by showing the stuff we are made of; and Tyndall, by learned discourse on the molecular forces, guides us to the conclusion that "not only the ignobler forms of animalcular life, not alone the nobler forms of the horse and the lion, not alone the exquisite and wonderful mechanism of the human body, but the human mind itself—emotion, intellect, will, and all their phenomena, were once latent in a fiery cloud!" "All our philosophy, all our piety, all our science, all our art—Plato, Shakespeare, Newton and Raphael—are potential in the fires of the sun!" Then, to clinch the whole argument, Dr. Thompson, with Tyndall at his right hand, steps out and challenges religionists to select a ward in a hospital and pray with all their might for the recovery of the patients, while scientists shall take another ward, and employ physical agencies without prayer, and see whether prayer or science shall prevail.

Physicians, as a class, are strongly suspected of leaning towards this materialism. How far it is true I have no means of knowing. I think the range of their investigations might readily incline them that way, and I am quite certain that younger men, filled to overflowing with the more than magical wonders of physical science, if not well trained in the school of faith and well instructed in metaphysical science, will easily be captivated by these reasonings and enchained to a spiritless

and godless philosophy. There is no time here, even had I the ability, to discuss thoroughly these grave and difficult questions. I propose only to offer a few suggestions which may serve to show that these theories, however plausible, are by no means satisfactory, and that before we allow ourselves to be ensnared by the dogmatism of physical science, we shall do well to enlarge the area of our investigation.

Of Dr. Thompson's proposed prayer test, theologians complain that it is not fair. Were I a physician, I would enter the same complaint. Unauthorized prayers on one hand, and improper medicines on the other, might spoil the whole business. If the various schools of medicine, with all their empiricisms, are to be let loose on the patients in the medical ward, then my humble judgment is that the patients in the praying ward, secure against all these, trusting to the recuperative forces of nature, observing that cleanliness which belongs to godliness, and calmly trusting with cheerful faith in the God that hears prayer, would, without any miraculous or providential intervention, come out ahead; and I would prefer, on scientific grounds, to take my chances in that ward.

With all respect for the eminent name associated with that challenge, I beg leave to say that if a third ward were set apart, in which the patients would have the united advantages of the best scientific treatment and the wisest religious counsel and assistance, combining the physical aids of science with the spiritual aids of religion, it would inevitably bear the palm of victory and settle the question in the only wise way, that science and religion are not antagonisms, but co-operants in blessing and ennobling our race.

Of Buckle, I will only say that the strap of his theory is not long enough to be buckled round all the facts in the case. It is a partial, and therefore a false theory. It contains much that is true and valuable, but his premises are too narrow for his conclusions. The differences in intellectual and moral development of different peoples, placed for ages in the same country, the same climate, and the same physical surroundings, sometimes side by side, sometimes succeeding each other; and the preservation by others of the national characteristics through ages of exile from their primitive home, under all varieties of physical condition, demonstrate that there are essential factors in the solution of this problem which he has failed to take into account.

But of the most plausible and the most ably argued of these theories, that of evolution, with all the illustrations of protoplasm, natural selection, etc., I wish to say with all emphasis that whatever it may contain of valuable truth—and I believe it contains much—its tremendous conclusions are unwarranted, and its final aims abortive. Let it be that the evolution theory is true, and that this animated universe has been evolved patiently through incalculable ages by the force of inexorable law from primordial forms. Dismissing all objections to it and overlooking all its fallacies, I ask, *Whence came these primitive forms?* You go back to monads; but whence came these monads? Who packed away in these simple and elementary forms of life all the germs of all the wondrous life that now bursts upon us? By what almightiness was there condensed into these monads all the possibilities of the infinite variety of life and being with which the universe now teems?

For it must all have dwelt potentially there. This is only pushing miracles back into the remote past, as Edward Beecher sought to account for the origin of evil by arguing the pre-existence of souls. It only pushes the difficulty into remoteness, but it does not solve it. No one could be asked to stand in the presence of a more stupendous and sublime miracle than merely the beginning of one monad, into whose infinitesimal form and capacity should be crowded and packed the germs of a universe of animal and rational life.

Again. Admit all that Huxley says of protoplasm—say that you have in that “the physical basis of life,” and that all the difference between a sponge or a tadpole or a nettle-sting, and a Plato, a Homer, a Cæsar or a Raphael, is due to molecular forces and chemical combinations; admit, if you will, that Mr. Huxley could now avail himself of the treasures of science so as to make the proper chemical combinations and draw forth the potentiality of the sun’s fires, and realize Goethe’s conceit of *homunculus* produced by the alchemist by chrySTALLIZATION. Suppose him, out of the same heap of protoplasm, to build a serpent, a lion, a monkey and a man, and start them into life, and send them forth hissing, roaring, grinning and reasoning, to exhibit the varieties of the action of molecular forces; grant all this, we say, and still the question returns, Where did the first living protoplasm come from? Who gave life to that? For be it remembered that Mr. Huxley’s analysis of protoplasm as containing only carbon, hydrogen, oxygen and nitrogen, is that of *dead protoplasm*, and all his reasonings are based on his analysis of dead protoplasm. Protoplasm can only come from pre-existing protoplasm. Whence, then, came the first living protoplasm? Mr. Huxley, even were he able to do it, was not there to develop it from chemical combinations, and to draw into it the potentiality of the sun’s fires. It had to be done untold ages before a Huxley could be evolved from the first rude forms of existence. Who made it? Where did the maker come from? How did he get there? *Where is the original fountain of life?* Ah! gentlemen, we need to be humble in our pretensions, even amidst the most magnificent triumphs of material science; for follow it as far as we may, we come at last to the outer verge of materialism where the origin of things eludes us and confounds us, and our dogmatism is hushed in the presence of mysteries inscrutable to reason and unsolvable by science, and Faith alone, leaning on Revelation, relieves us as with solemn finger pointing heavenward she repeats the grand old oracle, “In the beginning God created!” At last we take our shoes from our feet, and feel that the ground whereon we are standing is holy ground.

Once more. Is not the conclusion vastly too large for our premises when we reason that thought, affection, will, and all that distinguishes the spiritual nature of man, in no wise differs materially from a sponge or a tadpole? In the premises we have carbon, nitrogen, oxygen and hydrogen. In the conclusion we have a spiritual nature that rules and controls all material elements—tames the winds, harnesses the lightnings, subsidizes the stars, compels the sun to disgorge its secrets, makes a pathway of thought through the oceans, and brings every force of material nature bending and worshipping at its feet. Not only so—but it reaches out in another direction after the infinite and the eternal,

looks up to an infinite and eternal Spirit, and invests itself with the high endowments of immortality. Is all this in the premises? If so, we are on the verge of denial of the ancient maxim of the philosophers, that where nothing is nothing can be produced; for we evolve the whole grand universe, including all high intellectual achievements, the endowments of genius, the boundless aspirations toward the Infinite and Everlasting—we evolve all these from what is next to nothing—from monads, which began to be without anything to give them being, and started into development one day without anything to start them!

Is it not more rational to educe matter from spirit, or at least the vital forms of matter from spiritual power that antedated them; and to admit that as all the evolutions and gradations of matter reach up through the mineral, vegetable and animal to the intellectual and spiritual, and find in this last their only worthy interpretation, so they reach down even in the simplest primordial forms to a creative Spirit as the only rational solution of their beginning?

It is in view of such considerations as these that we suggest to physicians the need of extending their inquiries into the realms of the metaphysical and spiritual, and of guarding against the tendencies to dogmatism and insufficient conclusions in physical science. Man is himself a microcosm. Linked unmistakably with the lower orders of animals and with the mineral kingdom in his material nature, by the iron in his blood and the lime in his bones, by his instincts and appetites, and by the very mechanism of his frame, he yet ascends to kinship with the Creator in the attributes of a nature which disdains the laws of materialism and even asserts sovereignty over them. Theologians need a better acquaintance with the physical man and the laws of physical life, nor can they ever do justice to his spiritual nature in the absence of that knowledge. They need to know that a violation of physical law will be visited with a physical penalty, no difference how perfectly the moral law may be kept. And physicians need to know that the most perfect obedience to physical law, while it may secure health and beauty, can never give peace to the conscience burdened with a sense of wrong. The minister is often sent for to relieve a wretchedness which arises from a diseased stomach or liver; and on the other hand the physician will often find all his skill baffled where wise spiritual counsels will give instant relief. There are cases even yet, where those who have spent all their living on physicians are cured when they come in contact with the saving power of Christ; and, setting aside the miracle altogether, He may still say to them, "Thy faith hath made thee whole."

QUERIES.

ON APPOINTING BRETHREN TO MINISTER IN THE ASSEMBLY.

In this far-off land (Australia) considerable interest is felt in some quarters in reference to the order of worship, etc. Some contend that it is the duty of the deacons to appoint brethren to read, pray, give out hymns, etc. In the controversy the editor of the *E. O.* has been referred to as commending certain practices bearing upon the question. May I ask that the editor will kindly give us his views?

D. A.

Taking the enquiry as it stands it is soon answered—deacons have charge of the property of the church. Their duties are financial. They receive money for the church, hold and expend the same as need requires. As deacons they have no more to do with selecting preachers, exhorters and teachers, than have the non-official members of the church, and, as deacons, they have nothing whatever to do with appointing persons to read, announce hymns, pray, etc. But we take it that the enquirer desires to cover more than is expressed by his query. There are those who hold that there should be no appointment, but that all should be open to spontaneous effort. There are also those who would have the entire church service carried on by brethren appointed to perform their several parts. Now what is the right course? There is no absolute right in the case. There is no law, and, therefore, no transgression. There is law requiring that all shall be done to edification, and the liberty, or the restriction which best secures edifying results in one church is often found inexpedient elsewhere. There is need for careful adaptation to the special conditions and requirements of each church. In every church (of any considerable number of members) there should be an executive—an ordained eldership, if the duly qualified men are there; and if not a provisional committee—charged to see that those unable to read, pray, teach, exhort, etc., shall not waste the time of the church. This result may be gained by two roads—either by appointing the qualified or by leaving the opportunity open and prohibiting those who fail to edify. We think the best results would arise from blending the two methods. But if the reader would see more from the editor on this subject, he may read our first article in this issue, and the articles on "*Testing of Landmarks*" and "*Ministry*," in the volume for 1869.

Ed.

BAPTISM FOR THE DEAD.

Does 1 Cor. xv. 29, refer to the baptism of living persons in the place of others who died without baptism? Did any such practice exist in the early church?

T. D.

The singular phrase (*baptism for the dead*), occurring only in this one verse, may perhaps be best explained by supposing an *enallage of number*, the plural being used for the singular, as in Mat. ii. 20, "they are dead," where *Herod* only is referred to: ix. 8, "God, who has given such power unto men," where *Christ* only is meant. I know of no such practice, as it literally implies, in the early church. Baptized on behalf of the dead one, even Christ, who died for us.

Notes and Queries—NEMO.

SIN BEFORE BIRTH.

The disciples said (John ix. 2), in reference to the blind man, "who did sin, this man or his parents, that he was born blind?" How could the man sin before he was born? What does it mean?

D.

He could not sin before he was born, but men have believed in the transmigration of souls, and attributed present physical maladies to the moral evils of a former bodily existence. Any one holding this false notion could consistently put the question. Many of the Jews so held, as they also did that a child *could* sin before its birth.

This query, however, is one of a class we asked our readers to avoid sending. Those enquiries which are well and fairly answered by

almost every Commentary should not fill our pages. In these days of books almost everyone can put his hand upon a copy of Barnes' Notes, or other similar work, and when information is thus common, repetition of it here would be wanting in general interest. We say this now only to influence readers in the future.

ED.

CHRISTIANITY AND BEER.

CAN a man be a Christian, according to the New Testament, and yet take a glass of beer to his supper, as a beverage or a medicine?

B.

Certainly a Christian is not forbidden to take medicine, nor does the New Testament prescribe the kind of medicine he shall take, nor the time of the day when it shall be taken. We presume, therefore, that a man may take alcohol, opium, foxglove, henbane, or any other poison, either with, before, or after his supper, if he is satisfied that the said poison is curative of the particular disease under which he labours. But we confess that when people go on, year after year, taking the same kind of stuff with supper, or dinner, calling it medicine, that we are apt to conclude that they are merely acting under a mask. Medicine with us either cures or it does not. If the cure be effected we abandon the physic, and if otherwise we change the prescription and try something else.

We cannot say that beer taken moderately, as a beverage, unchristianizes a man. But thousands by that moderate taking create an abnormal physical condition which leads to ruin both of body and soul. The church everywhere is robbed of members by attempts to take intoxicating drinks *moderately*; and our nation, by its drinking, is a disgrace to the civilized world. The church should have clean hands in this matter, which it never can have while its moderate drinkers set the example of taking intoxicating drinks and put the glass into the hands of their brethren.

ED.

WAS PAUL DISOBEDIENT IN GOING UP TO JERUSALEM?

RECENTLY, in conversation with a Christian brother, I was given to understand that Paul, though a good man, was exceedingly self-willed—that his determination to go up to Jerusalem was not only against the good advice and earnest entreaty of his brethren, but in direct and wilful disobedience of the command of the Holy Spirit: and that his sufferings, ending in death, were a consequent punishment; Acts xxi. 4 and 14, being cited in proof. In the former of these verses it is recorded, that certain disciples said to Paul through *the Spirit*, that he should not go up to Jerusalem; and in the latter we read, "And when he could not be persuaded, we ceased, saying, The will of the Lord be done." The latter verse, according to the brother referred to means, that having in vain entreated Paul to obey the Spirit they ceased any more to call upon him to do the will of the Lord, and gave him up to his own obstinate course. Surely this cannot be! Is the spirit referred to the Holy Spirit; and, if so, how is the prohibition to be understood?

H. J.

It is too late in the day to discern that Paul was wilfully disobedient to the commands of the Holy Spirit most clearly and unmistakably delivered. The attempt to support a foregone conclusion by a perversion of the fourteenth verse is simply ridiculous. We are not therein informed, that they left off saying the will of the Lord be done; but, that when he would not be persuaded they ceased to persuade him further, saying, "The will of the Lord be done," thus intimating their recognition that his going was in accordance with the Lord's will. The

Holy Spirit is unquestionably, referred to, and the command was that Paul go not *then* up to Jerusalem, which command was not violated, but obeyed to the letter. We should not deem the foregoing query worthy of our space, but for the fact that the commentators, generally, fail to do justice to the *fourth* verse. They interpret the words of the Spirit by the conduct of Paul, and cut the knot they do not take the trouble to untie. They put it, that the Spirit did not intend to prohibit the journey, but to foretell the sufferings of the apostle, and that the entreaty of the disciples was merely the outcome of their wrongly directed sympathy. But the prohibition is clear: Paul was not to go, that is, not to go at that time. It was not implied that he should never go; nor was intimation given as to the time he should stay there, that is, in Tyre—whether weeks or days was not stated; but, for some purpose, he was to stay there, and perhaps at other places, sometime, and not immediately go forward to Jerusalem. So far as we are informed the disciples did not use entreaty in the case. None was needed; the apostle understood the mind of the Spirit, resolved to stay the required time, and did so. Then he was at liberty to continue his journey to Jerusalem, which was not an undertaking of his own at all, but one to which, previously, he was bound by the Spirit. See chap. xx. 22. Not until the required stay at Tyre was completed did Paul move forward; hence we read, "And when we had accomplished those days, we departed and went on our way." Brethren accompanied him to the shore, he then took ship, they returned home; no intimation is given of any word of entreaty or protest against his course. The *fourteenth* verse refers to another place, to other brethren, to other circumstances, and to entreaty not based upon any divine prohibition of the journey, but solely the result of sympathetic feelings. Paul was then in Cæsarea, not in Tyre, and he did not move onward till after "*many days*," and not till farther revelation by the prophet Agabus, who said not one word against the journey to Jerusalem, but pointed out what would befall the apostle there. Then faithful to the will of the Lord he declared himself willing not only to be bound in Jerusalem, but also to die there for the name of the Lord Jesus. Let every man take heed that he be not found charging God's apostles with folly and self-will, when they should be lauded for their wisdom and consecration, even unto death, to Christ their Lord.

Ed.

EXPOSITION OF THE SCRIPTURES.

IN the synagogue it was the rule of the Rabbis that never less than twenty-two verses of the law should be read at one time, and the preaching* consisted of notes upon a passage of that length. We cannot expect to deliver much of the teaching of holy Scripture by picking out verse by verse and holding these up at random. The process resembles that of showing a house by exhibiting separate bricks. It would be an astounding absurdity if our friends used our letters in this fashion, and interpreted them by short sentences disconnected and taken away from the context. Such expositors would make us out to say in every letter all we ever thought of, and a great

* There is an evident distinction, in the Scriptures, between teaching and preaching, which is overlooked by many, perhaps by C. H. S. One may excel as a preacher and not as a teacher, and vice versa.

many things besides, far enough from our minds, while the real intent of our Epistles would probably escape attention. If you want to make full proof of your ministry, and to leave no single point of revelation untouched, your easiest mode will be to comment upon Scripture habitually. Many of our people do not read so much as they should at home: the ungodly in England scarcely read the Bible at all, and if only that part which we preach upon be expounded to them, how little of the Bible can they ever know! Anything which compels the preacher to search the grand old Book is of immense service to him. If any are jealous lest the labour should injure their constitutions, let such remember that mental work, up to a certain point, is most refreshing; and where the Bible is the theme toil is delight. Classics and mathematics may exhaust us, but not the volume of our Father's grace, the charter of our joys, the treasure of our wealth. When I listen to certain wise gentlemen who are always boasting that they alone are Ministers of the Spirit I am ashamed of their pretensions and of them. Take it as a rule that the Spirit of God does not usually do for us what we can do for ourselves; and that if religious knowledge is printed in a book, and we can read it, there is no necessity for the Holy Spirit to make a fresh revelation of it to us in order to screen our laziness. The exercise of your own mind is most healthful to you, and by perseverance, with divine help, you may expect to get at the meaning of every understandable passage. The chief part, however, should consist in applying the truth to the hearts of your hearers, for he who merely understands the meaning of the letter without understanding how it bears on the hearts and consciences of men, is like a man who causes the bellows of an organ to be blown and then fails to place his fingers on the keys. Look straight down into the secret chambers of the human soul, and let fall the divine teaching through the window and thus light will be carried to the heart and conscience. Avoid prosiness. If you are supremely gifted do not be long: people do not appreciate too much of a good thing; and if your comments are only second rate be shorter still, for men soon weary of inferior talking. Use your judgment more than your fancy. Flowers are well enough; but hungry souls prefer bread. To allegorize with Origen may make men stare at you, but your work is to fill men's mouths with truth, not to open them with wonder. Do not needlessly amend our authorized version. It is unwise to be making every old lady distrust the only Bible she can get; or, what is more likely, mistrust you for falling out with her cherished treasure. Correct, where correction must be for truths' sake, but never for the vain glorious display of your critical ability.

"So they read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading." (Neh. viii. 8.) There is a hint for the reader as to his reading. Let it always be distinct. Aim to be good readers, and be the more anxious about it, because few men are so, and all preachers ought to be so. It is as good as a sermon to hear our best men read the Scriptures—they bring out the meaning by their correct emphasis and tone. You will be doubly useful if, in addition to this, you give the sense. The word will become increasingly precious to yourself, your knowledge will enlarge, and your aptness to teach will become every day more apparent. Try it my brethren.

C. H. S.

EVERY DAY.

WHAT heart is there so strong, what will so firm, that it will not sometimes sink beneath the cares of every day? Whatever the calling, the cares are there. Are they household duties—duties of teacher, minister, the man of business, or of any nature?—there are the cares and burdens of every day. Once in a life-time we see a person who seems to glide smoothly toward the end, with no object, like a hideous Egyptian mummy, going along in any way, of no account to themselves or any one else. This is the only class of people who *seem* care-free. They are not. And if to be care-free is to belong to this class, who would be care-free?

"Sorrow kills thousands, care tens of thousands." We admit that; but still we say, it is these little things that develop the Christian graces. They are but steps in a ladder by which we ascend to heaven. It is easy to do some great deed and have the praise of men; it is comparatively easy to bear some great sorrow; but when one resolves to perform the duties of *every day*, in the household or wherever he may be, it requires a great amount of patience. To answer all the questions, to attend to all the wants of the little ones, to repress an angry retort when some one speaks angrily to us, to walk with temptation on every side and always conquer, require a greater amount of patience and love than most people naturally possess—love for our fellow men, which always proves that there is love for God. "Without love, there is no soil in which to cultivate the Christian graces." It is the little trials of every day that generate this. We all *wish* there was more charity in the world. Why isn't there? We have too little sympathy for that class of people who are quick and impulsive, but still trying to fight the battles of life. We don't understand them. It is a part of our every day work to encourage them.

Every day, says the poor toil-worn worker—every day for a life-time, must I toil on doing the same tiresome work? Yes; if there duty lies, and you can't rise higher. We'll toil on, conquering the little trials of every day, although the sting is sharp, for the reward is greater at the end. We may not get good pay for our labours in this world, but a greater pay-day is finally coming.

As in other things, it is the one who has the fewest trials, and does not bear what he has, that croaks the most upon this subject. It is vastly easy to talk, but a different thing to practice. Often, almost discouraged, we think it's of no use; but strive on—every triumph will make the next one easier. "The last shall be first." So take courage: and, as the beautiful snow falls gently, and covers the earth with a pure white robe, so let our good deeds be performed when least suspected—firmly and gently bear the trials of every day, and so gain *our* white robe.

GEORGIE.

THE motto of Gideon's fatigued but indomitable troop was—"Faint yet pursuing;" and it is the motto of every real earnest Christian. He is wearied, for the road he treads is rough, and its way is upward, and he meets with many obstacles and enemies; but he does not stop or turn back, but presses forward. No checks or hindrances discourage him. He is determined to succeed. The prize of the high calling of God in Christ Jesus becomes his.

THE ANIMUS AND AIMS OF RITUALISM.

SOME years ago, Mr. Isaac Taylor, in his work entitled "Ancient Christianity," wrote as follows :

"How little did the venerable men, the martyrs of the English Church, imagine what they were doing, and what a harvest for their country they were preparing, when, from a mistaken anxiety to conciliate the adherents of the ancient idolatry, they professed their submission to the very authors of that idolatry, and admitted into the constitution they formed, the roots of the ancient delusion, and the germs of our after-growth of Polytheism.

The first and inevitable consequence of this fatal mistake was to necessitate the Puritan protest against that residue of deadly error—a protest as fully justified as it was nobly sustained. Unless this protest had been made and perpetuated, England would have differed nothing from Spain.

The next effect, not less inevitable, has waited for its development till these times, *an is now fast advancing towards its terrible crisis—a religious and perhaps a civil convulsion, springing from and mainly promoted by the reckless determination of Hierarchs to establish among us a SPIRITUAL DESPOTISM.*"

These solemn words are all but instinct with the spirit of phrophecy, and the times in which we live abound with illustrations of their absolute truth. Many Englishmen have been in the habit of tracing the moral, intellectual, and social elevation of their country to race, insular position, habits of thrift and industry, and many other things; others, as we think more wisely, to the influence of an open Bible, and the sturdy Protestantism of our Puritan ancestors. And yet while there are so many fully prepared to admit the influence of the Old Book in the formation of our national character, and as the source of much of our intellectual progress, and even commercial prosperity, they seem strangely oblivious to the fact that there are now among the state-paid ministers of the Church of England 5,000 priests, who are living for and whose aim is to rob the British people of the Magna Charta of their civil and religious liberty—the Bible. That many Evangelical Christians should overlook or be indifferent to this fact, is strange indeed. Such, however, is the case, and we have known some, who carried away by a vitiated æsthetic taste, and the appearance of great religious earnestness, are now identified with men, whose avowed aim is to put the Church in the place of the Bible, and the priest in the place of Christ.

Should there be any doubt as to the nature and tendency of Ritualism, the following, from the pen of the Roman Catholic Archbishop Manning, should be sufficient to settle their conviction; "The clergy," he says, "of the Established Church have taken out of the hands of the Catholic clergy the labour of contending for the doctrines of *Transubstantiation* and *invocation of Saints*. The Catholics have been left the much more happy and peaceful task of reaping the field; and I confess I would much rather be an humble reaper, or a simple gleaner, than be armed with the weapons of controversy." In case the sceptical reader should by possibility suspect, however, that the archbishop had some secret purpose of his own to answer in making this statement, we will let the Ritualistic

party speak for themselves. In a recent leading article in the *Church Times*, their own special organ, we have this manifesto:—"We are contending, as our adversaries know full well, for the *extirpation* of *Protestant* opinions and practices, not *merely* within the Church itself, but throughout all England. What we want is, not to force a Close or a McNeile into a Popish vestment, but to make Closes and McNeiles as extinct as the Dodo. We do not care one solitary straw whether a man preaches in surplice, gown, or shirt-sleeves, so long as he does *not preach any sort of Protestantism*." This has at least the merit of being plain; we can make no mistake as to the meaning and intention of men who write in this style, and *ought* not. A celebrated writer, Mr. Elliot, has observed, "that when a spirit of delusion goes abroad, its plans are not at once fully developed, and thus its agents and instruments are often *at the first* led blindfolded."

With such words as we have cited before us, we cannot plead as to any mistakes we have made as to the objects of the Ritualists, that we have been led blindfolded: they boldly tell us that they mean nothing less than the extirpation of our common Protestantism, and what further this means by this time we ought to know. And if in the presence of such an avowal as this we do not accept the challenge, and bestir ourselves, using all the means in our power to prevent this consummation, we shall prove recreant to ourselves, to God, and our country. True it is that our adversaries have the advantage of their social position and State connection; both these should only stimulate us to greater exertion, while respecting the latter, we should give ourselves no rest until it is broken, and we reach a fair field and no favour; this once ours, with prayer, faith, and zeal, the ultimate victory is sure, for truth in the long run is mighty, and must prevail. *The Baptist.*

COMMUNION HYMNS.

ANTHEM NO. IV.

FOR the sake of variety, we make our escape this month from the trammels of measure and rhyme, imitating the freedom of the old Prophets, though, alas! we cannot catch their inspiration. Poetry resides essentially in the thought, not in the mechanism, and many of our most poetical writers never composed a verse or made a rhyme. The following anthem might be chanted to any of the chants which are used in places where the ancient *Te Deum* has a place.

God the invisible, dwelling in light uncreated,
 Walled away from us by majesty of darkness,
 Arise in our behalf and lift the light of thy face upon us!
 The countenance which giveth strength to the angels.
 Jesus, who sittest at the right hand of power in glory,
 Ministering ever by the golden altar,
 O come in the comfort of Thy life-giving Spirit!
 And let us have manifestation from the Father and from the Son.
 We are gathered now to keep a holy solemnity,
 Memorializing the love of our gracious Redeemer,
 And looking for all the sure glory of promise
 To be revealed when the heavens are shaken.
 Let life from the presence be regal, let gladness go leaping

Like waves of the dark blue sea which beat on the shore !
Let faith be like rocks and old mountains,
Interlaced with the iron of ages and rooted in days immemorial.
Let hope on wings triumphal be lifted,
To see the King in His beauty, and all the fair mansions
Which are built in the city of God ; unfailing
His eternity, piled in walls and foundations.
Thou only-begotten Son of the living God,
Who tookest upon Thee the form of a servant,
And in Thy great passion wrought out a great salvation
By the blood of sacrifice and the power of resurrection ;
Bringing from the deep mire of desolate darkness,
And from the glooms of the wrath infernal,
Life so divinely fair and love so boundless
That there is hope for all in Thy great mercy !
To Thee, essential love, we lift the hymn resounding ;
The great sun is a lamp in Thine outer court,
Burning alone for Thy service ; the marshalled stars,
The constellations of the terrible field,
All proclaim Thy praises, being all created
For Thine own glory as their final cause.
And by thy power as the efficient reason ;
All consisting—standing together in Thee !
The mountain pines are stirred from Thy great presence !
Old forests wave before Thee in worship mystical !
The fields find paradise in Thine open smile !
And all the rivers which into the deep go rushing ;
The ether and all the forces which gather in space ;
The underworld, with gold veins and stones of fire ;
And the hoary sea, with its bass and manifold meanings—
All utter forth Thy praises, thou King of Glory !
Angels and principalities and powers,
Spirits of light and fire in plains resplendent,
The cherubim and seraphim adore Thee—
Thrones and dominions all acknowledge Thee !
Prophets, apostles, martyrs, saints in light,
Sons of the Kingdom ready for revelation,
Waiting in rest profound the seventh trumpet,
Church of the ages—awake ! and join us in our anthem.
From all provinces and all orders of being
Let the great thunder of prevailing song
Roll forth as many waters,
That we may celebrate the infinite love
Until the realism stands revealed—
Until we see Him as He is in power and glory,
And all our hopes find more than their fulfilment
In the charm and power of His royal immaculate face !

Family Room.

HURTING A CHILD'S HEART.

"I don't expect anything of my children!"

The tone was fretful, with a quality of accusation. The face of the speaker wore an injured look.

A boy, between sixteen and fifteen years of age, sat reading. He moved uneasily, as if pain had disturbed him, but he did not lift his eyes from the page on which they were then rested.

"The harder a mother toils for children, the less they care for her."

The boy moved again—almost with a start—as though the pain felt an instant before suddenly increased.

"All children are thankless!" So the speaker kept on, talking to the boy, yet really thrusting at the boy.

"Not all," answered the friend. "I have a mother, and I know my heart in regard to her. It is full of love and gratitude, and I cannot remember the time when it was not so."

"There are exceptions to all rules. And, besides, there are few women like your mother. That would be a cold heart, indeed, into which she did not inspire love."

"Love begets love. That is the old, trite story, and as true to-day as it was a thousand years ago. If children grow up cold and thankless toward their parents—if they early separate from them, going off into the world, and treating them with neglect—the fault, in most cases, rests with the parents. They did not make themselves lovely in their children's eyes."

There followed dead silence for some minutes. The boy had let his book fall from before his eyes,

and was listening intently. His mother saw this, and had a quick perception of what was passing in his mind.

"Edward," said she, "Go down stairs."

This was not spoken harshly. The mother's tone of voice had changed considerably.

The boy arose without hesitation, and left the room.

"I don't think it is always good to talk before children," remarked the lad's mother, as soon as he had retired.

"A proper regard for our language and conduct before our children," was answered, "is a thing of the gravest consideration. They have keen instincts—their eyes are sharp—they read us and know us sometimes better than we do ourselves."

"They are sharp enough, I suppose, but not quite so sharp as all that," was answered. "I am not one of those that make children of much importance."

"Our estimation in the case will not alter the result, my friend. Of that we may be certain. As we are to our children, so will they be to us. Love begets love, and kindness good-will. If we do not hurt them wantonly, they certainly will not, in turn, wound us by neglect."

"Hurt them wantonly! I am not sure that I get your meaning."

"They are simply human beings. They have sensitive souls, quick to receive impressions—tender to love, but hard or resentful to all unkindness. They are creatures of feeling rather than thought, not generally holding malice, but rarely losing the memory of pain from

unjust infliction. In after years this memory is often revived. It is my opinion that, in a large number of cases, where children neglect parents in old age, the cause lies just here."

"All of which is simply vindictive," said the lad's mother, "and a poor compliment to human nature."

"Human nature does not often suffer unjustly through hard judgment," was answered. "But I am not offering an apology for her short-comings—only look after the cause. To prevent is better than to cure. Forwarned, forearmed. Is it not much the wiser course for us to make sure of our children's love in future by offering them love in the present?"

"You speak to me as if I did not love my children."

A crimson stain marked the woman's cheeks; there were sudden flashes in her eyes. She was a woman of quick temper.

"Every feeling has its sign," was calmly replied. "Love, anger, dislike—each expresses itself in a different way. And these signs every one knows. Even the babe of one brief summer may read them. Why is it that Edward feels you do not love him?"

"Who says that he feels so?"

The mother started. There was a mingling of anger with surprise in her face.

"Must it not be that you withhold too often the signs of love?"

"I shall get angry at you if you talk to me any longer in this strain."

"No, my dear friend, you must not get angry at me. Too many sweet memories of the past are shared between us. Bear with me, now, as one who holds you in her heart. Shall I relate to you an incident that occurred in my house

only yesterday? It is under the warrant of this incident that I have ventured on the plainness of speech which has disturbed you."

The red spots faded off from the mother's cheeks. The keen light vanished from her eyes.

"Go on," she said, her voice dropping down from its sharp key.

"Edward had called to see the children. We always like him to come. He is never rude nor coarse in his manners, but gentlemanly in bearing beyond what is usually seen in lads of his age. I have more than once compared him with my oldest son, and each time wished that John resembled him in many things. The two boys were in the parlour alone. John, I am sorry to say, is not always to be trusted. He is over-curious and apt to meddle with things that should be sacred from his touch. Recently he has become interested in insects, and has begun to collect and preserve them.

"There was a vase of wax flowers on the parlour mantle-piece, the ingenious maker of which had placed several imitations of moths and beetles among the leaves. The vase was covered with glass. John's new formed interest in entomology had given a special attraction to these wax moths and beetles; and on this occasion he went so far as to lift the glass covering, that he might obtain a closer view. In venturing to do this, one of these accidents that so frequently happen with children and grown people, when they are not doing right, occurred. The glass shield slipped from John's hand, and cracked to pieces on the floor. The noise startled and excited me. I went hastily to the parlour and saw at a glance the damage which had been done, and

also comprehended the cause of the disaster. Edward looked pale and frightened—John flushed and grieved. Repentance and self-condemnation had come with the accident. Even through my indignation, which could not be stayed, I saw that. Hard words were struggling to come through my lips, but I repressed them. Experience warned me to keep silence till I could speak calmly and under the influence of reason.

"I stood for a few minutes looking at the shivered glass, and then, without trusting my lips to say anything, went out for the dust-pan and brush. I was glad that I had controlled myself. It is my experience that scolding almost always does harm; and even where it works correction of bad habits, I am certain that a different way would have been better. I was quite self-possessed when I returned. As I stooped to gather up the broken fragments of glass, John came close to me. I did not speak to nor look at him. Edward had drawn back to a distant part of the room. Silently the work of collecting the pieces of glass went on, John standing near me all the time. It was done, and I was about rising when I felt his arm across my shoulder.

"'I am so sorry,' he said, in a penitent voice, laying his face down against mine, which I had turned toward him; 'it was wrong to touch it, I know, but I thought I would be so careful. I can't tell what made it slip out of my hand.'

"'Accidents are almost sure to happen with us, my son,' I answered gently, but seriously, 'when we are not doing what is right. Let this disaster stand as a lesson for the future.'

"'You shall take my money and buy a new case, dear mother,' he

answered, in a spirit of manly justice that was very grateful to my ears.

"'If this little experience will make you more careful of doing right,' I returned, 'none of us will very deeply regret the accident.'

"He put his arms around my neck and kissed me. I kissed him in return, and then went out, thanking God in my heart that he had helped me to self-control in a moment of trial, when passion would have hurt my boy.

"Not long afterward, I heard the boys talking together. Edward said: 'If it had been my mother, she would have scolded at me till I was mad enough to break everything in the house. Why did not your mother scold you?'

"'Because she loves me, and knows that scolding would not make me half so sorry as I am.'

"'I wish that my mother loved me,' said Edward, in a tone of voice so sad and longing that it brought tears to my eyes."

The mother of Edward caught her breath at this. Her lips moved as if she were about to speak; but she repressed what was in her thoughts and kept silent.

"'Of course your mother loves you,' answered John." So the friend continued. "But Edward said, 'No, I am sure she does not love me.'

"'Why do you say that?' questioned John.

"'If she loved me, she would not always be scolding me and hurting me with hard words, no matter what I do. O, John, if I had such a mother as you, I would be the happiest boy alive! I would do anything for her!'

There was a silence for some time. It was broken by the friend, who said: "Forgive me for having told you this. The wounds of a

friend are better than the kisses of an enemy. Forgive what may seem an exaltation of myself above you. He who knows my heart knows that in it there is no pride of superiority. He knows how weak I am, how often I fall short, how often passion gets the better of reason; how near it was to bearing me down yesterday. It was in His strength that I overcame, and helped my boy, instead of hurting him. In His strength you may

overcome also, and win the love of a child whose heart is athirst for your love, as is the drooping flower athirst for the dew and rain."

The mother of Edward bowed her face into her hands. For a little her whole body shook with half-choked sobs. Then she looked up at her friend. Her eyes were wet, her face pale, her lips curved with pain and grief.

T. S. ARTHUR.

Intelligence of Churches, &c.

RETURN OF BRO. ABERCROMBIE FROM AMERICA.—We are glad to be able to announce that Bro. Charles Abercrombie (well known among the churches), is about to return to this country, at the united invitation of the general Evangelist Committee and that of Scotland. He expects to sail in May or June.

BIRMINGHAM.—Since the baptisms recorded last month six persons have been immersed into Christ, six others, formerly members of the church, who had lapsed into worldliness, have applied for restoration, and other indications of good prevail. A few days back the members of the Charles Henry Street Church Sewing Meeting held a tea and social meeting, when getting on toward two hundred took tea and enjoyed the intellectual repast that followed. Addresses and readings, by both brothers and sisters, all of a highly useful order, interested the assembly, which was also cheered by vocal music. The annual report of the Sewing Meeting was a brief record of useful work, children had been clothed, and during the year over fifty garments had been made to aid members of the church, whom want of health, time, or means would otherwise have greatly inconvenienced.

NEWCASTLE-ON-TYNE.—Since our last, two others have confessed the Saviour and been baptized into His name. We are thus cheered, from time to time, under the persecuting spirit we have had to contend against. From the Church in Bedlington we have received the following letter—"From the Church meeting in the Baptist Chapel, Bedlington, to the Church

in Gloucester Street, Newcastle.—Dear Brethren—Ever since the difficulties arose between you and Messrs. Sewell, Moffitt and Co., we have refrained from taking any action in the matter, living in hope that the time would come when a thorough reconciliation would be effected between you and them; but after the publication of that infamous pamphlet, 'The Birmingham Sect-maker, etc.,' we have no other alternative but to renounce all sympathy with its authors. How truly they verify the words of our Saviour when He saith, 'Ye are of your father the Devil, and his works ye will do.' We have waited in patience for the approved to make themselves manifest according to the declaration of the apostle Paul in 1 Cor. xi. 19. At a meeting of the members of the church here, on March 2nd, a vote of sympathy was passed towards you as a church under the trying position you are placed in by the above publication; and our trust is that He, who when He was reviled, reviled not again, will enable you to bear with all meekness the persecuting spirit exhibited towards you. May it be in your case one of the all things that work together for good to them who are the called according to His purpose. With kind regard to all the church, we are, dear brethren, yours as ever in the one glorious hope, in behalf of the church, ROBERT METCALP, THOMAS MAESDEN, ROBERT DICKMAN, JOHN OLIVER, GEORGE JOHNSON, LANOELOT OLIVER." A suitable letter, expressing pity for the erring and prayerful desire for their reclamation, was forwarded in reply.

W. H.

HOKITIKA, N. Z., January 7th, 1873.—*Dear Bro. Kwag,* will you allow me through the E. O. to inform the many kind brethren who knew me while in England and Scotland, of the safe arrival of my family and self in Dunedin. I am pleased to say that the voyage out has greatly improved my health, and relieved my mind. Thank God for His rich mercy. He has brought light out of darkness, and made that a blessing, which, but a short time since seemed the greatest calamity of my life: my visit home. My sincere thanks are due to the brethren in Manchester and Glasgow, who cheered me in sorrow. In looking upon the past I am led to say with the great king, "There is no God who can deliver after this sort." We received a loving welcome from the brethren in Dunedin and Hokitika, and found the churches in a prosperous condition. In the latter place there are now twenty members, with an average attendance of nineteen, notwithstanding the fact that some of them come three or four miles. In Greymont, a town twenty-five miles away, a brother and his wife commemorate the Lord's death. I am going to spend a week with them, sowing the good seed by tract, household and public preaching. Praying for God's blessing upon this effort in the kingdom of our Lord, I remain in the hope of life eternal, yours, &c. **JAMES NEIL.**

TASMANIA.—Having been preaching the Word (in Hobart Town, Tasmania) only about nine months, and having established a church of one hundred members, we exceedingly regret to leave this island and to part with the little band who have contended so nobly for the faith once delivered to the saints. Yet we feel compelled to leave, and Mrs. Carr has gone to Melbourne to make arrangements for our departure. We expect to go from Melbourne to San Francisco, and thence to our old Kentucky home. I am advised that if I do not have a quiet rest from the anxiety and care which accompany the preaching of the gospel, my health will break down altogether. I am convinced that I can find this rest only on the ocean. I came from Melbourne here to rest and recruit my health, but I could not; I got to preaching, and there has been no end to it, and no rest day or night. The Lord has blessed my labours here with the salvation of souls. To go from this place is like leaving home. All the church here are my children in the faith, are good children, and I love them. It is a comfort to know that they rejoice in the truth

and to hear them vow that under no circumstances would they ever abandon the teaching which they have received, the like of which they never had before. Many have stated that if they had no one among them to preach the Word, they would keep up their regular meetings on the first day of the week, to break bread, and they would read the Word of God together. There are several among them who can speak to the edification of the church; and out of the whole church I do not know of more than six of whom I have reason to fear that they are not confirmed in the faith. I do not, however, leave them without a preacher. Bro. G. B. Moysey, who is one of our colonial preachers, a young man of natural ability and of great faith, will take my place in this field of labour, and I predict for him a rich harvest. We leave with the consciousness of having tried to do our duty, and of being called by duty to go. If it please the Lord to give us a prosperous journey we expect to reach home in April, when we hope to see the brethren; and, if the Lord permit, to see also our kindred in the flesh, especially our aged parents, who, in affliction and trouble, have expressed an earnest desire that, if possible, we should come to them. Sincerely,

• O. A. CARR.

A NATION CONVERTED IN A LIFETIME.—Joseph Harrey, just deceased, in Michigan, eighty-six years of age, received the first Sandwich Islander ever brought to America into his family, and suggested the sending of missionaries to his people. This was in 1809, and he lived to see that whole nation converted to a profession of Christianity.

Obituary.

MARION DICKSON, the beloved and faithful wife of John Wickham, fell asleep in Jesus, at Arniston Store, Gorebridge, in the presence of her family, on Lord's day, March 30. She was born into the family of God, according to His holy will, about forty years ago, at Glasgow.

J. W. M.

JOHN BELL departed this life March 4th, after an illness of ten weeks. He was immersed last year, and departed in the blessed hope of a resurrection to life eternal.

W. B.

THE VICTORY OF FAITH.

THE world is a great battle-field, and every man is called to be a soldier. Either conquest or defeat is to be the record of each day of our life. Something must be won or lost in every conflict; and as we cannot choose but to fight, it is of the utmost importance for us to be assured that our cause is just, and that the weapons of our warfare are approved of God.

REAL VICTORIES.—All real victories are the result of principle. The true overcomes the false; the right overcomes the wrong; good succeeds at length over evil. This is seen in science and in art, in politics and in religion, in law and in government. The conflict may be long and desperate, but the end is certain. "Truth may fall in the streets, and equity may not enter," but the result is not doubtful.

"Alone her task was wrought,
Alone the battle fought;
Through that long strife her constant hope was stay'd
On God alone, nor looked for other aid."

THE GRANDEUR OF FAITH.—Of all the principles which lie at the foundation of victory, Faith is the grandest and the most successful. This is seen in commerce and in trade, in education, in science and in art. Witness the discovery of new worlds by the astronomers; of new continents by travellers; the triumphs of the steam engine and the electrical telegraph and the railroad. To what are we indebted for these marvellous achievements but to the mighty principle of faith—faith in action by the hand of man? Franklin never would have grown famous in the eighteenth century, but for his faith in the hidden powers of electricity. His sure and safe induction from facts, and his eager fondness for knowledge, led him to chain the lightning and to imprison it in bottles. The savants of France laughed at the suggestions of the "ignorant provincial," and refused to print his papers in their transactions; but through faith he overcame them, and conquered the world to his new science. Professor Morse conceived the idea of the electrical telegraph as early as the year 1832. But to perfect the machinery to convey so subtle a fluid, to adjust and invent his method of writing, required long years of patient toil. His labours were regarded as visionary, and were received with doubt or ridicule; but he never lost faith either in its power or the final results. And now the world is girdled with the telegraph-wires, and we talk with our neighbours, the antipodes, night and day.

Cyrus W. Field—"the Franklin of ocean electricity"—by faith, spanned the bed of the telegraphic plain, that Lieutenant Berryman examined and sounded, between Newfoundland and the coast of Ireland. Though the cable in 1857 broke, his faith did not fail him. It was tried again in 1858, through the heroic perseverance of Field; but the iron web parted again, after encountering the most terrific storms, and at the risk of immediate death to all on board. A thousand dangers seemed to threaten the mysterious thread; but Field was never discouraged. His faith saved him, and bound two worlds together in all the future. "The first important message that came over the cable gave glory to God, and promised peace and good-will to men." Both

continents were filled with joy and exultation; but gloom and disappointment soon spread over the world at the death, the slow and certain death, of the electric cable. Men believed that the momentary union of the two continents, and the flash of intelligence between them, was all delusion or a fraud. Instantly the world was full of the rankest infidelity, the boldest skepticism, in regard to the Atlantic telegraph. The Voltaires, the Bolingbrokes, the Tom Paines, of science and of art, were filled with derision, and denounced the whole scheme as visionary and impracticable. If they had lived in the days of Columbus, they would have been the last to have believed in the existence of such a continent as America. It was only after two more conflicts of faith, with the most stupendous difficulties, that the victory was achieved by Cyrus W. Field.

ITS IMPORTANCE IN RELIGION.—It must not be considered strange that faith should occupy such an important place in religion, inasmuch as we see its efficiency in the world of mind and of art. How much has Christianity lost, in relation to its conquests, by the substitution of other principles for this one, or by dethroning it in favour of animal feeling, or putting it beyond the reach of human attainment! It is simply because of its universality and efficiency in all that appertains to the world of art and to human progress in society, that God has made use of it to accomplish the grand designs of His moral government in the regeneration of the world. It is not a new principle, arbitrarily brought into the region of the supernatural, and forced to do a work simply because of its appointment, and not because of its native fitness; it is a law of our being as old as the race, and has been at work in all the history of the past. No matter what name it has had, it has always done its appointed work. On the great battle-fields of the world, in every department of human society, and in every age of the world, its power has been felt. Whatever is not of faith, is not only "sin" in religion, but it is a false and empty thing in science and in art. The law of faith in religion is the law of faith in society, and as all-pervading as the law of gravitation in nature.

THE WISDOM OF ITS APPOINTMENT.—In nothing is the wisdom of the Divine Legislator more seen than in placing this great principle at the basis of all that is contemplated in the conversion and salvation of the world; and in nothing is His benevolence more strikingly illustrated, inasmuch as it places all men on the same level, and brings within their reach the "common salvation." If God had been a "respector of persons," He would have selected some recondite principle, only attainable by a favoured few, as the ground of acceptance. He would have thrown around it insuperable barriers to baffle any attempt beyond the arbitrary limits he had prescribed. The sovereignty of God is seen in the objective side of the system of redemption, and in the domain of the supernatural. Its origin, the procuring cause, the meritorious ground of our acceptance, and the establishment of the Christian religion, afford ample scope for its full and legitimate exercise. But on the ground of human responsibility, in the exercise of reason and judgment and will, God has been most careful not to trench upon, or to interfere. In all matters in which men are competent to act, they are left perfectly free and untrammelled. The demonstration for the truth

of Christianity, as seen in the resurrection of Christ, is not only a miracle of the highest order, but a great religious fact, and a part of the Gospel message; as such, it is addressed to our reason and judgment, and is brought within the proper domain of faith. No one can doubt the important bearing it had on the conversion of the first hearers of the Gospel of Christ. They preached "Jesus and the resurrection." Paul says, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." The testimony in favour of the resurrection of Christ is most full and satisfactory. It is all that can be asked. Indeed, heaven and earth, angels and men, friends and foes, all bear witness to it. The descent of the Holy Spirit from the heavens on the day of Pentecost, with the gifts He imparted from the ascended Saviour, were the crowning testimonials to this great fact. Why have we this wonderful array of evidence, if not to reach the understanding, and produce an intelligent conviction in the mind that Jesus is the Son of God with power, as proven by His resurrection from the dead? If faith in the Gospel of Christ is an act of omnipotence, a miracle, an arbitrary appointment, the proofs of the resurrection are unmeaning, and the logic of the Gospel without any legitimate and just relation to human responsibility. The preaching of this great fact was a most prominent matter in apostolic times. Peter constantly appeals to it before the people and the Jewish Council.

The apostles were witnesses of the resurrection of Jesus, and so also was the Holy Spirit, whom God had given to those who obeyed Him. While the fact of the crucifixion, like a barbed arrow, pierced the consciences of those who had been the betrayers and murderers of the Lord Jesus, the fact of the resurrection carried conviction to their minds that He was the Messiah, the Son of the living God.

The apostolic message was addressed to the common faith of men, not to some strange and recondite principle. It was to be the divinely-appointed means of conversion and salvation. It was never supposed, or hinted at in any of their discourses, that their hearers could not believe the message brought to them. They were rather condemned for their indifference to and neglect of it. Whatever means were necessary to produce faith, were to be found in the Gospel as preached by the apostles, or inseparable from it. To resist the truth was to resist the spirit of truth. To refuse to acknowledge Jesus to be the Son of God, was to attempt to place God in the attitude of "a liar." And to refuse submission to the anointed Lord, was to reject the only name under heaven given or known among men whereby they could be saved.

HUMAN RESPONSIBILITY.—Jesus complains of His disciples for their want of faith. "Why are ye fearful, O ye of little faith?" He speaks in commendation of the faith of the centurion. He marvels because of the unbelief of men, and upbraids them in consequence of it. He could not do many of His mighty works in certain places, because of their unbelief. This language evidently places the responsibility upon man, and not upon God; on the creature, and not on the Creator. Why complain of the little faith of the disciples, when by the Spirit it could have been greatly enlarged? And why does He commend the faith of

the centurion, if it did not depend upon him for its exercise? And why marvel at the unbelief of certain persons, when He knew that the power was withheld which could have removed it? And, still further, why upbraid them because of their unbelief, if there was no guilt resting upon them for this state of mind? If there is any meaning in language, the parties spoken of in these and similar portions of Scripture are justly held responsible, both for their faith and unbelief. It is at this point that men are held accountable to God, under the Gospel of His Son. Faith is the turning-point that leads to pardon or condemnation, to heaven or to hell. It is the crucial question that decides the fate of every one to whom the Gospel is preached. There should be no uncertainty or doubt in relation to the ground upon which the exercise of so important a principle as this rests. The mind and conscience should be unembarrassed, in regard to the responsibility involved in it. If, after all the facts and testimonies of Scripture, this initial step can not be taken, without some irresistible operation of the Spirit above and beyond the control of the creature, then it is evident that the responsibility does not rest upon him; and whatever may be, in other respects, the ground of condemnation, it cannot be consequent upon his unbelief. And yet the Saviour says, "This is the condemnation, that light is come into the world; and men have preferred the darkness to the light, because their deeds are evil." He again says, "If I had not come, and spoken to them, they had not sinned; but now there remains no cloak for them." The whole structure of the Gospel Message, its facts and testimonies, its commands and promises, its invitations and threatenings, is a recognition of man's responsibility, and his alone, for either its reception or rejection.

THE GROUND OF OUR FAITH.—We shall now state on what ground the Scriptures have placed the exercise of faith, so far as the sinner is concerned. In doing so, we shall not only refer to the New Testament, but also to the Old. It is evident that there can be no difference between the faith of the patriarchs and the Israelites, and that of Christians. The objects of faith may be different, but the principle is one and the same. The letter to the Hebrews will furnish all the examples needed, so far as the Old Testament is concerned. It is said, "Through faith we understand that the worlds were framed by the word of God." This faith rests upon the Mosaic account given us in the Scriptures, in relation to the work of creation. It is simply confidence in the truth of the statements here made upon this subject. It is not upon the deductions of human reason, nor upon any philosophical or scientific basis, that we have reached our conclusions in regard to it; but upon the testimony of God's word. No one will say that faith in the Mosaic account of creation is dependent upon any special operation of the Spirit; and yet it is faith in one of the grandest acts, or series of acts, made known to the mind of man. So dependent are we upon testimony for the exercise of faith, that where the Bible is not known, or its traditionary revelations are not received, neither the being of God, as the Creator of the heavens and the earth, nor the fact of the universe having been brought into existence by His word, is known or acknowledged. Faith in the creation of the physical universe by the will of God, as expressed by His word, stands associated with many examples

of its exercise as found in the Old Testament, and does not differ in its origin or essence from any one of them. No one will suppose that faith in the creation of the world by the word of God is a religious act, or that it is in any way connected with justification. It depends upon the same conditions as implied or expressed in every other case; namely, the testimony of God's word. There is no more mystery associated with it, in pardon or salvation, than in the case referred to. They both stand precisely on the same basis, and must belong to the same category. The examples of Abel, Enoch, Noah, Abraham, Sarah, Isaac, Jacob, Moses and others, show that faith in every instance is the result of divine testimony.

FAITH CONTENDING WITH DIFFICULTIES.—In all the instances specified in the Epistle to the Hebrews, it is faith contending with difficulties. They are the strongest instances that can be found in the Scriptures. The first verse in this chapter can hardly be called a definition of faith. The writer simply shows that faith is the ground of confidence we have for things hoped for, inasmuch as it gives reality or substance to them to distinguish them from what is unreal, imaginary or deceptive, and "the evidence of things not seen." It answers all the purposes of sense, as a principle of action. It is a convincing argument of the existence of things not seen; things not seen by us, but by others, and through them communicated to us. It is confidence in the veracity of the statements made to us; and upon this we act, as if we ourselves had seen and known what they have reported. Faith simply uses the eyes and ears, or senses, of others, and accepts the result as true. The only difference there can be in faith is found in the object or objects. In all the cases reported in this chapter, in every form of persecution and danger, the power of faith in supporting the mind, and endowing it with courage and patience, is presented to the reader.

The same testimony that leads us to believe that the heavens and the earth were made by the word of God, that assured Noah that the earth and the atmospheric heavens would be destroyed by a flood of waters, should lead us to believe in Jesus as the Christ, the Son of the living God.

The word of God is the only ground of evidence in every case. There were no sensible indications in the system of nature that gave assurance to Noah of the approaching flood. The course of nature was as uniform as it had ever been—the laws of nature as regular and steady—yet the flood came; and the only ground of confidence that Noah had of its approach, was the sure word of God; and upon this he acted, as rationally and firmly as if "all nature had given signs" of its coming. The apostle indeed uses this event to show the folly of infidelity, in relation to the flood of fire that shall one day wrap the earth in flames, at the second coming of the Lord Jesus. Both events rest upon the same basis—the word of God. "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water. Whereby the world that then was, being overflowed with water, perished. But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." There was no philosophy by which Noah could meet the

objections of the old 'skeptics of his day; and there is none by which the Christian can meet the objections of unbelievers in our day. With him and with us it is a simple matter of faith in God's word. In neither case is it "a gift," an irresistible operation of the Spirit, a mysterious influence, a miracle of grace. It is simply a reliance upon the word of God. This faith may at times be weak, defective, inoperative. The mind may be clouded with doubts, and invested with difficulties. But whatever may be the different phases under which it may exist, it is one and the same in principle and in fact.

THE OBJECT OF THE CHRISTIAN'S FAITH.—But what is the object of the Christian's faith? Certainly not the Five Points of John Calvin, nor the Thirty-nine Articles, nor the Longer or Shorter Catechism, nor the Philadelphia Confession, nor the "doctrines" of the creeds, nor any theories, true or false, ancient or modern. Nor yet is it an intelligent conviction of the truth of all that is found in the Bible, from the Book of Genesis to the last amen of the Revelations made to John in the island of Patmos. Not but what "all Scripture is given by inspiration of God," and is "worthy of all acceptation." But no one is called upon to read, study and master the whole of the Scriptures before he can become a Christian. This would be equal to "ascending to the heavens to bring the Christ down from above; or descending into the abyss to bring Him up again from the dead." Instead of this, "the word is nigh" us; "the word of faith," as preached by the apostles: "That if we shall confess with our mouth, that Jesus is the Lord; and shall believe in our heart that God has raised Him from the dead, we shall be saved."

The apostle John tells us that the miracles done by Jesus in the presence of the disciples, and recorded in His testimony, were designed to prove that He was the "Christ, the Son of God; and believing this we shall have life through His name." The written testimony of the inspired apostles is the ground of our faith. See the admirable and logical array of evidence given by the Saviour Himself in support of His claims. Paul and Barnabas "opened the door of faith to the heathens;" by preaching the Gospel, and confirming it by signs following. Peter says that "the Gentiles by his mouth heard the word of the Gospel and believed. Paul tells us that the Bereans "received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so," as preached by Paul. "*Therefore many of them believed.*" Of the Ephesian brethren, the apostle says: "After they had heard the word of truth, the Gospel of their salvation, they trusted in Christ; in whom also, after they believed, they were sealed with the Holy Spirit of promise."

In the memorable interview that Jesus had with His disciples at Cæsarea Philippi, He laid the foundation element on which our faith was to rest in all coming time, and for all people; namely, that He was "the Christ, the Son of the living God." Upon this rock He has built His Church, and the gates of hell shall not prevail against it. Our faith rests upon one who was dead, and lives again; who has the keys of death and of the unseen world. It is a faith trembling all over with life, instinct with all vital forces—a faith resting not upon a theory, but upon Him who is the "living Word;" One who has "life in Himself;"

the very fringe of whose garment, to the touch of faith, brought healing to the diseased. He had power to lay down His life, and to take it up again. His word has eternal life in it. It is quick and powerful. The winds and the waves heard it and were hushed in silence. The heavens at His birth gave a new star to guide the wise men to His cradle, and the sun at high-noon became dark as Egypt at His death. Diseases of every name fled at His word, and demons in terror acknowledged His power. Death and the grave did homage to His sceptre, and felt the potency of His word. At His resurrection angels came to guard and attend Him; and in His ascension they bore Him to the ancient heavens from whence He came. He is now the anointed Lord of angels and of men. It is in Him and upon Him we believe; and, trusting in His mighty name, we enjoy salvation. Faith in Him is the sum total, the grand result, of all we have read, heard, thought of, or known, in searching the Scriptures of truth.

ITS VICTORIES.—In the account which the author of the Epistle to the Hebrews gives of the men of faith under the Old Testament, the heroic element is largely disclosed. It is distinguished above all other elements existing, in the character of the righteous. "By faith Abel offered unto God a more excellent sacrifice than Cain." The younger brother had not the benefit of the example of the elder, if, indeed, of that of his father; and yet his faith in the word of the invisible One enabled him to triumph over sense and reason and inexperience, and led him to bring his "gifts to the altar," by which he obtained witness that he was righteous; "and by it he, being dead, yet speaketh." There was nothing in nature to help him. His faith lifted him up to a higher plane of thought than human reason had ever reached. It brought him in contact with all the elements of the true religion, under every economy—the altar, the sacrifice of expiation, and the priest. How grandly does the faith of Abel supply the want of experience, and fill up the void between the natural and the supernatural, the materialism of sense and the glories of the unseen! The case of Enoch, in some respects, is still more striking. He is presented to the reader in the Old Testament, as if he was the only man of faith in his generation and in the years that just preceded the flood; "faithful among the faithless, faithful only he." He is the champion for the truth and the right, "when the wickedness of man was great on the earth, and every imagination and thought of his heart was only evil continually." What an exceptional case is this! What a brilliant star amidst the gross darkness that rested on the people! What courage and manhood to withstand the deluge of iniquity which, like the coming flood, was sweeping everything before it in its abysmal depths of pollution! How calmly he "walked with God," when all others forsook him! He would rather lay hold of the fringe of that "train that" afterward "filled the temple" of the Eternal, than to trust in princes. His faith made him greater than all the "giants in the earth" which were "in those days," "and the mighty men of renown which were of old." No wonder that "God took him" among the immortals, without tasting the bitterness of death, inasmuch as his faith had given him the privilege of becoming their peer. The same elements of character, in addition to others equally as decisive, are seen in the life and conduct of Noah, Abraham

and others spoken of in the same chapter. Indeed, in every case referred to, the courage and self-denial displayed render them sublime and worthy of all admiration. From these illustrations, and others found in the life of faith, as seen under the New Testament, the following facts will appear:—

1. That the victories of faith are as old as the race; that they are seen not only in religion, but in science and in art, in peace and in war, in commerce and in trade, in temporal as well as in spiritual things; and that they are the grandest and most potent known on the earth.

2. The victory of self in each individual man who aspires after a better life is due to the presence of this noble principle. It is the triumph of virtue over appetite, of reason over prejudice, of truth over error, of fact over fiction, of the commandments of God over tradition, of the interests of the soul over the fascinations of pleasure and the bondage of the flesh. This is the victory, even our faith.

3. Whatever in religion is holy and sublime, in virtue amiable and great; whatever endows the soul with power to endure shame and reproach for truth and righteousness; whatever will enable one to meet with serenity the ills of life, and endure them with patience to the end—is due to the presence of this triumphant principle.

What Milton says of the inspired “songs found in the law and the prophets,” may be said of faith in God and in His Son. It will “allay the perturbations of the mind and set the affections in right tune to celebrate, in glorious and lofty hymns, the throne and equipage of God's almightiness—to sing victorious agonies of martyrs and saints, the deeds of just and pious nations, doing valiantly through faith against the enemies of Christ.” “Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?”

Christian Quarterly.

LORD'S-DAY MORNING TEACHING—No. II.*

THE FELLOWSHIP.

WHEN last your attention was directed to Acts ii. 42 the “apostles' doctrine” came under consideration. To-day we advance to *the fellowship*. In the verse alluded to we read, “the apostles' doctrine and fellowship,” which conveys a different idea from that presented by the Greek original, where we find the article preceding the word translated fellowship. It is not *the fellowship* of the apostles, as it is *the doctrine* of the apostles, but *the fellowship*; and no more the apostles' fellowship than is the subsequent clause the apostles' breaking of the bread. The fellowship of this verse stands out distinctly as a thing of itself, not embraced in, and not covering, the other clauses. What, then, is *the fellowship*? The word translated *fellowship* is variously rendered—contribution, distribution, and communion; each standing for it in certain places. It cannot, however, be better translated than by the word fellowship, and so we would have it in its every occurrence. The word signifies partnership, joint-possession, sharing in common, and so on. In our Colleges there are *fellowships*; but those fellowships always

include pecuniary advantage, some share in the revenues thereof. In Acts ii. *the fellowship* certainly refers to material things. It is not fellowship in doctrine, for that is also specified. It is not fellowship in the breaking of the bread, nor in the prayers, for the same reason. The work of the church could not be carried on without money; the love of the church could not cover existing need without contribution and distribution. So soon as the church was planted many were in need of pecuniary help, and the church in Jerusalem commenced to attend to the apostles' doctrine, the fellowship, the breaking of the bread and the prayers, even from the beginning.

Some there are who would employ *contribution* as the representative of the original word in Acts ii. But they would, by so doing, deprive us of part of the original idea. The word *fellowship* covers both contribution and distribution. Both were attended to. The contribution without the distribution would have been of no service, and the distribution without the contribution would have been impossible. All, then, that the church did, as a church, in giving and receiving, is covered by the words "they continued steadfastly in the fellowship."

Certain churches now act under the impression that to attend to the fellowship as did the first Christians in Judea, limits the opportunities for giving to the one weekly meeting at which the Lord's death is commemorated; and in some churches you must contribute at that time or not at all. Now there is nothing better than weekly contribution, but in many cases one-half of the church is unable to attend every Lord's day at the time appointed for breaking the loaf, and, consequently, cannot contribute every first of the week. Wherever, then, there is another meeting on the Lord's day there should be provision for receiving the contributions of those then present who were not at the Lord's table on the same day. The like also applies to week-night meetings; and the deacons should be open at all times to receive, from members of the church, contributions for the funds of the church.

We have met with brethren who object to the deacons receiving isolated contributions in the way now suggested, on the ground that in such cases the giver and the amount would be known, "and," say they, "secret giving is enjoined, and we are commanded not to let our right hand know what our left hand doeth." Our answer to such brethren is, that they have entirely misapprehended the matter. There is not even the shadow of a command for secret contribution to the funds of the church. True, the Saviour repudiated the public giving of alms in order to be seen of men. But even then He cannot be understood as requiring absolute secrecy in all cases. May we refuse a loaf to a hungry man because it would not be possible, there and then, to relieve him without some one knowing the donor? Such absurdity is not taught in the gospels! But were it otherwise, contributions to church funds are not on the footing of mere almsgiving; and not only is there no command for secrecy, but the examples recorded are the other way. Admit that secret giving, in connection with the fellowship, is enjoined, and you then make the apostles, in that particular, the worst of sinners. Read the early chapters of the Acts if you would know how the first Christians attended to the fellowship; having sold estates to meet the church's need, they brought the money and laid it at the apostles' feet

(the apostles were the first deacons of the church), and distribution was made according to need. It was not required that the amount be concealed. "Tell me," said an apostle, "whether ye sold the land for so much"—an amount which the contributors had given professedly as the entire proceeds. We are not insisting that the New Testament requires open contribution. Secret giving has its advantages and its disadvantages, and it may be hard to tell which is greater. In answering the plea that the giving *must* be secret we do not affirm that it *must* be open. There appears to be no law by which the point is determined, and, therefore, the church may provide a closed box; an open plate; or envelopes numbered for each contributor; provided only that none are compelled to use them. One thing, however, the church should feel bound to: that is, to secure, by some arrangement, an amount of contribution, upon the whole, that would not discredit it in the estimation of the world, and not be counted by the *Giver of all good* as equivalent to a contemptible offering of the lame and the blind. There are many liberal contributors who conscientiously hold to secret giving; but it cannot be denied that there are others who make it a coverlet for meanness and covetousness: who, therefore, rob both God and the church. Some such there are who are never heard to say a liberal thing, and never known to do one; who are up in arms the moment any special or open collection is proposed. They "object on principle"—they are commanded not to let their right hand know what their left hand doeth. But let such remember that the hidden things shall be revealed, and that the time cometh that shall manifest every man, of what sort he is.

But perhaps we had better enquire whether here, and by each of us, the fellowship is steadfastly attended to. The church has provided the means—the plates pass into our hands every time we assemble to break the loaf, a box is placed in the chapel for members present in the evening who were not with us in the morning, and the deacons do not refuse contributions forwarded by members absent from town. The fellowship as thus contributed affords help to needing brethren, continues regular contribution to the evangelist fund, pays all expenses of chapel and worship, and keeps the church, generally speaking, out of debt; all your operations are carried on without asking or receiving anything from those who have not given themselves to Christ and His church—of the world you receive nothing. So far so good; and we confess that it sounds well and is something to be thankful for. But after all, when you come to divide the annual amount into fifty-two parts and again divide each of those parts according to the number of our membership, we cannot fail to conclude that the result is not such as would bring us credit if made known to the world, and certainly not such as we could reasonably suppose would entitle us to hear from the Lord, in reference to this one duty, "Well done, good and faithful servant." No doubt the cause is largely in that we do not contribute every first day of the week. Many of us cannot be here every Lord's day morning and of those that are not, very few contribute in the evening. This would matter but little did the custom generally prevail of storing for the Lord, and, consequently, giving double after omitting one contribution, treble after omitting two, and so on. But this is not done, except in a few instances, and the result is an annual amount not

sufficient to save us from discredit were it advertized, and such as we cannot suppose does justice to the requirements of the case.

But it may be asked how we can justify this conclusion after having stated that we do aid the needing, pay our expenses, keep out of debt, and receive nothing from the unconverted. The reply is, that there is much more work and effort to be entered upon than we now attempt—efforts which the church and the executive would plan and carry out if funds were in hand, which cannot be carried out without money, and which it is hoped the church is now somewhat prepared to grapple with if enlarged contributions encourage and stimulate to the undertaking.

It may be safely concluded that we shall never be right on this subject, only in proportion as we cease to look upon the fellowship as a mere collection. We must see it as a divinely-appointed *THANK-OFFERING*. It must be given as an offering to the Lord, who though He was rich yet for our sakes became poor, that we through His poverty might be made-rich. Let that be in view, and depend upon it both the amount contributed and the frequency of the contribution will be considerably affected. It should also be looked upon by each contributor as his fair share of the outlay of an establishment in which he is a partner, from which he may now derive large benefit, and by which he may lay up immense treasure for the future. Looked at thus, who could give a mere fraction of his produce, or less by far than he devotes to some unnecessary indulgence? It should be looked upon as a medium through which we become co-workers with God and with the Christ in the great work of saving a lost and ruined race. Who, so looking upon it, could pass over the appointed contribution without taking care that the amount should not be permanently withheld? So long as we think only of a collection for the absolutely necessary expenses of our worship—which somehow, no doubt, will be made equal to the requirement, whether we contribute little or nothing—so long shall we fail to attend to the fellowship in a manner not discreditable to ourselves and acceptable to our Father in heaven. Let us rise higher and keep in view our *God*, who calls us by this means to be co-workers with Him; our *Saviour*, who thus receives a thank-offering from our hands; our needing *Brethren*, who thus feast on the out-flowing of the church's love; and unsaved *Sinners*, who but for this fellowship would be left to perish!

Having said these few plain things, we beg you not to look upon them as exhausting the theme. Nothing more is aimed at than a brief exposition and exhortation. We pray you to meditate upon the subject. Much belongs to it that we have not glanced at. You may consider the fact that God kept back both temporal and spiritual blessing because His ancient people withheld the appointed tithes and offerings. You may also take into consideration, that in order to large prosperity the church requires the special providential co-operation of the Holy Spirit as well as enlarged communion of the Spirit in the church. But surely we cannot expect either the one or the other if we sink far below a reasonable level in the matter under notice. Let us, then, steadfastly attend to the apostles' doctrine and to the fellowship in such sort as shall bring the blessing of God upon us!

THREE-PENNY BITS.

WITHIN ken of the writer's knowledge is a certain respectable chapel, in a certain respectable village, with a certain respectable congregation. An analysis of a recent collection the year before last resulted in the discovery of seventy-eight three-penny bits; while at another last year there were eighty-four of these small fry in the boxes. Ever since I have regarded the diminutive coin very much as an old Hebrew would look on a turtle-dove, or a small pigeon; my former contempt for its insignificance has been rebuked, and I have thought I saw written on it that celebrated millennial inscription, "Holiness unto the Lord." There is no mistake that the three-penny bit may read out a salutary lesson to many of its older and bigger brothers belonging to the coin of the realm. How seldom do we hear of a hundred pound cheque saying, "I was glad when they said unto me, let us go up into the house of the Lord." If a ten-pound note goes to a religious collection once in its lifetime, it thinks it may walk in the counsel of the ungodly all the rest of its days; while a sovereign putting in an appearance with its smaller relations on the plate, excites an unpleasant misgiving, that somehow or other it has got on the wrong track. We have sometimes seen such a thing in a professing household, as an invalided daughter, who was not of much use to help in domestic duties, regularly attending the week-day services as a sort of scapegoat for the non-attendance of all the rest. On the same grounds, perhaps, the three-penny piece is made to fulfil its sublime mission by having to move in the same pious groove. It is too small to fetch a fitch of bacon; it is too weak to bring home a sack of flour; it is of no use to pay half-a-year's rent; so it is solemnly and sacredly set apart to the help of the Lord; to the help of the Lord against the mighty. May we hope that in the exercise of that charity which endureth all things, each donor of the aforesaid gift simply wishes to exalt the magnitude of the task by exhibiting the puniness of his own endeavours, or that he makes up for his shortcomings in one way by extra animation in another, and lets off the loose steam of his feelings in a louder, more spiritual, but at the same time cheaper enthusiasm by singing—

"Were the whole realm of Nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

We had thoughts of writing more, but let the above suffice for the present. A man with a three-penny bit in his pocket cannot travel very far, and a man with only a three-penny bit in his mind cannot go much farther.

Free Gospel Magazine.

CHRISTIAN UNION.

THE union required by the New Testament is internal and external. Unity of heart was deemed important under the Old Covenant. In the days of Hezekiah it was written: "Also in Judah the hand of God was to give them one heart to do the commandment of the King and of the Princes, by the word of God." (2 Chr. xxx. 12). God said to Ezekiel,

"And I will give them one heart, and I will put a new spirit within them; and I will take the stony heart out of their flesh, and will give them a heart of flesh; that they may walk in my statutes, and keep my ordinances, and do them; and they shall be my people, and I will be their God." This was an internal unity—a unity of heart.

But this internal unity was for the sake of an external unity in keeping "laws" and ordinances." The hand of God was to give them one heart to do the command of the King and the Princes, by the word of God. The giving them one heart—a heart of flesh—was that they might walk in His "statutes and keep" His "ordinances, and do them." Any unity or union, which does not result in keeping God's laws and walking in His statutes, and keeping His ordinances, is not of God. In reference to these there must be no compromise.

Of the church in Jerusalem it is said: "And the multitude of those that believed were of one heart and of one soul. And not one said that aught of the things which he possessed was his own, but they had all things common." This was external unity, and carried beyond anything which had been commanded.

After Jesus had prayed for His apostles, He said: "And I pray not for these only, but for those who believe in me through their word; that all may be one; as thou, Father, in me, and I in thee, that they also may be in us; that the world may believe that thou didst send me." The unity here prayed for was both internal and external. Some have confined it to a unity of heart and feeling. This is not justified by the passage. It must be an external and visible unity—one that could be perceived by an unbelieving world. Otherwise, how could it convince the world that the Father had sent Jesus? Union in heart is not sufficient. There was a time when people kept the outside of cup and platter clean, but neglected the inside. They were absorbed by their unauthorized ritual, and neglected the heart, and made void the commandment of God by their own traditions. Since that time, and as a reaction, there has been a tendency to bestow much more attention on the affections than on the actions. Some spend all their time washing the outside, others the inside. There is another class who prefer a clean cup and platter, both outside and in. We must be cleansed from both the filthiness of the flesh and spirit.

The apostle requires a unity "in the same mind, and in the same judgment;" and also unity in speech. "I beseech you, brethren, by the name of our Lord Jesus Christ, *that ye all speak the same thing*, and that there be no divisions among you; but that ye may be made complete in the same mind and in the same judgment." (1 Cor. i. 10). This unity does not and cannot exist among "the various denominations." They stand directly in the way of it. They are separate bodies, with their separate creeds. They do not speak the same thing. They are not "complete in the same mind;" nor do they think it necessary to be so. They think if they treat each other kindly, that is enough, especially if they "commune together." They are not of the same judgment, nor do they think that necessary. They think the perfection of "Christian Union" consists in tolerating all their differences in mind and in judgment, and in speaking or teaching; and in finding no fault with each other's views and practices.

To stereotype all these divisions and denominations, and go on peaceably and even kindly, is not to *unite*. There must be but one Body, one Spirit, one Lord, one Faith, one Baptism, and one God and Father, The "denominations" must be repudiated before there can be union. They can never convert the world; but are themselves becoming worldly. There is so little piety and devotion in them that a man who knows himself to be an ungodly sinner, can enjoy a comfortable membership among them, and rejoice in the increase of his party. S. E. S.

SPIRITUAL CULTURE.—No. V.

LETTERS TO A YOUNG DISCIPLE.

MY DEAR BROTHER,—In the business of developing and perfecting our spiritual character, we are obliged to proceed gradually. One thing at a time is as much as we can properly attend to. If we attempt to compass all the graces and virtues at once, we shall lose them all, or at any rate, possess none of them in perfection. It is also true that many of these virtues are dependent, for their development and maturity, upon providential discipline; and hence they can be exercised and strengthened only when the circumstances surrounding us *call* for their exercise. Thus it is with the virtue of patience, of courage, of fortitude, of forbearance, and of others which will readily be suggested to you. Ordinarily we can do little more than *think* about these, and try to prepare ourselves for exercising them when the occasion for doing so shall come. But we may be sure that such occasion will not fail to present itself. God's providence will be certain to second His word, and to co-operate with it in making us what we ought to be.

In this letter, then, leaving the consideration of faith, which has already filled so large a space, I shall direct your attention to the subject of *manliness*. Now as I do not expect you to *leap*, at a single bound, from spiritual childhood to spiritual manhood, the introduction of the matter here may seem premature; and you may wonder why I did not lead you along, step by step, up to this point. But this is precisely what I purpose to do. I set before you the goal, and I say to you distinctly that it is a great distance ahead of you. But you are to set your heart upon it; you are to strive to reach it; and you are never to be satisfied until you do reach it. This is to be your *life* work. Of course it is not something that you can accomplish in a moment, by a mere thought or wish. It is a study, a discipline, an education, a labour. It involves, prudent, patient, pains-taking *culture* of spirit. Your soul must be specially directed to this object, and carefully-trained and moulded into this character.

You will hardly need to be told what Christian manliness is. It is courage in the maintenance of truth and righteousness; it is fortitude in the bearing of evils; it is a certain elevation of thought and feeling that places one above the petty ills and the trifling pleasures of life, and that keeps him interested in subjects and actions that are noble and worthy. In short, it is the opposite at once of childishness and of effeminacy; of littleness and of weakness.

This is very simple. It is easy to understand it; but to *be* all this! Best assured this is *not* easy, otherwise the examples of true Christian manliness would not be so few. You can find multitudes who *personate* this high character; who wear its mask, and use its language; who talk bravely—when there is no danger; and who child-like, fancy that they are men because mounted upon their lofty stilts.

But what I wish for you is a real, and not an assumed manliness; a something that shall be a genuine part of yourself—qualities of mind and heart that shall be truly your own, and that shall mark and distinguish your character for its sterling and noble traits.

I may not be able to guide you to this high attainment. I certainly shall not unless you have a hearty appreciation of its intrinsic excellency and importance, nor unless you earnestly desire it, and deliberately resolve that you will reach it. Let me beg you, then, to look into your own heart, and to deal faithfully with yourself. Ask yourself, "What is the controlling object of my life? Is it something that could interest the heart and call forth the energies of a true man, like Paul, for example, if he were in my place? Am I under the dominion of nothing that is little, or mean, or selfish, or time-serving? Would I be what I now am, and do what I now do, if circumstances were different—if I encountered frowns instead of smiles, ridicule instead of approbation, opposition instead of encouragement? And do I desire above all things to be able, in a modest but firm and manly way, to stand up for the true and the right just because they are true and right?"

I am persuaded that, pressing such questions upon yourself, and bringing before your mind the loftiness of a truly manly character, you will be led to see your present deficiency, and be brought to recognize and to *feel* the necessity for a patient and faithful disciplining of yourself.

This I judge to be the main step. Certainly it is a highly important one. No one is likely to overcome his natural proclivity to ease and pleasure, to weak acquiescence and improper compromise of truth, who does not stir himself up to the heroic maintenance of principle. But having done this, having fixed your heart and purpose—then, just as the occasion arises, exercise yourself in this virtue.

The time will come—it may come in an hour after you shall have read this, and come repeatedly during the day—when you will be tempted, and sorely tempted, to compromise your principles. They may be laughed at as childish or womanish or old fashioned; you may be persuaded to adopt an opposite course, and be told that it is manly to do so; and these persuasions will be strengthened and seconded by the desires of your own nature. This is the time, my dear brother, to prove yourself. You are tempted; you really feel inclined to go wrong; oh, if you can stand firm *now*! Now, while the temptation presses; while the inclination is urgent; while the pleading of every passion is eloquent and powerful—the victory will be a grand one. And more than this, it will be an exercise of manliness that cannot fail to give additional strength for future conflicts.

Moreover, your self-respect will be increased, and what is better, perhaps, than all, you will have learned by personal experience the truth of the Scripture that if we resist the devil he will flee from us. He may come back, doubtless he will; but it is unspeakably important for us to

know, that, come when and from what quarter he may, he can never withstand a manly resistance. Now a few such victories as this—and we have the opportunity every day of gaining them—are invaluable in the formation of habit and character.

I cannot, of course, go through the whole list of virtues and the whole range of experience, and must leave you to apply the principles which make up a sterling and manly character to the various cases as they arise. "Acquit yourself like a man; be strong." Take control of your thought; force it out of the channel of the little and mean; compel yourself to meditate upon noble and worthy subjects; call yourself to account for every cowardly compromise of truth or duty—for every weak and childish complaint—for every low and ignoble desire. Learn to feel ashamed of yourself for any thought or purpose or temper or word or deed that is not manly. Accustom yourself to look upon the grand and serious aspects of life, and reflect that this world is not a theatre for trifling, nor one in which we should be greatly disturbed by trifles; but on the contrary it is one in which there is serious work to be done and a great and noble object to be accomplished.

Cultivate these views and feelings. Habituate yourself to them. Let nothing swerve you from them. Let them regulate all your temper and conduct. And at no distant day I shall hope to see you attain, under the blessing of God, unto the stature of a perfect man in Christ Jesus.

J. S. L.

THE POWER OF PRAYER.

I DO not ask to guide the quest,
The inference that logic draws;
Human philosophy, at best,

Is full of flaws.

I do not even pause to sum
The witness countless lives can bear,
To special answers that have come
To special prayer.

To but one standard I refer,
Along one path alone I plod
To seek a guide that cannot err—
The Word of God.

I ponder on the sacred page—
I find my testimony there
From first to last, age tells to age

The power of prayer.

Prayer drove the plagues from Pharaoh's
land;

Prayer stemmed the wrath for Israel's
crimes;

Prayer stayed the avenging angel's hand
In olden times.

Prayer changed war's desolating track,
Or slew the foe, or quenched the strife;

Prayer turned the dial shadow back,
And lengthened life.

Prayer ruled the clouds, the rain, the dew,
Averted death, and doom, and dearth;

Prayer pierced its way to heaven, and drew
Angels to earth.

Prayer healed the body and the mind,
Before its strength the devils fled;
Prayer cleansed the leper, cured the blind,
And raised the dead.

Prayer tamed the lions in their den,
Prayer chained the winds and quelled
the sea;

Prayer won response from God to men;
How could this be?

Ah! that I do not ask to know;
Enough, that Christ Himself declares,

"Ask what ye will on earth below,
God heareth prayers."

Is prayer "dictation?" was it guilt
When Christ put that petition up—

"Thy will be done! yet, if Thou wilt,
Remove this cup?"

Shall man set bounds where God sets none?
Savours not this of human pride?

What God will do or leave undone,
Shall man decide?

Prayer can arrest, suspend, divert,
And modify even nature's laws;
It only cannot disconcert

The Great First Cause!

Christ names no limit to its powers;
Christ even taught us what to say;

The means are His—the boon is ours,
Then let us pray!

HARRIETT E. HUNTER.

HOW TO EDIFY THE CHURCH.*

EVERY earnest and thoughtful preacher, who has laboured a considerable length of time in one community, and has watched the progress of his work, realizes that something more is needed for the edification of the church than his own efforts can supply. The minds of such preachers also invariably turn toward one point—that the thing needed is more activity on the part of the congregation itself—more study of the Scriptures; more readiness to pray, publicly or in the family; more willingness to exhort one another; more promptness in ministering to the sick and visiting strangers; more effective discipline of the wayward; more energy in all the departments of church work.

The method in which the public services of the Lord's day can most effectively promote these ends is the subject of our present inquiry. In different parts of the country, and in different churches, men have resorted to various expedients for the purpose. Some sectarian congregations in the East have abolished the Sunday evening sermon, and hold a general Bible class and Sunday school meeting instead of it. Others have adopted, as part of their morning service, responsive readings of the Scriptures, the preacher reading a sentence, and the whole congregation pronouncing it in chorus after him. I have understood that one of our own city congregations has adopted this last custom, and that they are pleased with it.

All of these expedients indicate a felt want, and they all point in the direction of the primitive practice, though none of them come up to it. It becomes us, as advocates of primitive Christianity, to be content with nothing short of the method established by the apostles. If we have faith enough in the divine wisdom, and can ascertain what was ordained by it in the apostolic churches, we will cast our own expedients aside, and adopt without fear the primitive custom.

There is no doubt, that in the ordinary Lord's day meeting of the apostolic churches, quite a number of brethren took part in the speaking and praying. This is clear to any one who will read carefully the fourteenth chapter of First Corinthians. It is true that the instructions contained in that chapter are mostly given to persons possessed of spiritual gifts; but if, when men possessed of such gifts were in the church, it was not best that any one of them should ordinarily occupy the entire time, why should we think it proper to reverse the rule in the absence of these gifts? Surely we have no right to make such a change unless there is something in the absence of spiritual gifts which demands it,—a proposition that will hardly be affirmed.

In the beginning of the Reformation the Scripture precedent just mentioned was recognized, and the brethren very generally undertook to restore it to practice. In their endeavours they fell into so many misconceptions of the precedent itself, and committed so many practical blunders, that the method was brought into disrepute, and was at length very generally abandoned. But it is a question worthy of the gravest

* This article is from the *Apostolic Times*, from the pen of W. McGarvey, whom many of our readers know as the Author of the *Commentary on the Acts*. We intend (*D.F.*) next month, to comment upon the subject thus brought before us. In the meantime we hope to ask of our good brother some specification of the particulars which have moved him to write—"the brethren in Great Britain have blundered with it to the present day." He may be quite right in so saying, but we want to know the particulars, that, seeing ourselves as others see us, we may reform.

ED.

consideration, whether our increasing wisdom and experience should not have led us to correct our mistakes, and having, freed an apostolic method from the evil effects of our own blunders, to have retained it in the churches.

Parents can sometimes learn something from their children. We in America blundered a while with the method, and abandoned it; our brethren in Great Britain have blundered with it to the present day, and have not abandoned it, but have made in some places, much improvement in it; while our brethren in Australia, gathering wisdom from the former mistakes of themselves and others, have learned to practice it with the most encouraging success. I believe that in the chief characteristics of a New Testament church, we have none in the wide world superior to the congregation on Lygon street, Melbourne. From a very small beginning it has grown to be a large and powerful body, and has, in the meantime, planted four or five other congregations in the various suburbs of the city. Its growth has been unprecedented among us, both for rapidity of increase, and for the solidity which has constantly been maintained: yet, in all of her history, that church has never heard what would be called a sermon on Lord's day morning, nor has she ever held a protracted meeting.—During the time of her prosperity she has constantly had the service of a preacher, but his preaching has been done on Sunday nights and Friday nights, and he has been but one among many who participated in the exercises around the Lord's table. The result is, that if they should at any time be deprived of their preacher, either for a long time or a short time, the one essential service of the Lord's day would still be observed without abatement in the interest or the attendance, and only the meetings for preaching, with their attendant additions by confession, would be missed. Of how many churches in this country could the same be affirmed?

It is perhaps impossible to devise a method of public edification which shall suit, without modification, all congregations and all occasions. Uniformity is requisite only in matters which are of divine appointment; in other matters it is not always even desirable. We propose, in this article, not a discussion, but merely a statement of the plan of edification which we believe to be best for the Lord's-day meeting at which the loaf is broken.

Following the indications of the Scriptures, I would have it distinctly understood that this meeting is intended primarily for the purpose of celebrating the Lord's supper, and that all of the exercises should be directed to the proper preparation for that institution and the proper enjoyment of it. These exercises, according to the Scriptures, may consist in singing, praying, reading the Scriptures, exhorting, teaching, and contributing to the Lord's treasury. The order in which they shall succeed each other is not prescribed, and is therefore discretionary. Neither do the Scriptures indicate who or how many shall take part in the teaching, reading and exhorting; but they do indicate that a plurality of persons ordinarily did so.

Our usual method of conducting the exercises in question needs only slight and altogether practicable modifications to restore it to the primitive model.

Let the singing retain the place which it now occupies, as the opening and closing exercise, and let it be judiciously interspersed among all

the other exercises. But in order that the people may sing with the understanding and the spirit, let some of the hymns that are sung, especially those near the beginning, be carefully read to the congregation before they are sung.

Let the reading of the Scriptures continue to follow the opening songs, but let it be conducted in a far more edifying manner than is now most usual. There is no edification at all in the hasty and careless reading which is often heard in the pulpit; and the mere reading of a brief text on which the sermon is to be based, amounts to nothing in the way of edification. To make Scripture reading a source of edification, a passage calculated to edify must be selected, and the reader must study it until he thoroughly understands it and enters into the spirit of it: then, and only then, is he prepared to read to edification. But the highest edification will not yet be reached unless the congregation is supplied with books, so that each person employs the eye as well as the ear in following the train of thought and drinking in the sentiment. Let every congregation, therefore, return to the practice once almost universal among us, of bringing their Bibles with them to Church. The congregation to which the writer belongs returned to this practice in the beginning of the present year, and have continued it to the present time with marked interest and benefit. All the members bring their own books, and large numbers are placed in racks on the backs of the benches for the use of the unconverted and strangers. At the morning meeting on Lord's day, a carefully selected passage from the Old Testament is read, with brief remarks interspersed, before prayer; and one from the New Testament after prayer. The New Testament passage usually includes the text for the short sermon which follows. The sermon must be short, because of the unusual amount of time occupied by the previous readings, prayer and songs. If the reading were done, not by the preacher alone, but by other competent persons previously notified and properly alternating in the work, and if, instead of the sermon of thirty minutes, we had three pointed, practical speeches from elders and others, of ten minutes each, and songs between, the apostolic ideal of this part of the worship would be realized. These exercises would prepare for the Lord's supper, which could then be introduced by an additional reading of Scripture, or by a very brief address. After the supper the contribution would naturally follow, and then the closing hymn and the dismissal.

In country churches, which enjoy the visits of preachers only once or twice in the month, and in which the morning hour is the only one suited to securing a congregation, the above routine of exercises might with propriety be varied on the occasion of the preacher's visit, by having him to do all the speaking and a large part of the reading. In this way the usual exercises of the meetings in Troas were interrupted on the occasion of Paul's visit, so that he might preach and even continue his discourse till midnight. But on all other occasions the country churches, and all churches that are without preachers the whole or a part of the time, might keep up their regular worship and edify themselves. What congregation is to be found in which there are not persons who can read the Scriptures aloud, pray, talk a few minutes, sing many songs, break the loaf, contribute to the Lord's treasury, and

go home feeling edified, if not by the excellence of the effort, at least by the consciousness of having made the effort? Certainly the congregation which cannot do so, though it may serve as a preaching point or a mission station, should scarcely be called a church of God.

If this method of self-edification could be restored among the churches universally, it would not only secure its immediate object, but it would soon result in greatly multiplying the number of young men who would devote their lives to preaching the Word. Young disciples, of ardent piety and native ability, by being called on to do their part in helping to edify the church, would learn to realize the existence of powers for usefulness, which otherwise might lie dormant, and would thus find the whole current of their lives turned into a new channel. In other words, the method of church edification which renders the church least dependent on preachers is that which must prove most prolific in the production of preachers.

It is hoped that the suggestions advanced in this article will not go unheeded by the brethren, but will result in some practical good.

M.

UNDER LAW.

It is admitted by all right-thinking men that Christians are not under the Law, as to either its ceremonial or its moral requirements. It is admitted also, that if one ceremonial, moral or purely religious custom or practice of the Mosaic Code is now binding on Christians, it is binding, not because it was given by Moses, but for the reason that the Saviour incorporated it into the New Testament system. But within a few years past quite an investigation has been going on among us as to the question: "Are we under Law." I have come to the conclusion that those who differ in this matter do not understand each other. That really there is agreement among them as to whether we are or are not under law, and that the difference grows out of attaching different meanings to the phrase, "Not under law," or to a different conception merely of the proper exegesis of certain passages in the Pauline Scriptures.

When one says that under the Christian regime, we are not under law but under grace—using under law instead of under the law, whether I agree with him or not, depends upon the sense in which he uses the word law. If he means that we are freed from the curse of law—that is absolute punishment for transgression, without the hope of forgiveness, I agree with him. If he means that we are not under law in the sense of a demand upon us for perfect and sinless obedience, I agree with him still.

But if he means that we are not under law in the sense that we are freed from obligation to keep the commandments of Christ—that keeping the commandments is not necessary to salvation, then I not only dissent but utter my sternest protest against such a mischievous doctrine.

If we are under law—law that knows no mercy—that exacts in all cases the penalty of infracting it, and that on proof of the infraction immediately punishes the disobedient with death, no one could be saved,

for sinless obedience is nowhere predicated of any mere mortal. "There is none that doeth good no not one." Why callest thou me good; "There is no one good but God?" "If we say we have no sin, we deceive ourselves and the truth is not in us." "If we say we have not sinned, we make him a liar and his word is not in us." In a word, the man who claims to have performed sinless obedience, in the strong language of John, makes both himself and God a liar.

Law is an expression of sovereign will. Law is a rule of human action—a rule laid down for the government of human conduct—an obligation resting on man to that will—hence a duty. Nothing could be more disastrous to morality as well as religion than the common conviction that we are not under law in this sense. This would be to license every man to do what was right in his own eyes, than which no teaching could be more destructive of good morals or more detrimental to religion.

"All authority in Heaven and upon earth is given unto me," spoken of himself by the Saviour, and "there is one lawgiver who is able to save and to destroy," spoken of Jesus by James, prove incontestibly that we are under law—that obedience to it is a duty and that penalties are attached to the violation of the law. If one should say that love is the great thing under the grace that now reigns, because it is the fulfilling of law, this is only true from the fact that "this is the love of God that you keep his commandments."

Do we then make void law through faith? God forbid; yea, we establish law. If law is not made void, if it is established—then it is binding on those for whom it was established—they are *under law*, under obligation to keep it and liable to punishment if they do not.

"He that despised Moses' law died without mercy under two or three witnesses, of how much sorer punishment shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified an unholy thing and hath done despite unto the Spirit of grace."

Christians are under law—for the reason, that the first promise of the new covenant—the first article of the new constitution, the first mentioned principle of the new religion is, a thus saith the Lord, to-wit: "I will put my laws into their minds and write them in their hearts, and I will be to them a God and they shall be to me a people." Heb. viii. God's people under the Christian dispensation, are His because they, being under law, understand it, love it and keep it.

If we are not under law, there can be no such thing in the world as sin. Says Paul: "Nay, I had not known sin but by law—again, For by law is the knowledge of sin—and again For where no law is there is no transgression; and still again, For until law sin was in the world, but sin is not imputed where there is no law." The apostle John also says: "Whosoever committeth sin transgresseth the law—for sin is the transgression of the law."

Such words as authority, king, lawgiver, sin, transgression, obedience and disobedience, righteousness and unrighteousness, and in the very necessity of things presupposes the existence of law for and over man and the consequent obligation of man to keep it. Paul himself speaks of himself as not being freed from Divine law, as being under law to

Christ. This law James calls the perfect law of liberty, the *magna charta* of our religious freedom. Our spiritual liberty, the complete revelation of the Divine will, the full revelation of human duty in religion, not only implies that we are under it but directly teaches that if we carefully, understandingly look into it and continue therein, we shall be blessed in the doing of it, Paul designates it as the law of the spirit of life in Christ Jesus, which has freed us from the law of sin and death.

Christians are not *onomoi* in the sense of without law or not under law. They should not be *anomoi* in the sense of lawless or transgressors. In spite of their best efforts they will sometimes fall into sin, in thought, word or deed. The life of no one is characterized by sinless obedience. Of Christ alone could sinlessness of life be affirmed. While we do not habitually sin—do not practice sin—do not work sin, yet occasionally we do sin and need forgiveness. "If any man sins," says John, "we have an advocate with the Father, Jesus Christ the righteous." "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

Let us rejoice that we are not under a hard law of sin and death, a law under which transgression met its certain and immediate punishment, but that we are under the law of the spirit of life in Christ Jesus under which upon humble honest confession of sins and prayer, we may obtain full forgiveness. In this sense, and in this exegesis of the meaning of the passage in the Roman letter, let us rejoice that we are not under law but under grace—not under the law that knows no mercy, but under the gospel of the grace of God. H.

"WILL THE PIOUS PEDOBAPTISTS BE SAVED?"*

MUCH has been recently said and written upon this subject, and many efforts have been made to reach a satisfactory solution of the question.

In view of its natural and inevitable influence upon the lives and conduct of a very large class of men, its importance cannot well be over-estimated. If a man is pursuing a wrong road, and you would set him right by inducing him to change his course, you must first convince him of two facts:

1. That the road which he is pursuing is not the right road; and
2. That the objective point sought cannot, or possibly may not, be reached by that route.

He may be convinced, or at least may entertain serious doubts, as to whether the road he is pursuing is the one marked out on the map or chart by which he professes to be guided; but, if he continues to believe that the road which he is pursuing will ultimately lead him to the desired haven, he will never change; especially if the road he is travelling be a pleasant one. Hence arises the importance of this question. Not to the humble disciple of Christ who is meekly, but steadily, pursuing the road so clearly marked out on the divine map by Christ and His inspired apostles; but to the honest conscientious—but we fear deluded Pedobaptist.

* The reader is asked to consider the argument here presented and to point out its defects, if he can refute them.

The importance of this question may also be seen in yet another direction. Fearful indeed must be the responsibility of that man who, knowing that his honest and conscientious friend has departed from the plan of redemption as revealed in God's holy word, yet without direct, explicit and unmistakably divine authority, tells him that his departure from the divine plan is only in an *external* and *immaterial* matter, and certainly will not work a forfeiture of the inestimable blessings proposed and intended to be conferred by that plan. That God's revealed plan of salvation consists of internal and external elements—*essentials* and *nonessentials*; that immersion is merely an external act; that in sprinkling or pouring for baptism, when preceded by true faith and genuine repentance, there are present all of the internal or essential elements of God's plan; and that the external act of immersion alone being wanting, God will excuse the omission—provided only that it be not wilful, but an honest mistake, the result of ignorance.

The man is known and admitted by his adviser and apologist to be on the wrong road. The road which he is pursuing is not laid down on the divine map. The exact point of divergence is known and clearly seen, and yet no sign of the diverging road can be discovered. It leads off into an unexplored region, where the divine map is utterly and confessedly blank; and yet, guided alone by human reason, strengthened and dimly lighted it may be, by pleasing analogies and plausible inferences and deductions from revealed truths, the man, if not told to go on, is at least led to believe that there is no danger in the course he is pursuing. And all this, too, without any express or direct authority from God's word—the whole theory, at best, resting only upon doubtful deductions and questionable inferences.

However anxious we may be for the salvation of good and pious Pedobaptists, it would be far better for them and for us to tell them plainly, but kindly, that in the light of divine revelation they have fallen short of attaining to covenant relation with God; and that the question of their final salvation is one that can never be *authoritatively* settled until they and we, at the last great day, shall stand before the "Judge of all the quick and dead."

It may be that they and all other honest and conscientious, but deceived, religionists of the present as well as of all past ages, will be saved.

"My heart's desire and prayer to God is that they may be saved. For I bear them record that they have a zeal of God, but not according to knowledge." But will they be saved? We dare not say they will. Nor do we say they will not. We dare not limit the power of God for the salvation of men to "that strait and narrow way" so clearly revealed and so fully developed in the Scriptures of divine truth. It may be that God, in the infinite resources of His divine power, has many plans for the salvation of men, all converging and centering in Christ. But we do know that one, and *only* one plan has been revealed to us in the Scriptures. It may be that in some one of the unrevealed plans immersion is omitted in order the better to accommodate the grace of God to the *taste* and *understanding* of pious Pedobaptists, even to that class of them who are satisfied beyond a rational doubt that *baptizo*, as used in the commission, means to sprinkle, and yet have never learned to translate it.

And it may be that in yet another one of these unrevealed plans faith is omitted. Surely the philanthropy of our zealous Pedobaptist apologists ought to be broad enough to embrace this class also. And why not? Although faith is not external, yet there is no intrinsic value in it as such any more than there is in immersion. Its being internal does not invest it with saving efficacy.

The real, efficacious, procuring cause of man's salvation or pardon is not found in *faith, repentance or immersion*, as such, nor in all of them combined, but in Christ—in His blood. Faith, repentance and immersion are only the divinely-appointed means or instruments, by and through which we are permitted to come to Christ and to become beneficiaries in the atoning efficacy of His blood.

They constitute the channel or medium through which the grace of God flows in upon the lost and guilty sinner. We are saved by grace, and not by the medium or channel through which it flows. The brazen serpent and the act of looking were the divinely-appointed means or instruments, together constituting the medium or channel through which the grace or favour of God reached the children of Israel when afflicted by the bite of the fiery serpent. "Look and be healed," said the mediator of the old covenant. The looking was an external act. Was it necessary? Could it be omitted on the ground of honest mistake? Upon these questions the Bible is as silent as the grave. That they could be and actually were healed by looking is absolutely certain. That they could have been healed, or that any of them were healed, *without* looking, is, to say the least of it, only possible.

The case of Naaman is also in point. The means and instruments here selected as the medium or channel through which Naaman should become the recipient of God's grace were, the river Jordan, and the external or physical act of dipping seven times. Suppose Naaman had made a mistake as to the river in which he was commanded to dip. Suppose he had dipped in some contiguous stream or body of water, honestly believing it to have been the Jordan. Would he have been healed? Or, suppose he had only dipped six times, honestly believing he had dipped seven times, as he was commanded. Would he have been healed? Who can answer these questions?

That God could have healed him without literal obedience, we doubt not. But *would* he have done so if literal obedience had *not* been rendered? In vain do we look for an authoritative answer to these questions in the divine record. We know that he could be, and that he actually was, healed in exact obedience. But whether he could or would have been healed without it, is a question the solution of which eternity alone can reveal. *Faith, repentance and immersion* constitute the divinely appointed medium or channel through which we may approach Christ and receive and enjoy the benefits of His atoning blood. In the use of these divinely appointed means we are infallibly safe. In exact obedience to God's law there is no danger. In the slightest departure from it there may be.

We are not entitled to salvation on the ground of merit, either with or without conditions. "Salvation is not of works, lest any man should boast." "For by grace are ye saved through faith and that not of yourselves, it is the gift of God." "Through faith" as the divinely-

appointed medium or channel through which the unmerited mercy of God flows. And not through faith alone. For, said the Saviour in the glorious proclamation of salvation, "He that *believes* and is immersed shall be saved." Nor yet by faith and immersion alone. For Christ in the same great commission said, that *repentance* and remission of sins should be preached in His name. Here, then, we have the three elements; *faith, repentance* and *immersion* together constitute the medium or channel through which the grace of God in the blood of Christ reaches the guilty and condemned sinner. His grace flows freely through this channel. Not because of its peculiar adaptation or fitness. Not because of any peculiar, inherent qualities of either *faith, immersion, or repentance* as such; but only and simply because God has appointed it. If a man cannot be saved without faith, it is simply because God has said so, and not because there is anything in the nature or essence of faith as such, that gives it saving virtue, and thus renders it a *necessary* element in the plan of man's redemption. And so also, of repentance and immersion. God, doubtless, had a good and sufficient reason for selecting these particular conditions. We stop not here to discuss the reason. But whatever it may have been, it certainly was not because of any inherent virtue. Only the blood of Christ—in its nature, in its essence, in its inherent qualities and properties—possesses that saving virtue which renders it a necessary and indispensable element in any plan for man's redemption. The conditions upon which we are permitted to receive and enjoy the benefits of the virtue which is in His blood, are purely arbitrary. God in the exercise of His divine prerogative—and, doubtless, for good and sufficient reasons—has appointed these conditions; and in the exercise of infinite goodness and mercy, has revealed them to us, in language so plain and simple that it cannot be mistaken.

If some of these conditions possessed saving virtue and some did not, there might be some sort of excuse for talking about *essentials* and *non-essentials*. But such is not the case. In this respect they all stand upon precisely the same footing; all alike being as destitute of inherent value or saving virtue as the conditions offered to Naaman, or those to the children of Israel when bitten by the fiery serpent. But as certainly as exact obedience secured the promised blessings in the latter cases, so surely will it in the former. And as no man can say whether the blessing could have been secured in the case of Naaman, or of the children of Israel, *without* exact obedience, so may no man dare to say that it can be in the other. And as the question, "Could or would Naaman or the children of Israel have received the promised blessing without exact obedience?" can never be authoritatively answered this side of eternity, the question, "Will the pious Pedobaptist be saved?" can never be authoritatively answered until that great day when we all shall stand before the judgment bar of God.

May we all strive to "come to a knowledge of the truth as it is in Christ."

C.

THE True Believer makes the glory of God his chief end; the providence of God his chief support; and the Divine precept his chief delight.

PUBLIC EVENTS BEARING ON DISESTABLISHMENT.

How, indeed, can it be otherwise when nearly all the ecclesiastical events of the time combine to force the subject upon public notice, and to hasten the inevitable day when its difficulties must be manfully faced? While in that respect each year has, for sometime past, resembled that which preceded it, the period which has elapsed since the last meeting of the Council has been one of pre-eminent importance. The country was then waiting for the long-delayed judgment of the Judicial Committee of the Privy Council, which was to determine whether the teaching of the Vicar of Frome, in regard to the Real Presence of Christ in the Lord's Supper, ought to be prohibited, as being contrary to the doctrines of the Church of England. The terms of the judgment were such as to confirm the admission of the Court that its conclusions had not been reached "without doubts and divisions of opinion;" for, while condemning Mr. Bennett's language, it acquitted Mr. Bennett, and thereby, in effect, declared that he might legally continue to teach as before, and that his views on the subject might be inculcated by the whole body of the clergy. This is the net result of the protracted and costly litigation, the object of which was to vindicate the Protestantism of the Church Establishment, by expelling those of its ministers who were alleged to be upholders of Romish errors.

It is a result the real character of which was at once perfectly plain to the general public, and in regard to which public opinion has not for a moment wavered. But it was of vital importance to those who deplored such an issue, but were not prepared to adopt the course to which it inevitably pointed, to find a means of reconciling fidelity to truth with the maintenance of their position in the Establishment. By some of their organs and leaders the attempt was made with a boldness which could scarcely be surpassed; it being asserted that the teaching of the Church of England was authoritatively declared to be with them, and not with their opponents, that they felt themselves "confirmed by this judgment as the loyal and dutiful sons" of that Church, and that the defeat of the Church Association might prove "one of the greatest triumphs for the cause of the Protestant and Evangelical character of the Church of England which had been gained since the Reformation." Apparently, but slight success has attended these and similar efforts to reassure distressed and doubting Episcopalians. Few, very few, clergymen have yet followed the example of Mr. Molyneux, in seceding from the Establishment "because it has undergone a change, disastrous alike to her own character and to the spiritual interest of all her members;" but the disquiet of many who remain cannot be concealed; while among the laity dissatisfaction and alarm are widely spread. Fresh appeals to the courts of law are, indeed, threatened; but the hope of repressing heresy in the Establishment by means of litigation has been proved to be delusive; and few will doubt that any attempt to grapple with the evil by a revision of the Church's standards, or formularies, is doomed to inevitable failure.

It is, however, probably outside the circle of the Church Establishment that the impression produced by this decision has been most evident and decisive. The Protestant Nonconformist bodies whose nonconformity

has been based on other grounds than hostility to Church Establishments, have been strongly affected by an event which, viewed in connection with the general condition of the Church of England, seems to them to indicate that the continued existence of that Church as an Establishment will be fatal to the interests of truth. The section of the Methodist body popularly known as "Conference Methodists," which has hitherto carefully refrained from any action unfriendly to the Establishment, had begun to resent the arrogance of its clergy, and to be alarmed at the character of many of their proceedings, when the Bennett judgment destroyed every motive to forbearance, and exerted upon their policy an influence only just beginning to be felt, but which will presently throw the entire weight of Methodism into the scale of disestablishment. Presbyterianism, both in England and in Scotland, has been divided on the abstract question of the duty of the civil magistrate in regard to religion; but there are signs that all sections of the unestablished Presbyterians are approaching to an agreement that, apart from any abstract considerations, the severance of Church and State, in both portions of the kingdom, has become imperatively necessary. English Presbyterians have declared that the "legal securities for the English Reformation as regards a very central doctrine, affecting both salvation and worship, have been weakened," if not annulled; "and that there seems to be no other way than disestablishment of delivering the State from complicity in the spread of deadly errors. In Scotland, several of the Presbyteries of the Free Church have taken initiatory steps of a yet more decisive kind; that of Edinburgh, having affirmed that the result of a series of judicial decisions has been to legalize both Romanism and Ritualism, and that "unless the Established Churches of the country can be maintained in consistency with the interests of Gospel truth, and with the peace and purity of the Church of Christ, their continuance becomes indefensible." The United Presbyterians have been honourably distinguished for their firm attachment to, and their effective advocacy of the principles of voluntarism, and they have lately issued a forcible statement of their principles, and are pledged to new exertions on their behalf. In Scotland, therefore, the aims of this Society are being furthered, not only as the result of influences arising from the relations of the several sections of Presbyterians to each other, but of influences attributable to the working of the established system in this country. Simultaneously with these Scottish movements there is in England a similar converging of Nonconformist feeling and action towards the same point; so that the time is at hand when the two remaining establishments will have to face the resistance of the whole force of Nonconformity.

It may be admitted that that resistance might be greatly protracted if the defenders of the beleaguered institutions possessed the strength which comes of union, and there were no disintegrating agencies at work within. But as regards the English Establishment, at least, it is admitted that, great as may be the perils which threaten it from without, they are equalled by those which arise from internal feuds, and increasing disorganisation.

The past year has supplied new illustrations of the truth of the assertion deliberately made by one of their number, that while Church-

men of various schools "may co-operate for objects of a temporal, or semi-temporal kind," it is "impossible for them to work comfortably together in direct dealing with souls." A sense of danger has not availed to repress a spirit of mutual antagonism, characterized by a bitter contemptuousness which, happily, cannot be paralleled in any other religious community. Nor has the growth of a spirit of insubordination been less marked; the boldness and the pertinacity with which law is violated and authority is disregarded, having apparently paralyzed the hands of the legally-appointed rulers of the Church.

The dissatisfaction of the laity with a state of things which they deeply deplore, but are powerless to alter, is openly expressed; though as yet they are too perplexed, or too disunited, to act with the resoluteness demanded at such a crisis. Under the joint operation of the law of patronage and of the parochial principle, they witness around them the steady growth of doctrinal teaching, and of ecclesiastical practices, which they regard with dislike, if not with detestation, and they have ceased to hope that they will be repressed as the result of appeals either to public opinion, to the courts of law, or to the bishops of the Church. They demand a place in Convocation, as a means of securing their rightful influence in the Church's councils, and are told that "the clamour to introduce laymen to legislate in Convocation is only another mode of asking for the disestablishment of the Church." They have at length begun to be ashamed of that traffic in livings which has always been regarded by others as one of the greatest scandals of their Church; but objections are offered to every proposal for an improved system of patronage; while it is felt that the compensation of patrons can scarcely be effected except in connection with disestablishment.

Liberation Society's Annual Report.

"FIVE YEARS."

THE Church Defence Institution has put forward a strong appeal for greater support, and wishes to organise a special fund extending over five years, during which period, the Committee say, "there is good reason to believe that the English people must realise the true character of the assault directed against their Church."

Now, it is very reasonable, indeed, to suppose that in five years a great deal can be done in this direction, and we cannot be at all surprised at the Church Defence Institution supposing that the next five years will be a very critical period in the history of the State-Church controversy. In fact, it will be *the* critical period, during which time, as is intimated, the English people will realise the true character of the assault directed "against" not "their" Church, but against the Established Church, as such, in this country and in Scotland. In order to be better armed to withstand this assault the Church Defence Institution proposes an increase of lectures, meetings, publications and—revenues. It is about to address itself earnestly to the controversy. It will do its best to follow the Liberation Society, and, with archbishops and bishops at its head, it appears to have no doubt, that, in five years, it will have won the battle.

We remark upon this—it is not a novel remark, but it is one that we should have thought would have occurred to this Committee—that the history of the next five years is likely to be a continuation of the history of the last five years. What has taken place in about that period? Within about five years Church-rates have been abolished; within five years University Tests have been abolished; within five years the Irish Church Establishment has been abolished; within five years the support of the whole Liberal party has been secured to the Burials Bill, and Conservative opposition to it practically destroyed; and, lastly, within this five years, the Church Establishment question has twice been brought before the Legislature, with an increasing vote in favour of abolition, and a decreasing vote against the proposal. If we were to extend this review to political and social questions, what have we not seen in five years? We need not enumerate all that has been done; but we need, apparently, to say this, that recent history shows there has been nothing but a series of victories over the strength of the Church and Tory party, and that the voice of the people has endorsed and affirmed the whole legislation of that period.

If we had been asked, five years ago, whether all that has taken place in the direction of religious equality would be likely to take place, we should have said "No." In our most sanguine expectations we did not dream of the magnificent practical successes which have followed the previous years of our work, and we see no reason why our expectations of what is likely to take place during the next five years, should not be surpassed in like manner. As regards practical legislation, we are not, we believe, extravagant in our anticipations, but events may outstrip us, and our work may end far sooner than we imagine. When every breeze that blows—as is the case now, and has been the case for many a year past—fills our sails, and sends us the quicker on our journey, why should we question the possibility of our reaching our long-wished-for port and haven of rest, far earlier than we now think we shall?

Some things, we think, are certain to take place within five years, and one of these, as the Church Defence Institution intimates, is that the people will be pretty well acquainted with the precise objects of the Liberation party. With all the aid that the Church Defence Institution is likely to give us, we do not see why every elector in every borough and county should not, by that time, be thoroughly well prepared for the legislative settlement of this great question. About that period we may have a general election. We know pretty well what the great towns are likely to do then, and, if all the information that reaches us be correct, we shall have not merely the town artisans and mechanics, but the agricultural labourers, on our side. Yes! in five years a great deal can be done, and will be done. Let us see to it that it is done so thoroughly, that there will be no necessity for a second five years' campaign!

Liberator.

MANY men spend their time and strength in seeking that which, when they have found, they find that it had been better not to have sought it.

IF WE ARE BAPTISTS—WHAT THEN?*

It must have struck most who have been at our annual meetings this year that the subject of Believers' Baptism is becoming increasingly prominent in our teaching. This is one lesson taught at the Union meeting on Monday, and again in the after dinner addresses on Thursday. Nor are we surprised. Sound views in this theme are now of great importance. Roman Catholics hold that *by* baptism men are born again. The Church of England holds that *in* baptism even infants are made children of God and members of the Kingdom. Mr. Maurice and Mr. Robertson teach, on the contrary, that baptism is the seal of worship, and that infants are baptized because they are already children. These errors we have to rebuke. Nor are other errors wanting. Campbellism, which reckons as many members in America as there are Baptists in England, affirms that baptism is essential to salvation, while many Pedobaptist Congregationalists affirm that it is dedication simply—that and nothing more. The Friends deny its perpetuity. The Mormons practice it with various superstitious additions, and we hear of a large section of Baptists in the Southern States who are teaching that the rite itself is valid only when administered by a church in the regular succession from the apostles downwards. Had all the churches been Baptist, and had the ordinance retained its proper place, we should need to say little about it. But as the churches are, truth prevails as right views of baptism prevail; and the exposition and defence of baptism in its true meaning is the exposition and defence of the Gospel itself.

We suspect that this fresh attention to this ordinance is a sign of previous neglect. In some Baptist pulpits it is never spoken of or preached on at all. Of course if it is often seen, it may need no defence or explanation. Solemnly administered with fit Scripture-reading, it is its own evidence. But if it is seldom seen and never explained, no wonder if our existence as Baptists seem to need an apology; no wonder if our young people are drawn aside by what seem equally reasonable and more popular systems.

Two things are wanting to meet the needs of the time—clear, forcible exhibitions of the true doctrine of baptism, its meaning and appropriateness; and in proportion as this doctrine is set forth and defended, we need besides an earnest exhibition of the common salvation in the spirit of brotherly love. Earnest Baptists must make it plain that they are *none the less* large hearted men and that they are *all the more* Evangelical Christians. Silence is become treason. Only let speech on baptism help at once truth and love.

REMARKS.

The foregoing reads as though the Baptists were waking up with regard to baptism, which, during the past year, has become "increasingly prominent" in their teaching. Certainly the need for the change has long been very considerable. We fear the present awakening is far too limited; still, as it may lead to a wider opening of Baptist eyes, we rejoice in hope. The editors of the *Freeman* "suspect that this fresh attention is a sign of previous neglect." "In some pulpits it is never

* From the *Freeman*, Baptist Organ, May 9.

spoken of or preached on at all." Quite true, and the occupants of some of these pulpits care little, or not at all, whether their hearers are baptized. In some instances, by presenting the design and place of baptism, as given in the New Testament, we create a demand for baptism and cause more to be baptized and added to the Baptist church than the minister thereof would ever move to take that step. But, according to the *Freeman*, Baptists are beginning to see that "silence has become treason." Whether *treason* is the right word to apply we shall not discuss, but of this we are certain, that the silence is a very guilty silence, and that it has arisen from two causes—the absence of clear and well defined ideas of the design of the ordinance, and a disposition to accommodate Independents and others, who "don't like the water." But better days are at hand, if the *Freeman* speaks with authority. What can be more thorough than its declaration—"But as the churches are, truth prevails, as right views of baptism prevails; and the exposition and defence of baptism in its true meaning is the exposition and defence of the Gospel itself." Then, there is needed "to meet the wants of the times, clear, forcible exhibitions of the true doctrine of baptism, its meaning and appropriateness." Certainly! May we hope that the *Freeman* will see to it that its pages shall speedily supply this need? If not, why not? It has not done much in that way in past years. If pulpits have been silent, the editor's chair has pretty well kept them company. Evidently there is much required in this direction, as the foregoing quotation refers to Roman Catholic errors, State Church errors, the errors of Congregationalists, Mormon errors, Baptist errors, and errors of the Society of Friends. Strange, that in the face of all these errors Baptist pulpits and Baptist papers have been doing little, almost nothing, to correct them. Surely the silence is criminal, *treasonable* if Baptists prefer that word. But it seems that our enumeration of errors referred to omits one of the items—the errors of "Campbellism." "These errors," says our contemporary, "we have to rebuke." Very well. Let it be done in love. Strike hard, strike *fairly*, but *HEAR*; and when our errors come under review we will not complain. But what is this thing of magnitude, at which the *Freeman*, now and then, gives a passing thrust, and which it designates "Campbellism?" Our conclusion is that our friend does not know. When the *Freeman* does allude to it there is generally some blunder in the allusion. In the foregoing, we are told that it numbers as many members in America as there are Baptists in England. Surely, then, it might be treated with some amount of respect and its teaching upon baptism fully and fairly examined. But this intimation, as to its numbers, is very deficient. Has not the *Freeman* reason to believe that the adherents in America alone to, what it is pleased to call, *Campbellism*, are double the number of Baptists in England? We say nothing now of many churches in Australia, Canada, and in Great Britain. Then we are told that this, so-called, "Campbellism" affirms that "baptism is essential to salvation." Now we beg to say, that in the sense which the context gives to this statement, it is untrue, and we challenge the production of proof that any representative writer or preacher in our fellowship, has taught that baptism is essential to salvation—that is to say, that every unbaptized person must be damned.

Leaving this matter, we urge that it is obviously the duty of the *Freeman* to put fairly before its readers the true doctrine of baptism. Indeed we are very anxious to see what the Baptists will own and teach. But the time has come, in our opinion, to give our Baptist friends a little help in this department of New Testament knowledge, consequently more may shortly be put before them. Ed.

Family Room.

REPROVING CHILDREN.

PROBABLY most parents, even very kindly ones, would be a little startled at the assertion that a child ought never to be reprov'd in the presence of others. This is so constant an occurrence that nobody thinks of noticing it, nobody thinks of considering whether it be right and best or not. But it is a rudeness to a child. I am entirely sure that it ought never to be done. Mortification is a condition as unwholesome as it is uncomfortable. When the wound is inflicted by the hand of a parent it is all the more certain to rankle and do harm. Let a child see that his mother is so anxious that he should have the approbation and goodwill of her friends that she will not call their attention to his faults; and that while she never, under any circumstances, allows herself to forget to tell him afterward, alone, if he has behaved improperly, she will spare him the additional pain and mortification of a public reproof; and, while that child will lay these secret reproofs to heart, he will still be happy.

I knew a mother who had the insight to see this and the patience to make it a rule; for it takes far more patience and far more time than the common method.

She said sometimes to her little boy, after visitors had left the parlour, "Now, dear, I am going to be your little girl, and you are to be

my papa. And we will play that a gentleman has just come in to see you, and I will show exactly how you have been behaving while this lady has been calling to see me."

Here is a dramatic representation at once which that boy does not need to see repeated many times before he is cured of interrupting, or pulling his mother's gown, or drumming on the piano, etc.—of the thousand and one things which able-bodied children can do to render social visiting where they are a martyrdom and a penance.

Once I saw the same little boy behave so boisterously and rudely at the dinner table in the presence of guests, that I said to myself: "Surely, this time she will have to break her rule, and reprove him openly." I saw several telegraphic signals of rebuke, entreaty and warning from her gentle eyes to his; but nothing did any good. Nature was too much for him; he could not at that minute force himself to be quiet. Presently she said, in a perfectly natural and easy tone, "Oh, Charlie, come here a minute; I want to tell you something." Not anyone at the table supposed it had anything to do with his bad behaviour. She did not intend that they should. As she whispered to him, I alone saw his cheek flush, and that he looked quickly and imploringly into her face; I alone saw that the tears

were almost in her eyes. But she shook her head, and he went back to his seat with a mournful but very red little face. In a few moments he laid down his knife and fork and said, "Mamma, will you please excuse me?" "Cer-

tainly, my dear," said she. Nobody but I understood it, or observed that the little fellow had to run very fast to get out of the room without crying. Afterward she told me that she never sent a child from the table in any other way.

Bite of Talk.

Intelligence of Churches, &c.

LIVERPOOL.—At the invitation of the General Evangelist Committee I paid a visit to this busy county, where the people do not vegetate. I enjoyed nearly a month's stay in this human hive. The brethren received me most kindly and graciously, and I found it very good to be with them. Here are to be met with those who have stood firm to the King of saints for many changing years; brethren whose affectionate loyalty has weathered many a storm, for they have trusted in Him who "gives strength unto his people, and blesses his people with peace." I preached at Southport, Liverpool, Wigan and Manchester. At Southport there is a comfortable church of about forty members, meeting in a nice cheerful chapel, very tastefully fitted up. The singing was sweet and hearty, and the whole worship edifying. A promising Sunday school is carefully tended by experienced and devoted teachers. At Liverpool the brethren, for convenience sake, worship in two places, occupying commodious public halls. They are about to build a house of prayer for one of the meetings. I visited both these assemblies; also the Sunday school in connexion with the one at the north end of the town, and was pleased to see such a good school and so well conducted. The office-bearers have their hands full of work. Fathers and sons are labouring side by side. Blessed sight! Oh! that we could see many more such! By-and-bye the sons will take the fathers' places, and then "instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." What princely lot is there so desirable as that of a prince of God, an Israelite indeed? While at Liverpool I had the great pleasure of renewing my acquaintance with some old Melbourne friends, formerly members of the church in Lygon Street. Our meeting was a

season of refreshing, being sanctified by the Word of God and prayer. Many Australian reminiscences were called up, and enquiries interchanged. At Wigan I preached on several successive nights. A favourable impression appeared to be made, and at least one soul was touched by the love of Christ presented in the gospel. I derived great gratification from the Sunday school, which is numerous and flourishing. The Wigan friends are very cordial, and responsive to the holy truths we love and reverence. My last point was Manchester. In this important city the disciples have a good congregation, and some earnest workers. The school is not very large, but appears to be well cared for, and will, it is to be hoped, attain to a much higher degree of usefulness as its numbers increase. On my return journey to Exeter I stopped at Birmingham for one night, and stayed at Bethphage House, where "pilgrims and strangers on the earth" are kindly received by the worthy Editor of the *Ecclesiastical Observer* and his estimable wife. This was my first interview with Bro. and Sister King, and very pleased I was to make their acquaintance, and also that of a young student whose studies and labours are superintended by Bro. King.

S. H. COLES.

BRISTOL.—During April I made two calls on the disciples in this ancient city, on my way north and back. I met with the brethren in profitable devotion, and found it was no vain thing to wait upon the Lord. Several important blessings which had been implored at the first meeting were granted by the Hearer of prayer before the second was held. In connection with prayer, praise, and the reading of the word of truth, stirring and appropriate exhortations were delivered by Bro. Derrick, Lewis and Scott. Oh! the precious love of Jesus, how it binds

the hearts of His followers together!

"Such wondrous love awakes the lip
Of saints that were almost asleep,
To speak the praises of Thy name,
And make our cold affections flame."

S. H. COLES.

Bristol.—The church here was favoured with a visit from S. H. Coles on his journey northward, and also on his return. Very pleasant and profitable gatherings of the brethren took place on both occasions. About three months ago we were compelled to leave our meeting place in Phippen Street. A room in connection with the Temperance Hall, Broad Street, has been obtained, but it is too small for general usefulness, though large enough for the brethren themselves. The large hall could be had for Lord's day services at a very reasonable rent, and we will shortly try to take it and court public attention by a protracted effort. Any brother, able to assist, coming this way would be welcomed. We were in hope that the location of S. H. Coles being in our district his services might be available occasionally; but he also has been called to the north. Perhaps the Committee may think of the west as well some time.

S.

Tunbridge Wells, Brighton, &c.—On April the 31st, Bro. D. King, at the instance of the Evangelist Committee, arrived in Tunbridge Wells. On the same evening, as also on the one following, he presented the truth to attentive hearers in the Town Hall. On the Lord's day following he addressed two seemingly very interested audiences in the same hall. The church assembled in the morning in its usual meeting place, a somewhat comfortable school room. The Town Hall would have been taken for several other evenings, but it had been previously engaged; so that on the second Lord's day and the several week nights the meetings were confined to the school room. The number of strangers attending was small. It was discovered, when too late, that the bills (the only means of publicity employed) had, with the exception of a few, not been exhibited. After the discourse on the first evening, Bro. King immersed into the name of the Lord *one* who had been for sometime learning the way of the Lord. This little church consists of about fifteen members, and, indirectly, results from the Birmingham effort. In the early part of the public work in that town Bro. G. Lloyd was brought into the church. He, by letters, aided by an occasional visit from himself and one from Bro. King, brought a brother

of his, resident at Rugby, to obey the truth. This brother removed to Woking, and brought a few others to obedience. Two of these, Bro. Collyer and wife, removed to Tunbridge Wells, where there was no church. They, however, attended to the weekly breaking of the bread in their own house, telling faithfully the truth to neighbours; and thus has arisen the church as now existing. The members are mostly young men, earnest and promising, but such as stand in need of help. This church should certainly not be forgotten when arrangements are made for preaching brethren to journey in that direction. During the period allotted for his stay in Tunbridge Wells, Bro. King visited *Hildenborough*, where a small church has existed for some time. The distance is seven miles from "*The Wells*." Two discourses were delivered in a tent. The weather was cold, and the second evening teeming wet. Still the meetings were very satisfactory in numbers and quality. The small church here was refreshed and advantaged by the visit; their circumstances rendering such visits desirable and profitable. Bro. King also delivered a discourse in the chapel, *Pitdown*. A good number of the old faces, which greeted him twenty-four years ago, when he brought the whole church over to the New Testament order, have removed to other parts, or fallen asleep in Jesus; but there were still many of them present, glad in heart and joyful in countenance. The meeting was a good one. Additions have lately been made to the church by immersion into the Lord Jesus Christ. From *Pitdown*, Bro. King went to *Brighton*, where two lectures were advertised in the Ship Street Chapel, the usual meeting place of the church. The brethren here are peaceful, happy and hopeful. Additions have recently been made. After visiting a number of brethren who were not able to be present at the meeting, he left for London.

BANBURY.—The church here has been much refreshed by a month's visit from Bro. McDougall. Our meetings for some time past had been far from encouraging, but we are happy to say that every Lord's day during our brother's visit showed an improving congregation and increasing interest. We had the happiness of hearing *two* confess their faith in the Lord before our brother left; and we had another baptism some two months' before. There are still others who are influenced by the truth, and who we trust, are not far from the kingdom of God. Bro. Daniel Scott

now takes up the work, and he had a good congregation last Lord's day evening. He purposes holding open air meetings here, and in the neighbouring village of Wardington. S. S.

BLACKBURN.—Brethren here have been cheered and encouraged since our last notice by the addition of three sisters to the church and by the restoration of four others to our fellowship. It is always a cause of joy when souls are won to the Saviour, and I do rejoice over the three sisters baptized here during the last fortnight; the more so as one of them is my eldest daughter. My second daughter is also a member of the church, having been baptized some months ago. I have reason to believe that my son (now in Melbourne) is not far from the Kingdom. For these children, and for two younger ones, many earnest prayers have been offered to God, and I feel constrained to ask the readers of the *E. O.* to join with me in heart-felt thanks for these answers to prayer. Dear brethren, may I ask you also to join in persevering prayer that these young disciples may become burning and shining lights and faithful followers of our Lord; and while I am writing I have a desire (through the pages of the *Observer*) to bear testimony to the faithfulness and loving kindness of our Heavenly Father to me His unworthy child. In 1862, after five years of careful thought, I gave up my business to go out and preach the gospel, trusting in the Lord to supply my need. Many tried to hinder me from taking that step, especially in view of the young family dependent upon me; but I went, being *fully persuaded* that the God of Abraham would never allow me and those dependent upon me really to suffer as the result of thus acting out my convictions of duty. In this confidence I sold off my stock, before I knew of any opening either as missionary or evangelist. Now, after eleven years, I can thankfully say, "Hitherto hath the Lord helped me." At that time I *believed* that such scriptures as Ps. xxxvii. 3-5 and Jer. xvii. 7 were true; but now I *know* that they are true, having proved their truthfulness again and again. I have never regretted the step I took; but I do feel sorry that I have not served the Lord as devotedly as I ought to have done. But I am giving myself afresh and, I trust, more entirely to Jesus, and I feel the preciousness of Rom. viii. 31-39, and can joyfully sing, in the language of Isaiah, "O Lord, I will praise thee; though thou wast angry with me thine anger is turned away,

and thou comfortest me. Behold, God is my salvation; I will trust and not be afraid." I write this to give thanks and praises to Him to whom alone they are due, and in the hope that He may use this testimony to strengthen the faith of brethren in Christ who desire to learn more and more the blessedness of trusting in the Lord with all the heart and following Him fully in all things.

W. HINDLE.

HUDDERSFIELD.—We have good meetings. Eight persons have been lately added to the church. We have been cheered by a visit, for two Lord's days, from Bro. Hindle. T. K.

BIRKENHEAD.—Since my last communication one has been added to the church in Birkenhead by immersion. With brotherly love, yours, M. COLLIN.

BIRMINGHAM.—Since the notice last month *three* have been immersed and added to the church in Charles Henry Street. Others are not far from the kingdom.

CAPE OF GOOD HOPE.—We still enjoy the privilege of meeting together on the Lord's-day to break the loaf, and prayer, and the reading of the Word. We have found a few out here adhering very nearly to the primitive form, but find also with them some of the leaven of Plymouth-brotherism, though somewhat modified. I have broken the loaf with a family a few miles in the country, consisting of sixteen members, twelve of whom have been immersed, the other four being too young to have an intelligent knowledge of the way of the Lord. They manifested that they were "born again" by their love and affection for the Master and each other. It was a good sight to see the head of such a family and his helpmate, who bore them to him, teaching by example and precept their offspring to love and serve the Lord, and to know that not one of them as yet had even desired to depart from the good path; and on the Lord's-day to see a family (the church) assembling to remember their Master according to His will. May there be many such to show to the world the reality of the new birth of water and spirit. C. W. FRAIL & W. ADAMS.

DUNEDIN, N. Z., Feb., 1873.—Knowing that the brethren at home are glad to hear of the extension of the Redeemer's kingdom, I now send the following item of news. Fourteen months ago a church was planted in Grey-mouth. A Wesleyan local preacher was then immersed, who, with his wife (formerly a strict Baptist),

and Bro. Harris, formed the first church. Since that time they have not ceased to preach Christ, and their labours have not been in vain. Two to whom the way of life was made plain by their efforts intimated their willingness to obey the Saviour. Taking advantage of my visit to the Grey, we determined to go up to where these people live (seventeen miles up the valley). On arriving we made known the object of our visit, and found them glad of the opportunity of showing their love to Christ by obeying Him. We buried them into His death, and afterwards commemorated the same in the breaking of bread. These are a good seed. Loving the Lord they will love to preach Him, and earnest preaching will meet with success. J. NEIL.

GERMANY, RUSSIA ETC.—Whilst the undersigned renews his most grateful thanks to the friends of Christ throughout Great Britain for the generous aid rendered to the German Baptist Mission since its origin in 1823, in the support of a considerable staff of missionaries and colporteurs, at present numbering sixty, who labour in Germany, Poland, Switzerland, Holland, Denmark, Russia, Turkey, Africa, and China, and in the circulation of the Holy Scriptures, amounting to 1,244,511, and religious tracts and books in about twelve different languages, he is once more placed under the happy necessity of appealing with greater earnestness even than before, to all in Great Britain, whose standing supplication at the Throne of Grace runs thus: "Thy kingdom come." The Lord has heard your and our supplication; He has done "exceeding abundantly" above all we ask of Him. He has removed mountains of opposition by the State and the State Churches. The persecutions to which we were subjected for more than a quarter of a century in all the above named countries, including Austria, have ceased at God's bidding, and we can now proclaim the glorious Gospel of Christ everywhere without let or hindrance. Millions have heard or read through the labours of our mission the great truth, that "God so loved the world, as to give His only begotten Son, that whosoever believes in Him shall not perish, but have eternal life," and that "Jesus Christ came into the world to seek and to save the lost"—but to a still greater number in the lands we have pointed to these gracious truths have, alas, not yet been presented, and we are anxious that this should be accomplished

without delay. Our converts and our mission churches, however, are mostly made up from the more humble conditions in life and society, and the Lord has therefore reserved the enjoyment and the honour to our brethren in Great Britain of supplying a large proportion of the means necessary to increase the staff of our missionaries and the spread of the Gospel by means of the press. Though the demand for more labourers in the fatherland and in the newly-acquired provinces Alsace and Lorraine is very urgent, the Lord of the harvest points us at present more especially to the vast Empire of Russia. The work of the Lord is not only spreading in every direction among the German colonists, but the noble deed of the present Emperor of Russia, viz., the emancipation of the millions of serfs from bondage, and the liberation of the New Testament from the grasp of the Greek church, and its wide circulation throughout Russia, are beginning, through the Holy Spirit's agency, to produce results, which must call forth a *Te Deum* from the saints on earth and the angels in heaven.

J. G. ONCKEN.

Obituary.

WILLIAM GUDSON, formerly of the church in Liverpool, departed this life at his residence, Everton, Liverpool, on the 15th of April, after a lingering illness, which he bore with resignation.

GEORGE DEARDEN, a member of the church in Blackburn, died April 7. For nearly twelve months he was sorely afflicted, but all through his affliction he held fast his confidence in Christ and had a hope blooming with immortality. When scarcely able to speak, a word about Jesus would call forth expressions of his confidence in God and thankfulness to his Heavenly Father for all His mercies. The visits of his brethren were highly prized. He manifested an earnest desire for the salvation of his children, and entreated them to give their hearts to the Lord and, with their mother (who is a member of the church), to meet him in glory. We ask the prayers of those who read this notice that God may to that end bless the widow and children. W. HYNDLE.

LEEDS.—The church here has sustained a loss by the death of Bro. Turner, who departed May 2nd, aged thirty-one. He leaves a wife and three children to the care of the church. G. W. G.

LOCKE ON CHRISTIANITY.

I HAVE just read the work of John Locke on the Reasonableness of Christianity. It was first published in 1695, and an American edition was issued in 1811. It may be interesting to the readers of the *Standard* who have not access to this excellent book to know something of what this eminent English philosopher, of nearly two hundred years ago, thought and wrote on the subject of Christianity. His aim and method of investigation are identical with those of the "Disciples of Christ;" and so are his conclusions, as a few extracts will show. His work is the result of a "thorough enquiry into the question about justification — What is the faith that justifies?" "To find out this," he says, "I thought the right way was to search the Scriptures, and thereupon betook myself seriously to the reading of the New Testament, *only* to that purpose."

After showing what we have lost by Adam and the consequent need of redemption, he points out the distinction between the law of works and the law of faith. He then examines the testimony of the Evangelists to ascertain what we are required to believe, to obtain eternal life.

The next enquiry is, "How the *apostles* preached Christ, and what they proposed to their hearers to believe. After a complete induction from Scripture quotations, he reaches the conclusion, "that all that was believed for justification was no more than this single proposition, viz.: That Jesus of Nazareth was the *Christ* or the *Messiah*. "This is all," he adds, "that was to be believed for justification. For that it was not all that was required to be *done* for justification we shall see hereafter."

He had previously shown that this is the same thing as believing Jesus to be the Son of God; and, as after His death, His *resurrection* was "a mark and undoubted *evidence* of His being the Messiah, those who believed Him to be *risen from the dead* could not doubt His Messiahship." He concludes this part of his enquiry by saying (with reference to John xx. 30, 31): "So that above three-score years after our Saviour's passion, John knew nothing else required to be believed for the attaining of life but that Jesus is the Messiah, the Son of God."

Two objections are anticipated and well answered: "To this it is likely to be objected by some, that to believe only that Jesus of Nazareth is the Messiah is but an historical and not a *justifying* or *saving* faith. To which I answer, that I allow to the makers of systems and their followers, to invent and use what distinctions they please, and *call* things by what names they think fit. But I cannot allow to them or to any man an authority to *make a religion* for me, or to *alter* that which *God* hath revealed. If they please to call the believing that which our Saviour and His apostles preached and proposed alone to be believed, an historical faith they have their liberty; but they must have a care how they deny it to be justifying or saving faith, when our Saviour and His apostles have declared it so to be, and taught no *other* which men should receive and whereby they should be made believers unto eternal life; unless they can so far make bold with our Saviour (for the sake of their beloved systems) as to say that HE FORGOT WHAT HE CAME INTO THE WORLD FOR, and that He and His apostles did not instruct people *right* in the way of salvation. This was the *only* gospel article of faith which was preached by them; and if nothing else was preached, the apostle's

argument will hold good against any other articles of faith, namely, 'How shall they believe that whereof they have not heard?' For to preach any other doctrines necessary to be believed, we do not find that any body was sent. Perhaps it will be further argued, that this is not a saving faith, because such a faith as this the *devils* may have (and it is plain they had), for they *believed* and *declared* Jesus to be the Messiah. And James tells us: 'The devils believe and tremble;' and yet they shall not be saved. To which I answer: 1. The covenant of grace was never offered to them. 2. Though the devils believed, they performed not the *other* condition required in this covenant, and that is *repentance*, which is as absolute a condition of the covenant of grace as faith."

After disposing of these objections, the author proceeds to show how the apostles preached repentance and remission of sins in Jesus' name, after His resurrection.

"So Peter began: 'Repent and be baptized.' These two things were required for the remission of sins, viz: entering themselves in the kingdom of God; and owning and professing themselves the subjects of Jesus, whom they believed to be the Messiah and received for their Lord and King—for that was to be *baptized in His name*. Baptism is said to be that solemn, *visible* act, whereby those who believed and professed obedience were admitted into the kingdom of Christ, or *the church*. Those who have the privilege, advantage and deliverance of His kingdom should *enter themselves into it*, and by baptism being made denizens and solemnly incorporated into that kingdom, *live as becomes obedient subjects of it*."

In the closing section the author says: "The writers and wranglers in religion fill it with niceties, and dress it up with notions, which they make necessary and fundamental parts of it, as if there were no way into the church except through the academy or the lyceum. The greatest part of mankind have not leisure for learning, and logic, and superfine distinctions of the schools. They can comprehend plain propositions and short reasoning about things familiar to their minds and nearly allied to their daily experience. Go beyond this, and you amaze them; you may as well talk Arabic to a poor labourer as to talk of the notions and language that the books and disputes of religion are filled with.

"That the *poor* had the gospel preached to them, Christ makes a *sign* as well as the *business* of His mission. Hence it was, without doubt, such a gospel as the poor could understand—plain and intelligible. Such was the preaching of Christ and His apostles."

The reasonableness of Christianity is fully vindicated, and its simple elements are clearly set forth. The publication of the same principles, and the advocacy of the simplicity of the gospel, in opposition to the speculations and niceties of modern religious philosophers, have produced what is sometimes called the "current reformation." It is gratifying to know that the same aim and method of searching the Scriptures led to results so strikingly similar in the century of the great Protestant reformation.

W. L. HAYDEN.

LORD'S-DAY MORNING TEACHING.—No. III.*

THE LORD'S SUPPER.

"They continued steadfastly in the apostle's doctrine and fellowship, and in breaking of bread, and in prayers."—ACTS II. 42.

THE second chapter of the Acts records the first gospel preaching under this dispensation; the first baptisms into the name of the Father, the Son, and the Holy Spirit; also the inauguration of the first church: and that church, with others planted and set in order by the apostles, was designed, by the Head of the church, as a model for all time. In the verse under notice we are informed that the baptized continued steadfastly in the breaking of the bread; as also in the fellowship and in the teaching of the apostles. The allusion is, most certainly, to some instituted breaking of bread and not to ordinary eating. In Christianity we find but one ordinance in which bread has a place—that commonly designated, "the Lord's Supper."

The time appointed for the observance of this gracious feast, may first call for notice. The Saviour gave no intimation as to frequency. It was not needful for Him to fix the time, as He purposed to baptize His apostles in the Holy Spirit, and thus to guide them into all truth, that they might legislate for the church. That the breaking of the bread was frequently attended to is clear, but nothing more is intimated in Acts ii. Still, we are not left uninstructed. The apostles, having authority to set in order the church, have given us the Lord's Day and the Lord's Supper—the one commemorating His resurrection, while the other shows forth His death. Fifty-two times in the year we commemorate the resurrection, by observing the day; and, surely, reason requires that the death should be commemorated with the same frequency. That the apostles did determine as to the time, may be deemed certain from the fact that, in all dispensations, commemorative institutions, ordained by God, have had fixed times of observance. The commemoration of the completion of creation had its weekly Sabbath. The Passover and the Pentecost had stated seasons. Circumcision was, and baptism is, equally certain—not being left for frequent administration to the same subject, but appointed only once for each. Not one commemorative institution, of Divine appointment, can we call to mind, which had not the frequency of its observance specified, either by precept or example. Let it be remembered that the apostles were clothed with the authority of the Lord, and that what they did, in their official action, He did, for He, Himself, had said, "As my Father sent me so send I you." Let us also ascertain the examples recorded, with apostolic sanction, and we shall then have the law of the Lord in reference to the frequency of this monumental feast. Looking at the surrounding denominations we find it observed yearly or half yearly, quarterly, monthly, weekly, and daily. No one, however, claims either precept or example for attending to it, otherwise then daily or weekly. Ritualists put in a demand for daily observance, and tell us that, "the first Christians came together to break bread daily—that Jesus gave His disciples daily bread better than the daily manna in the wilderness—"thus they were daily in the temple, breaking bread in the house

appointed for the celebration of Divine service." This we are told by a certain Birmingham priest, who draws upon imagination for facts. Of course, he claims to obtain his information from Acts ii. But there is nothing of the kind in that chapter. That they continued steadfastly in the breaking of bread is there; that they were daily in the temple is also there; but that the bread was broken daily in the temple, or that it was broken at all in the temple, is not there—not in the common version; not in the original; and not anywhere, save in the imagination of those who desire to have it so. The authorized version reads, "And breaking bread from house to house, did eat their meat with gladness." The marginal reading gives "at home," in place of "from house to house." The reading of the text is good; that of the margin is no improvement; and neither the one nor the other implies that they were observing the commemorative feast daily, neither in the temple nor elsewhere. Nor does verse forty-six refer to the Lord's table at all. "Breaking bread" was used to express social or family eating, and the sociability of the Jerusalem Christians (among whom were numerous strangers, far from home), is seen in that, as regarded their daily food, they were welcome from house to house. The convenience of those from a distance was thus met—"they broke bread (partook of necessary food) from house to house, and ate their meat with gladness and singleness of heart." Surely anyone may perceive that breaking bread, thus associated with eating meat with gladness, refers to ordinary refreshment and not to the Lord's Supper. This is clear, to the careful reader, in the common version; but more so in the original, where the institutional bread-breaking of verse forty-two is made emphatic, while the breaking bread of verse forty-six is distinguished by the absence of emphasis. This is lost in the common version, because the *article* is not translated. The original, in verse forty-two is, "In *the* breaking of *the* bread;" in verse forty-six, "breaking bread." That which they attended to steadfastly in connection with the apostle's doctrine, the fellowship, and the prayers was "The Breaking," and the bread thus broken was "The Bread;" the other was merely "breaking bread."

There is, then, in Holy Scripture, neither precept nor example for "daily communion," as there is, most certainly, none for monthly, quarterly, half-yearly or annual. This being so, one of two conclusions must be arrived at: either the Bible is silent in reference to time, and then once in a year or once in a life may suffice; or weekly commemoration is enjoined by the force of apostolic example. All antiquity attributes to the early Christians weekly observance—see Pliny, Justin Martyr, Tertullian and others; and this, too, is generally admitted. But, with us, no authority is binding but that derived from the Bible. We accept the testimony of the Fathers as corroborative, but without clear apostolic witness we admit nothing as binding upon the church of God. Returning, then, to the New Testament, we find that the churches did observe the Lord's Day and the Lord's Supper, the one as often as the other. In Acts xx. we read, "On the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow." Paul, it appears, had sailed from Phillippi and been five days in reaching Troas, where he abode seven days, and then partook of the feast with the disciples,

ready to depart the next day. Now why name this waiting, if it were customary to break the bread daily? Evidently Paul waited the number of days intervening between his arrival and the day of commemoration, and then, after breaking the bread with the church, he departed. No doubt journeys then (as they now are by those who regard New Testament order) were arranged, as far as possible, to secure at least one Lord's day—one celebration of the feast—with the church visited. "On the first day of the week the disciples came together to break bread." Not to hear a sermon did they assemble on that day, leaving the loaf and cup for occasional use, but they came together to break the bread. The sermon might be there or not, as there happened to be a Paul present; but, preacher or no preacher, they assembled to commemorate the Lord's death. True, we do not find the word *every* in the narrative, and it has been objected that "*the first of the week*" may not be equivalent to *every first* of the week. We answer, neither is the word *every* found in reference to the Jewish Sabbath. "Six days shalt thou labour and do all that thou hast to do, but the seventh day is the sabbath of the Lord thy God." Is not "*the seventh day*" equal in signification to *every seventh day*? Most certainly! The like truth appears from Paul to the Corinthians. On *the first day* of the week they came together. He clearly intimated that the intention of their coming together was to eat the Lord's Supper, but that in their divided state they could not eat so as to make it the Supper of the Lord. Thus in apostolic example we have the law of the ordinance as to frequency—the Lord's Table every Lord's Day.

Before dismissing the enquiry as to time, two minor points invite passing notice. Some there are who tell us that a *supper* should be taken only at night; and they, therefore, object to approach the Lord's Table earlier in the day. We reply, that it is not a supper—that the Lord did not institute it as a supper. It was *after* supper that He called upon His disciples to partake thereof. But is it not called a *supper*? Yes, in the common version it is; but the Greek word so translated is used to denote a feast or festive repast, without reference to the time of day at which it is taken, and it is used where breakfast and dinner are certainly intended. It is the Lord's *feast* rather than the Lord's *supper*; and as such may be taken early or late in the day. The remaining point as to time relates to the preference of Ritualists for early morning celebration, with a view to the supposed advantage of communing fasting. It was immediately after partaking of the paschal feast that the Lord and His disciples first observed this ordinance. Previous fasting is not enjoined, neither is it in accord with the examples of Holy Writ.

Let us, in the next place, notice the posture in which we should partake of the feast. Far are we from supposing that sitting is essential to an acceptable participation. But still there is a fitness of position which may be violated in such manner as to facilitate an unacceptable and highly reprehensible observance. For what purpose is the bread of the ordinance before us? Is it that we may view it as bread, or that we may worship it as God? Is it placed upon a table or an altar? Did the Lord institute a feast or a sacrifice? Do the elements represent the body and blood of the Saviour, or have we, under the seeming of

bread and wine, the "real presence"? Settle these questions and you determine the posture in which we should receive the elements. Not till the church was corrupted by the introduction of priests, altars and sacrifice, did kneeling before the elements find place therein. It comes from Rome and is an appropriate outcome of transubstantiation. True, many in the English State Church, and also among the Wesleyans, receive the elements kneeling without the most remote idea of the "real presence" or of adoration in reference to those elements. But then, why kneel? Why the form of adoration if that which appertains to the form be not intended? In the Paschal Supper the Lamb of God—the Saviour of men—was ever present in type. But that supper was a feast and not a sacrifice; and, therefore, was partaken of in the posture common to an ordinary repast. The same holds good in reference to the Lord's Supper. The Lord did not stand by an altar and institute a sacrifice; but, abiding at the table, He instituted a memorial feast. Nor can there be any question as to the posture of His disciples; they were, without doubt, recumbent on couches in the usual mode of taking a meal. Even the pictures and paintings, sanctioned by the churches, ancient and modern, all indicate this. No one dares to represent the apostles as kneeling to receive the cup. It is, then, scriptural, apostolic, in harmony with the nature of the institution, and, therefore, proper and desirable, to partake of the Lord's Supper in the posture common at ordinary meals; those who kneel, intentionally or otherwise, countenance idolatry and keep up a custom of Popery.

In advancing to our next point we freely admit that the objections to prostration before the elements would be completely futile could the real presence of the Saviour be proved. We are not speaking of that presence of the Lord promised to those who are gathered together into His name; which appertains to no special ordinance, and is equally realized when we come together to break the bread and when we worship without so doing. If the real body of the Lord is present in the bread, or if the bread has been changed into His body, and is no longer what it seems, then by all means let us kneel before it. Let us honour the Son as we honour the Father. But our contention is that neither transubstantiation nor consubstantiation has a shade of support in the Bible—that the bread is the body, or that it contains the body, is a superstition, without a verse of Scripture admitting of even plausible perversion in its favour. From a Roman Catholic manual, commonly in use, we read, "Jesus took bread into His holy and venerable hands. He lifted up His blessed eyes to heaven. Then He said these solemn words—'THIS IS MY BODY.' Quicker than a flash of lightning that bread was changed into His body! Then all the apostles ate the most sacred flesh of Jesus. In like manner He took the wine into His hands and said—'THIS IS MY BLOOD.' He, whose word the winds and sea obey, was obeyed by the wine. In that moment the wine was changed into His blood. Then all the apostles drank of the most precious blood of Jesus Christ. . . . You see the priest at the altar holding in his hand something which looks like white bread—is it bread? No! it is not bread. It is the most holy of all things in heaven or on earth. In the name of the Living God it is the true body of Jesus Christ, which was nailed to the cross, and is sitting on the

right hand of God in heaven. Understand, also, that under the appearance of bread there is the body and blood, the soul and divinity of Jesus Christ." The Douay Testament has this note on Matt. xxvi. 26—"He does not say, *this is the figure of my body*; but, *this is my body* (2nd Council of Nice). Neither does He say *in this* or *with this*; but absolutely, *this is my body*; which plainly implies transubstantiation." The Church of England Prayer Book denounces transubstantiation as error. Yet many of its ministers hold it and teach it by word, by acts and by the press. In a little work entitled "*The Plain Guide*," and largely circulated in that Church, we read—"And Jesus took bread, and blessed it and brake it, and said, '**THIS IS MY BODY.**' He took wine and blessed it, and said, '**THIS IS MY BLOOD.**' We must take the precious words just as they stand, and try to believe them. It will not be hard for us to believe what God says, if we think of His power and His goodness. He who gave His Son to die for us can give Him to be our food. God fed His people in the wilderness with bread from heaven; and Jesus says that He is the 'true bread from heaven;' and, 'the bread that I will give is my flesh, which I will give for the life of the world.' Even the devil believed that Jesus could turn stones into bread, and Christian people cannot doubt that He can give His body under the form of bread. Jesus who changed water into wine can give His blood under the form of wine It is, no matter what we see, we are to believe what we hear; and Jesus, the Word of God, says of the bread and wine—**THIS IS MY BODY—THIS IS MY BLOOD.** There are two things about the real presence, that we be must sure to believe—1. It is the Lord Jesus Christ Himself, that comes to us in sacrament of the altar Jesus, God and man, comes down to the altars of His Church.—2. The Lord Jesus is really present in the sacrament of the altar Our faith does not make Jesus present: our unbelief does not make Jesus absent. Man is nothing and can do nothing. God is the only worker. Nothing but the mighty words of Jesus, spoken by His priest, in the Consecration Prayer can bring CHRIST down from above." Here, then, we have transubstantiation taught in the Church of England as plainly as in the Church of Rome. In the brief quotations just given we have nearly the full amount of Scripture relied upon to prove the doctrine. We are appealed to by the priest, who exclaims, "Christ says, *This is my body*. Cannot you believe Him? How could He put it more plainly and forcibly than in the words used?" The unthinking and the uneducated are quite likely to be misled by such an appeal. But bring it to the light—apply it to other sayings found in the Bible, and you see its absurdity. The argument is simply—Jesus said of the bread, *this is my body*, and, therefore, it must be His real flesh. Of course, this "*must be*" stands good if human language is destitute of figurative applications. But if the Holy Spirit in speaking to man, both by the Redeemer and the prophets, has been pleased largely to employ figures of speech, common to the language used, then the argument of the priest is worthless, and must be held to have emanated either from ignorance or duplicity. Let us test this priestly logic, by applying it in two or three other instances. In his letter to the Galatians, Paul wrote—"Abraham had two sons; the one by a bond-maid, the other by a free

woman." In the next verse he adds, "Now these [sons] are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Hagar. For this Hagar is Mount Sinai, in Arabia." Here, then, it may be asked, whether we cannot believe Paul when he declares that Abraham's two sons were two covenants, and that, "This Hagar is *Mount Sinai*?" Certainly Hagar is as positively said to be the mountain as the bread is said to be the body. Again, Paul wrote of the Fathers that "they" did all drink the same spiritual drink, for "they drank of that spiritual Rock that followed them; and that Rock was Christ." Two things are here said. Mark you! These two things are positively said!—1. That the Rock followed them.—2. That the Rock was Christ. But the rock never followed them, the rock never moved from its position, but by a common figure of speech the rock is put for the water which came from it. Then the Rock was Christ! Was it? Is there transubstantiation here also? Was the Rock the flesh, blood, body, soul and divinity of the Saviour? You know it was not. Yet it is as plainly declared to be Christ as the bread is affirmed to be His body. It follows, then, that as the phrase, "that Rock was Christ" does not denote His real bodily presence, but only that in some particular, it was typical of Him; and as Hagar was not the Old Covenant, nor Mount Sinai, but only representative thereof, so the bread and wine of the Lord's table are not the body and the blood of the Lord, but represent that which, figuratively, they are said to be.

To be Continued.

THE ELDERSHIP.

I SUPPOSE we take it for granted, as no longer assailable, that the churches of which we read in the New Testament had a plurality of elders. In the July number of the "*Ecclesiastical Observer*" the evidence in support of the plurality is thus summarized: "There was a plurality of these elders in every local congregation. It was so in Jerusalem, in the churches of Asia Minor, in Ephesus, in Philippi, in the churches of Crete; and it would have been impossible to obey the admonition of James (James v, 14) had there not been more than one of them in every congregation. It is interesting to notice how this plurality shews itself, often undesignedly in the apostolic admonitions. 'Remember them which have the rule over you;' 'obey them that have the rule over you;' 'salute all them that have the rule over you;' 'know them which labour among you and are over you in the Lord.'" Inasmuch then as the plurality of elders in the first churches is established beyond controversy, agitation on that point may be considered a waste of time, and seeing that their qualifications and duties are minutely given by inspired men, these are no more matter of controversy than is the plurality of elders.

Churches which, in these days, claim to be framed according to New Testament example must necessarily have elders in each, and their elders must as necessarily come up to the mark of the qualifications given by the apostle. Failing in this I would ask upon what

principle can they assert their claim to being apostolic? It would have been gratifying to the writer had Professor Witherow or J. S. taken up that point and said as much in favour of it (as well they might) as they have said—and said so well—in support of the plurality of elders.

Churches might readily consent upon certain conditions to have more than one elder. This would, keeping the certain conditions in view, be a matter that would not probably, for a moment, disturb their peace, and brethren there are who would doubtless accept the office. Were this the culminating point to be attained, in order to their being apostolic, many churches whose claim to a New Testament standing is or may be questionable would very soon set their house in order and so have a clear title, to be labelled New Testament churches. So far as reaching plurality of elders is concerned there is not much difficulty. Should a difficulty exist on that point time would, in all probability, remove it. But it seems to me that while quantity is not to be overlooked, quality has equal claims (I had almost said higher claims); but that I will not urge, I am satisfied to put it on equality with quantity. To me it appears a necessity that the churches have elders qualified as the apostle teaches. See the letters to Timothy and Titus. They cannot be truly apostolic until they have such elders; they may come near, very near, that high standing, but, quadrate with the apostles' idea, they cannot until they have just such men. I know that this starts a difficulty. I know it may be asked where can we obtain men having the qualifications specified by the apostle? To which I reply it is not impossible to get them. Were it impossible I consider these qualifications would never have been named. Again, were it impossible to have such men the churches must remain without elders, and without the benefits accruing to them from the discharge of their duties. Will anyone suppose that the apostles, guided by the Spirit of God, place the churches in such a plight, by imposing on them an impossibility, virtually excluding the very office he speaks of so emphatically, and without which I am not sure that a church can prosper.

Christians need not fear the impossibility of getting the properly qualified men for elders. The impossibility is a mere phantom. Go up to it and it is gone. The needed number of elders is to be obtained from the church of course, not from the world; and the church that can supply the number can cultivate the quality. All the graces necessary for the office are reachable. Surely the quality that stands first on the list of qualifications—"blameless"—is reachable! I affirm that is. The difficulty in the way of a brother reaching that moral eminence I believe to be—he has not learned the Saviour's lesson, "If any man would be my disciple let him DENY HIMSELF;" and again, "Whatsoever ye would that men should do to you, do ye even so to them." He who will work out these maxims to their legitimate results will find that he has actually reached that high eminence. He will then be found to be *blameless*. It is granted that the road is steep, but it is accessible. He that would be an elder must address himself to the work. If he has not moral stamina enough better for him to remain outside the office. As of this, so would I say of all the other qualities described in the Scriptures referred to.

It is not impossible for a man to be "the husband of one wife;" no more is it impossible to reach up to each and all of the other qualifica-

tions required by the apostle of those brethren who would be bishops, elders, or shepherds.

You who are in the office would do well to consider this fact. Yours is a weighty responsibility; yea, I would say a heavy yoke, if you are not qualified and know that you are not. But to those who are really qualified the position is a joyous servitude. If you do not know that you are unqualified the brethren should be faithful enough to tell you that you are. The knowledge of your unqualifiedness, if such is your estate, should induce you to ask yourself whether you possess the *faculties* implied in the qualifications. If you find out that you have not, your duty is plain. If you find out that you have the faculties, but not the qualification, your duty is equally plain; not as in the first case, to leave the office, but to subject yourselves to that regime which shall result in your being all, but no more than that required by the apostle.

I consider that if the brethren have to mourn because of the inactive state of the churches, the cause is, to a large extent, to be traced to their unqualified elders.

Let elders awake to their duties and we may expect a corresponding awakening among the churches, and so a great multitude be turned to the Lord.

C. A.

REMARKS.

In harmony with the foregoing we hold that a church without a plurality of elders, each possessing all the items of qualification named by Paul, has not attained the full stature of the church of the New Testament. We cannot say that wanting in this particular it is not a New Testament Church, because the churches of the apostolic time existed, under the sanction of the apostles, in two classes, those fully set in order and those only advancing to the conditions requisite to that perfected order. The oversight in the last-named class of churches was provisional, but nevertheless apostolic, and the recognition of those churches, as churches, was as full and positive as was that of the churches of the other class. The provisional condition should be terminated so soon as a church can discern in its membership the duly qualified men. Then as to the qualifications:—We believe them reasonable and attainable. Many men in the churches have them not, because they do not sufficiently yield themselves to the requirements of their high and holy calling; that they have them not is to their shame and may prove to their eternal loss. We do not, however, understand the first word in the catalogue of requirements as meaning *blamelessness* before God in every item of the divine requirements. We take the word "blameless" as covering the items following and as extending to nothing further.

Ed.

LETTER FROM JOSEPH BARKER.*.

DEAR FRIEND,—I thank you for your interesting and Christian letter. I will answer it as soon as I can, and to the best of my ability. Just now I am writing out a lecture or two on the Bible, which I have

* Mr. Barker having been deprived of the companionship of his wife, by the hand of death, has left this country to end his days in America where he owns some land. This letter will reply to some who ask what he is now saying.

been delivering here. A publishing committee here, connected with the Baptist denomination, desire to publish the matter in a small book for the young, and it will take me some days to prepare the manuscript. I will then, if all be well, write to you at some length. Meanwhile I enclose a brief abstract of some lectures on Christianity, which you can look through and submit to your sceptical friends for consideration. I purpose, as soon as health and time will permit, to publish a small book on the basis of the abstract, adding some fifty great facts *against* Infidelity, and discussing some additional points of importance to the Christian cause.

I spent six or seven years on my journey from Christianity to the uttermost bounds of unbelief, and six or seven on my way back. To give you a history of my journey in either direction would require a large book. I traveled rather slowly both ways. A multitude of things contributed to my alienation from Christ and God, and as great a multitude perhaps to my return to the truth as it is in Jesus. But the thing that worked on my poor soul most mightily was, the view I got of Christ when reading the gospels, with the intention of giving to my readers a true representation of His character and teachings. I had formed the purpose, though not a Christian, and never expecting to be one, of reading the Bible carefully, with a view to ascertain how much there was in it of truth and beauty and goodness, and of publishing a summary of what I should find in my periodical. I had also resolved to review Christianity; to examine the character of its founder; to try to ascertain the true nature and the real value of His teachings and His spirit, and to compare the character and workings of infidel and Christian organizations, and their respective influence on the character and comfort of men, of families, and of nations. The thought came into my mind—I have read the Bible, and studied Christianity, and run through Church history, and looked through the churches, to see what I could find of an objectionable character, and I have published the result to the world. I will now go over the ground again, and see what I can find of an opposite, or favourable character, and I will publish that. I will do justice to the Bible, to Christianity and the church, to the best of my ability. And I set to work. I had no idea of the extent of the task I was undertaking, of the discoveries I should make, or of the influence which my investigations would have on my mind. I give my God, my Heavenly Father, ten thousand thanks, that ever that blessed purpose was formed in my soul. Every step I took I found in the Bible something good—something better, truer, more beautiful, and more beneficent than I expected. The difficult and doubtful parts I passed over hastily. I had given them sufficient attention before, when running through the book with unfriendly feelings. Yet, even in these portions of Scripture I often found unlooked for treasures. Passages which had suggested objections on former occasions, now presented themselves in so different a light, that I was ashamed of my former injustice and folly. I found truth and goodness where before I had seen only falsehood and folly. The better, richer, more important portions of the volume filled me with amazement. I was astonished at the vastness and depth of the wisdom of the Book of Proverbs. Portions of the Book of Job melted me to tenderness; and I revelled amidst the beauties and glories of

that wonderful production. Notwithstanding the dark spots in the Book of Psalms, I found myself, while travelling through it, in a world of light—beautiful, brilliant, and cheering light. There were numbers of things in the Prophets that were mysterious enough, but everywhere around the dark clouds, I saw bright streaks, while in other parts of their writings I saw floods of glory. Nothing could surpass the truthfulness, the honesty, the fidelity, the courage, the holy zeal of the prophets. And nothing could excel the soundness and the salutary influence of their moral teachings. And with what force and majesty they delivered their messages! And what beauty and sublimity I found in their style! Nothing could be plainer than that the prophets were men of clear vision, of great wisdom, of true philosophy, and amazing powers, and that the tendency of their communications was to check hypocrisy and vice and crime, and to make men true, and good, and Godlike.

But it was not till I came to the gospels, and began to study the deeds, and mark down the sayings of Jesus, and place them in order before my mind, that I might get a full and consistent view of His character, that I began to feel the Almighty power, and to see the infinite excellency of the Bible Christianity. The view I got of Christ melted my whole soul. I wept; moistening with my tears the book in which I was reading and the paper on which I was writing. I saw in Him first the perfection, the grandeur, the glory of all human excellency, and I drew His portrait accordingly, and sent off the articles to the press. I looked again and again, and then I saw in Him the image, the likeness, the representation, the incarnation of the invisible God—God manifest in the flesh. I saw in His doctrine, in His sufferings and in His death, the most wonderful and overpowering revelation of the eternal, the unbounded, the unspeakable love of God. The whole Christian system presented itself to me in the most beautiful and captivating form. It was glorious. There was nothing like it in all the world besides. It was true. The whole gospel story was true. I felt it could be no other. The miserable criticisms of Unitarians, Rationalists, Infidels, seemed pitiful in the extreme. When I thought of what I had said and written about the gospel and Christ and Christianity, when under the influence of unbelief, I was ashamed, disgusted, mortified. I woke up to the horrible fact that I had done Christ and Christianity an infinite wrong. I felt that I had done the whole Bible, and done the Church and done myself, a most fearful wrong. I felt that I had committed a most woeful and unspeakably awful mistake, the dreadful, the deadly effects of which could never be remedied. And as I went on in my investigations and discoveries I mourned at times in the greatest bitterness of soul. Yet at other times I was in ecstasies of joy. The darkness was past, and the true and marvellous light of heaven shone again into my soul. I had lived to be created anew, and to be translated into a new world. And I was well and strong, and might have time and opportunity to make known the blessed change I had experienced. Oh! if God would but spare my life a few years, and give me health and strength, what would I not do—what would I not say and write, for the cause of Christ? And He has spared me ten years, and permitted me to preach and lecture in His cause in almost every part of

England; and now He has permitted me to visit America and do something toward paying the tremendous debt I owe this city and this great country. Let His name be praised forever; and may the whole earth be filled with His glory; and may all mankind be brought under the transforming and saving power of His blessed gospel; and may you, my dear good Christian sister, have the happiness to see your doubting friend, for whose salvation you are so zealously labouring and praying, brought safely to Jesus, and made happy in God's love.

I have been carried farther than I expected when I began this letter, and my other work will be delayed somewhat in consequence, but all will be well. The case you laid before me touched my heart, and I could not check the flow of its sympathy. I know what it is to be a doubter and an unbeliever. I know what a terrible calamity it is to the unbeliever himself. I know what a sad affliction it frequently is to his wife and children. I know what a mischievous influence his example exerts on others, even when it is a silent one. But I know how prone unbelievers of some kinds are to talk of their doubts and propagate their views among their friends and associates. "One sinner"—one doubter—"may destroy much good," may do much evil; and at best the influence of the unbeliever is lost to the cause of Christ and virtue—the only cause for which I now consider it worth a man's while to live.

And there is nothing to be said for infidelity but what would be better unsaid. It gives a man nothing that is worth having. It does nothing for anyone but what would be better undone. It furnishes no motive to virtue: it supplies no check to vice. It leaves the animal nature unrestrained, and it is sure, sooner or later, to run into sin. It has no tendency to stimulate a man to anything honourable or beneficent. It is no friend to philanthropy. If an infidel be moral, it is in spite of his infidelity. If he be not licentious, it is in virtue of influences the very opposite of those originating in unbelief. And infidelity inspires no trust in Providence; nor does it make a man contented with the laws and arrangements of nature. And it kindles no high nor generous enthusiasm in behalf either of our families or our country; and it inspires no hope of a better life; and it opens no grand and cheering prospects with regard to humanity even in the present world. Its whole tendency is to sadness, despondency and suicide. Morally its tendency is ever downward, to what is earthly, sensual, devilish. It is, so far as it works—and it cannot but be—the undoing of man—the undoing of the universe. It is darkness, disorder, degradation and death.

Christianity is just the opposite. It is light and life. It is purity and peace. It is hope and joy. It is love and beneficence. It is philanthropy in its purest, highest and divinest form. It gives every aid, it furnishes every inducement to every noble and generous enterprise. It blesses a man both in body and soul, in reputation and estate. It makes him amiable; it makes him honourable; it makes him useful. It makes him happy. It gives him trust in God's all perfect providence. It gives him hope of immortality. It makes him a comfort and blessing to his wife and children; to his parents and brothers and sisters; to his friends and neighbours. It inspires a holy

enthusiasm, impelling him to every good work. It comforts him in affliction, it consoles him in sorrow, it sustains him in adversity. It gives him the victory over death. It makes his memory dear to those whom he leaves behind. It is the "one thing needful" to the virtue, the greatness, the glory and the happiness of our race. There is no substitute for it. Learning, science, art—new laws, new forms of government, new social arrangements—railroads, steamships, electric telegraphs—improvements in agriculture, the growth of manufactures, the extension of commerce—a more general education, a higher culture and freer social intercourse—are all poor things compared with the spread and triumph of Christianity. They are nothing—they can do nothing for the welfare of humanity apart from Christianity. They are worse than nothing—they tend to greater excesses in luxury, to more appalling extravagancies in vice, to a more terrible and absolute ruin, without the sanctifying power of the gospel. The gospel is our only hope either for time or eternity.

I do not speak at random. I do not go by hearsay. I am not the sport or plaything of my imagination. I am not indulging in mere speculation or in any wordy declamation. I am speaking from the depth of my soul—from a strong living sense of reality—from the largest and most varied experience—from extensive and careful observation—from long and patient investigation, and I can hardly imagine it possible to have a clearer view or a fuller assurance of the truth of what I am saying. And I am not alone. There are numbers who, like myself, have examined both sides of the great question, and who have had experience of the effects and tendencies of both systems, who join their testimony with mine, and lift their voices in praise of Christianity, and in condemnation of infidelity. And though such men as Newton, and Locke, and Boyle, were never infidels, their love and esteem of Christianity, and their steady adherence to it in times of prevailing scepticism, may be regarded as a strong testimony in its favour.

But I must close. I will send you a copy of my Lectures on the Bible when it is out. God bless you, and give you comfort and success in your endeavours to do good. Don't wonder if you fail sometimes to convince unbelievers. There are causes of unbelief that argument cannot reach; and we have not yet taken the best, the strongest position from which to assail the enemy. But let us work and pray and hope on, and all will come right at last. . . . JOSEPH BARKER.

THE ESTABLISHED CHURCH IN SCOTLAND.

If the apparent condition of public opinion in England does not indicate the probability of immediate disestablishment, that of Scotland gives signs of a comparatively near approach of such an event. Our columns this month contain information which, if similar information were to be given concerning England, would give rise to great excitement and anxiety. Scotland may be roughly said to be almost altogether divided amongst the Presbyterian bodies. It is substantially correct to say, that three-fifths of the inhabitants are divided between the United Presbyterians and the Free Churchmen, and that the

Established Church does not possess quite two-fifths of the remainder: some say not more than one-third. Of these bodies we find the United Presbyterians pronouncing, in the most remarkable manner, in favour of immediate disestablishment, both of the English and the Scottish Churches; while Free Churchmen have, at last, taken such action as must, in the course of events, lead them to the same position, half-way to which they have already travelled.

As our readers know, the United Presbyterians have never for one instant wavered in their testimony against both the principle and the expediency of a civil establishment of religion. They were in the van of the old voluntary controversy, and whenever since, they have been called upon to take action, they have always been found at their post. Not even that union with the Free Church, which is the strong desire of so many amongst them, has once induced them to modify, either in attitude or in language, the expression of their principles upon this subject. They have asserted and re-asserted their principles with an openness and a vigour which entitles them to our profoundest admiration.

The Free Church, on the contrary, has never been, and is not now, a Voluntary Church, in principle, although some of its members—as was shown by Mr. ARNOT's presence on the Liberation platform, at our last Annual Meeting—do not hesitate to announce their conversion to that principle. Still, with the exception of a minority, it would be willing, and it is desirous, to come to terms of union with the United Presbyterians, but the strong feeling of a section of its members has hitherto prevented this, and has at last succeeded in indefinitely postponing that project. Two resolutions, however, were arrived at in the face of that minority, at the last meeting of the General Assembly. The first is that ministers of either church should be eligible to be ministers of the other church; and the second is, that the present establishments of England and Scotland are in a condition calling for condemnation, and condemnation has accordingly been pronounced. It will be seen, from our brief summary of what has taken place, that the Scottish Establishment is condemned on account of its unscriptural constitution; that the Established Church in England is considered to be giving an example of a "lamentable defection in the line of unsound doctrine, both Rationalistic and Ritualistic;" that the continued maintenance of those churches tends to embody the principle of concurrent endowment of truth and error, "thereby dishonouring the truth of God and involving the nation in manifest sin," and that, therefore the Free Church should bear its testimony, "so that the public mind may be prepared for dealing with the question wisely and scripturally, when, in the providence of God, it comes to be finally decided." This resolution, preceded by the presentation of a large number of petitions from Presbyteries and Synods in favour of disestablishment, was carried against an amendment condemnatory of disestablishment, by 244 to 134 votes; while an amendment in favour of disestablishment received 142 votes: so that more than half of the majority of the Assembly declared themselves supporters of a disestablishment policy. This advance upon the previous position of the Free Church—an advance as rapid as it is significant—indicates that the time is not far distant when that great voluntary body will stand side by side with the United

Presbyterians and the English Voluntaries in insisting on the policy of disestablishment being carried into effect.

Whether from the influence of fear—that proverbially bad counsellor—or from that singular insatiation which so often precedes destruction, we cannot say, but the Established Church has taken a step which, more probably than any other that it could have taken, is likely to precipitate a crisis on this question. It has long been anxious to introduce the question of Patronage to the Legislature, with the hope of getting rid of that degrading mark of its position, and on June 17th it succeeded in obtaining a debate upon the subject both in the Lords and in the Commons. Not much that was significant passed in the Lords, excepting that the mover of the resolution in favour of the abolition of Patronage was advised by the Government to abandon it, and that he abandoned it accordingly. But in the Commons Mr. GLADSTONE delivered a brief speech of a highly suggestive character; reminding, we should say, those who heard it, of his memorable speech on the Irish Church in 1867. He commenced by saying that the subject was one “of vast and vital interest to Scotland, and he thought that the opinion of the people of Scotland ought to be carefully considered before any action was taken by the House.” Now, Mr. GLADSTONE knows as well as any one, and he referred to the fact, that more than three-fifths of the people of Scotland, as represented by what we may describe as the two great Nonconformist Presbyterian bodies, are opposed to this concession being made to the Establishment. He said that the opinions these parties held were entitled to be treated with consideration. He proceeded to state what he himself had recently seen in Scotland. Last year he was in one of those counties in Scotland where they went to church on Sunday. There was the Established Church and the Free Church, and what was the state of things? In the Established Church the minister preached to a mass of empty benches; there being only ten or twelve persons present, and this minister derived his stipend “from the taxes of the country.” A little farther down the valley there was the Free Kirk, crammed with people who were not rich enough to procure the services of a stated minister. This was an extraordinary state of things, and one which gave rise to serious questions. Mr. GLADSTONE proceeded to advise Sir ROBERT ANSTRUTHER, the mover of the resolution, to consent to a Committee upon the subject, at the earliest fitting opportunity, “in continuation of the Committee of 1844,” so that the House “might be satisfied as to the real convictions and wishes of the people of Scotland,” when the Government would give him “every assistance.”

What the Established Church will think of this advice we do not yet know; but the same want of practical wisdom which has induced them to raise the question may induce them to face the ugly facts which are sure to be brought out in a Committee. Indeed, Sir ROBERT ANSTRUTHER at once consented to take Mr. GLADSTONE's advice, but, by this time probably, he has had leisure to repent of his haste in this respect. Inquiry can do little more than expose the numerical and moral weakness of the Establishment. It is what is wanted for both of the Established Churches. We have asked for it in vain as regards England; we are offered it as regards Scotland. We only trust that we shall have it.

HOW TO EDIFY THE CHURCH.*

ONE of our articles on the above subject is copied in the June number of the *Ecclesiastical Observer*, and the editor appends to it the following foot-note—

This article is from the *Apostolic Times*, from the pen of W. McGarvey, whom many of our readers know as the author of the *Commentary on the Acts*. We intend (D. V.) next month to comment upon the subject thus brought before us. In the meantime we hope to ask of our brother some specification of the particulars which have moved him to write, "the brethren in Great Britain have blundered with it to the present day." He may be quite right in so saying, but we want to know the particulars, that, seeing ourselves as others see us, we may reform. Ed.

Only a part of what I wrote concerning the brethren in Great Britain is here quoted. The whole of it is as follows: Speaking of the effort to restore the apostolic method of church edification, I remarked "We in America blundered awhile with the method and abandoned it; our brethren in Great Britain have blundered with it to the present day, and have not abandoned it, but have made in some place an improvement on it."

The blundering to which I refer is briefly as follows: I understand that what is called "the open platform" is still maintained in some of the British churches, and that all members of the church, without much regard to their ability to edify are allowed unrestricted liberty of addressing the congregation during the time set apart for mutual exhortations. I understand, also, that in many places this liberty of the brethren is placed under restrictions by which only those who are capable of edifying are allowed the privilege of public speaking on the Lord's Day. To this restriction I chiefly referred in saying that much improvement had been made in many places. M.

THE WATER SUPPLY TO JERUSALEM.

In a letter to a London paper, concerning proposals and efforts to restore to Jerusalem a good supply of water, Mr. Lumley, who appears to be well acquainted with the remains of the ancient city, writes—

"In the city of Jerusalem, where intolerance, fanaticism, and bigotry are paramount, a consequent mystery exists in many things regarding the condition of the religious communities which go to make up the population, and, therefore, it is difficult to arrive at a very definite estimate of the number of people there; but for various reasons the sum total may be taken at about 25,000, the bulk of whom are labouring under extreme poverty and physical degradation; and this large number have to depend for water, during the greater part of the year, upon the very unwholesome supply which has been collected in tanks from the ruins, and the resources yielded by the Well of Eurogal (otherwise Joab), the Pools of Siloam and the Virgin, and a few minor pools.

* The above is from a recent issue of the *Apostolic Times*. We thank Bro. McGarvey for so prompt response to our wish for intimation as to the nature of our blunders. That we have often so erred is not to be denied. Still our remarks of last month are to the point. Nothing in the above calls for modification of our former statement. Ed.

Now, rain water, under certain conditions, is a good beverage, but its value for drinking purposes after several weeks or months storing in open or partially closed stone tanks can only be arrived at by a practical test of having to drink it. The influence of heat and the ruinous state of many of the tanks, admitting dust and foreign matter, bring about a change in the fluid so as to render it nauseous to taste, eye, and smell, and it will be readily understood that the filthy mixture, full of living organisms is the leading cause of fevers, cholera, and other diseases with which Jerusalem is so frequently visited. The statistics of Dr. London, of the Rothschild Hospital, show that, just before the rains, when the water of the city is in its worst and scarcest state, these diseases are most prevalent; and as it has been noticed that impure water is the best medium for imparting choleraic complaints, so it is that the filthy mixture drunk in Jerusalem is an active means of increasing the death-rate. The water from the wells and pools is derived from a source which may only be hinted at as being too horrible to dwell upon. We, in this favoured country, who have the full benefit of a plentiful supply of good water for all purposes, and, who have no experience of a scarcity, will, perhaps, better comprehend the sufferings of Jerusalem, when we know that, on a day in the year 1868, there was not a drop of water in the city! Imagine 25,000 people without water for some hours, with an Eastern sun casting its burning rays upon them. And this terrible fact may occur at anytime by the deferring of the periodical rains. Without alluding to the advantages of water for the use of the bath, it will be seen how necessary it is for the very existence of life: but if a plentiful supply could be obtained for all purposes, then how numerous would be the beneficial results? I well remember, while in the country, near Jericho, the delight which a morning bath in the cool stream of Elijah's brook gave me, and with what pleasure I sought the shady groves bordering Old Jordan, and exchanged the glare and heat of the Dead Sea plains for a delicious dip in her running waters; so it is that, in that heated land, water is a double blessing, and its absence a profound source of misery.

The city of Jerusalem in ancient times must obviously have had an efficient system of water supply. Sufficient remains of the old works to disclose somewhat of its character. Inside the city, deep in its subterranean interior, covered by the debris and ruins of several Jerusalems lying one on top of the other, the memorials of her many destructions, are spacious tanks and noble halls for the storing of water—here and there are traces of conduits and remains of open pools, nay, fountains yet are seen in melancholy desuetude which once spirited forth the living stream; in fact, it is very apparent, that in the days of the Hebrew kings, judges and hierarchy, the city was amply served. Outside the walls also are found many remains of pools and conduits. Away to the north are yet traces of noble works, but to the south and east the country is full of interesting proofs of such engineering skill, which richly repay an examination. Conduits of many miles in length carried along the faces and sides of hills, grand pools and tanks cut out of the solid rock, tunnels through elevated ground, wells and deep boreings, and even a curious and singularly interesting inverted syphon of more than a mile in length to convey the water through a valley, have from

time to time been discovered, showing that it is more particularly in this direction and following in the track of their ancient designers that the future works must be developed for the supply of water to the city.

I cannot ask you for more space to enter with greater freedom into the subject. I do not disguise the fact that the carrying out of the project has many difficulties. You, no doubt, are as well aware as myself what little encouragement is given to the most energetic attempts to indoctrinate the people of the east with some western ideas; but let me assure you that a good supply of water to the City of Jerusalem is much too practical a blessing for any single inhabitant, whatever his religion may be, to deny the benefit of.

There are political and monetary features yet to be considered. Of the former, I believe I am justified in stating that the obstacles to a successful issue are gradually being overcome, and of the latter I will only say that I am in no sense asking for money, my only wish being to draw public attention to the subject, as I have, in the *Times*, *Jewish Chronicle*, and other newspapers, so that a movement of real value may be made for the practical regeneration of Jerusalem."

Surely we shall hear no more of the foolish talk of those who have insisted that baptism could not have been immersion, because Jerusalem and its environs could not supply the requisite water. It is now apparent that in order to supply all the water needed for any purpose, it is only requisite to restore the ancient works.

Ed.

THE HORITES AND THE RECENT ORIGIN OF MAN.

In an age like the present, in which an epidemic of Biblical scepticism prevails, it was not to be supposed that God would leave His people unprovided with weapons of proof wherewith to do battle against the insulting and audacious foe. Such was Petra, such were the exhumed palaces of the old Assyrian kings, and such, more recently, was the famous Moabite stone, each and all of which bore invaluable testimony to the perfect trustworthiness of the chief historical books of the Bible. Of late years much discredit has been cast upon the accuracy of the Scripture genealogies, especially as regarded the origin, antiquity, and dispersion of the human race. Here, unquestionably, are subjects of immense difficulty, especially when they are complicated by endless myths and traditions, to say nothing of imperfectly deciphered monuments which the unbeliever has always been eager to turn to his own account. Now, however, we have every reason to believe that in certain passages of Scripture—hitherto almost entirely overlooked, or at all events imperfectly explored—there exist materials whereby the believer's faith may be confirmed, and the taunts of the scoffer turned upon himself.

These remarks have been elicited by the perusal of an essay on some forty pages, by that distinguished scholar, the Rev. John Campbell, M.A., of Toronto, which has just appeared in the *Canadian Journal of Science, Literature, and History*. It is entitled "THE HORITES," whom the Biblical student will remember as a Canaanitish people, to whom a remarkable prominence is given in the Pentateuch. They dwelt in

Mount Seir, and are first heard of in Genesis xiv. 6, where they are numbered among the peoples whom Chedorlaomer defeated. In a subsequent chapter (Gen. xxxvi.), a remarkably minute account is given of the families of this people, which is again repeated in the first chapter of the First Book of Chronicles, with some slight variations in the spelling of individual names. This long Horite genealogy could not have been recorded in vain, and yet it would have appeared almost purposeless, if the Horites themselves had been nothing but the obscure race of uncivilized troglodytes that almost all previous writers have agreed in regarding them. "How strange," Mr. Campbell exclaims, "that these miserable cave-dwellers have so much of Scripture allotted to them! What then is the Divine purpose in giving such a genealogy?" Here, then, is the question to which Mr. Campbell undertakes to reply. Having, as he says, "opened a door at which many before him have knocked in vain," he then, by a most careful induction of historical and geographical facts, proceeds to show that the Horites were a pre-eminently noble and distinguished race, leaving distinct traces in Palestine and other lands, and that one family—a notice of which is found in a somewhat obscure or disguised form in the 2nd and 4th chapters of the First Book of Chronicles—furnishes a link of connection with other histories than that of the Bible. For the establishment of these propositions Mr. Campbell brings a vast amount of patient research and varied learning, ranging, as his enquiry does, over the annals, traditions, and mythologies of Phœnicia, Chaldea, Arabia, Persia, India, Asia Minor, Greece, Italy, as well as the Celtic and German peoples. As not a word is wasted in these learned and exhaustive researches it is quite impossible to abridge or condense them. We can therefore only refer the Biblical scholar to the essay itself, while for the benefit of our ordinary readers we will transcribe the important conclusion at which Mr. Campbell—fairly, as we fully believe—has arrived. Says he, "The various traditions of civilized peoples have carried us back to the days of Abraham and to the lands in which he sojourned—Palestine, Egypt, and the region lying between, and pointed these out as the time when, and place where, man—a second time beginning to fill the earth—laid the foundation of his present prosperity. The facts I have given through the connections established between the Scripture narrative and tradition are a besom to sweep into the waste paper basket of literature the utterly unfounded hypotheses of Bunsen and others, which throw the commencement of Egyptian history thousands of years into the past They say to the ethnologist, the student of language, the comparative geographer, and the historian—as they point to the eastern life of nearly 4,000 years ago—there is the long-forgotten field in which your studies must begin if they are to be successful! And more important than all they tell the Gentile of a Divine hand not simply leading him as well as the Jew through the early period of the world's history, but placing on record briefly, yet comprehensively, the roll of his forgotten ancestry. Spite of all questions regarding the Books of Chronicles, the Bible, still proves itself the *true and faithful Word*, the great standard of historic fact, as well as of spiritual truth and life."

These are noble words, and will, we cannot doubt, cheer the hearts of God's people in this cold, vain-glorious and unbelieving age, in which

a few "oppositions of science falsely so called" are too often welcomed by the sceptic as "confirmations strong," while the most striking "proofs" of the faithfulness "of Holy Writ" are systematically ignored. But wisdom will, ere long, be justified of all her children.

The Rock.

PARENTS AND THE SUNDAY SCHOOL.

"Bring up your children in the discipline and admonition of the Lord."—PAUL.

ATTENTION to the above precept underlies the present happiness and the eternal well-being of every family circle. The words are addressed to Christian parents and guardians, reminding them at once of their duty to their children, and their duty to the Lord, who has given them into their charge to be trained for Him. As it ought to be the laudable ambition of all parents to see that their boys and girls receive the best education they can afford to them, for their respective positions in life, so also should it be their grand aim to secure the best training of the heart and conscience, which will tend to their advancement in the higher life in Christ, and fitness to serve Him in church and world. Again, as it is found to be impossible for parents, as a general rule, to educate their children in the various branches of secular knowledge without sending them to a public school, so the majority of parents are unable, from various causes, to impart that Bible teaching to their children, which is so necessary to growth in grace and divine knowledge, and hence they send them to Sunday school or Bible class, that what is lacking may be supplied, and the young ones duly brought up in the nurture and admonition of the Lord.

The true relation of the Sunday school to the home is, therefore, that of an auxiliary—a help rather than a substitute. Now, if all families could boast of such culture as that which was given in Bro. Campbell's family in the celebrated "Conversations at the Carlton House," there would certainly be no need for Sunday schools as they now are. But as it is not so, and nine-tenths of the children of our country are largely dependent, for what they know of Christ, and the way of salvation, upon the earnest and self-denying efforts of Sunday school teachers, methinks the work done in meeting this great want is most surely an ample plea to justify the distinctive existence of Sunday schools as an agency of the church of Christ, and especially a desirable help to home training in divine things. We hope, then, the time is fast passing away, when Christian parents will look askance at Sunday school work as something quite superfluous in their eyes, but rather as true philanthropists, recognizing the terrible necessities for the work, at once throw in their lot with us as co-labourers in this work of faith and love, carried on, most surely, in the spirit and genius of the Great Master, who said, "Suffer the little ones to come unto me, and forbid them not: for of such is the kingdom of heaven." Yes, your own presence, ye favoured ones, and that of your educated children in all their affluence of Bible love, all the graces of parental training would indeed be a power for good in our ranks. We appeal unto you, then, stoop to save the needy children of others, if not your own, and take the joy of doing good outside your own family

circle! Still, many parents, we fear, go to the other extreme, and, as more than one mother in Israel has remarked to me, "Throw all the work upon the Sunday school teachers, and in many cases simply send their children to get them out of the way. Is this not too often the case, even with Christian parents? Now, while making all due allowance for the pardonable desire of a little rest from the cares of family life on a Lord's Day, there is too much room to fear that this careless spirit runs through all the other days of the week, and that the little ones are not helped as they might be with their lessons at home. O! let parents ever remember, I speak to all saved and unsaved, that they must not shirk their responsibilities in this thoughtless manner. The word of the Lord is directly to *you*, and not to another, "Take this child and nurse him for me." And think you, that your high calling is fulfilled, by simply seeing that Tommy and Polly have their dinner, their faces and hands washed, hair combed, and best clothes on, and then hurried off to school, while not a single thought has been given by you to the lessons they have on hand, not one question asked about their progress, not one prayer offered for the Father's blessing upon the work of training? Mothers! Fathers! Is this your ideal of training your children in the nurture and admonition of the Lord? Would you send out your child to nurse without any understanding as to the nature of its food and daily treatment? No, you are very anxious about that, and watch with pleasure the growth and progress of your darling. How much more, then, ought you to interest yourself in the work of the Sunday school teacher, who is nursing your children for the higher life beyond the grave, feeding them with that "Bread of life, of which, if they eat, they will live forever." O! see to it, we entreat you, by all that is dear and holy in your parental relations, all that is binding upon you as the trustees of these young lives, with all their latent capacities for service and enjoyment, in the sphere of immortality, that the seed of the word is not choked by your inattention, that your duty is nobly done, and your responsibilities unshirked in this your precious charge. Thus only can you merit the "well done," in the great day of account.

Recognizing the Sunday school, then, as a help to your own work of training the young at home, surely every teacher should be an object of prayerful solicitude to you. Ah! those anxious and unpaid labourers in this goodly field are sowing seeds in the heart-soil of your children, which will grow up and yield rich blossom and fruit in holiness of after life, and richer far when they are transplanted into the garden of heaven. Therefore, they deserve your warmest gratitude, your most fervent prayers, and also your sympathetic help.

A few hints upon this help and I have done. First, we need a larger staff of *parents* as teachers, etc., in the Sunday school. Many difficulties are in the way of this, it is said. Granted. Yet, there are many who could help, and to such we appeal. Where such parental aid can be given, experience, intelligence, and power of a kind, which young teachers do not possess, must necessarily prove a great blessing to the school. Experience has proved this. Second, help the children at home by devoting a special hour either on Lord's Day or through the week, to the Sunday school lesson. Ask questions, help them over difficulties, suggest (not answer) queries put by the teacher; in short, manifest, at

least, the same interest in the educational work of the Lord's Day as in that of the week day school, and give your children to know that you are interested in all they are doing, and that their teacher's work is *your* work. Third, when the school holds—as I trust all do—its quarterly examination or its anniversary, be present to encourage both teachers and scholars, and to see the progress made in the past lessons. Don't be stingy when you are asked for a prize to the young competitors in Bible learning, or at least, a few buns for their country excursion, saying, "I can't, for I give my all to the fellowship!" Of course pence as well as sympathy are needed to carry on this work successfully, and what we give, as a rule, is a fair estimate of our appreciation of this nursery work for the church.

Finally, and above all, let parents see that they be consistent at home, and give their children a good example of holy living. Says a father of a large family to me in a letter I now hold in my hand, telling me the joyful news that two of his children, of tender years, have given themselves unto the Lord by baptism—"True piety at home, I fear, is what is greatly needed in order to richer fruit unto the Lord's kingdom. Our song is one of deep gratitude for this token of God's favour; and our desire and effort will certainly be that they should be faithful workers for the Saviour, who needs the devoted hearts and service of all who love Him, and who rewards so richly all labourers with His favour and peace." Thus writes a Sunday school teacher, an elder, and a father, who, in the eyes of all who know him, tries by divine grace to live out this piety at home, and is thus blessed by seeing his children lovingly consecrate themselves unto Jesus.

May all parents be thus alive to their obligations, and by word and deed, by holy living and devoted service for the Master in season and out of season, in chapel and in school, shew that they have indeed drunk in of the Spirit of the apostle's words, exhorting them to train their children for the Lord. Then, though death may sever the family circle on earth, O! joyful thought, its members shall meet again,—father, mother, children—all to form part of the unbroken family circle of our Father in heaven. There we shall never part again. Ye fathers and mothers in Israel, may the Lord give you to exclaim on that bright morning of eternal love and joy—"Lord here we are, with the children which Thou hast given us." Amen.

J. ADAM.

LECTURE ON PRIMITIVE CHRISTIANITY.

THE above formed the subject of a lecture delivered in the Town Hall on Tuesday last, the 15th inst., by Mr. J. Neil, of Dunedin. We have been requested to publish the following report:

On rising, Mr. Neil said that, being a stranger amongst them, he wished his hearers to appoint a chairman. Mr. James Taylor was selected, and, accepting the post, claimed for the lecturer a calm and impartial hearing.

The lecturer said he felt it his duty to speak a word or two about himself, as he was unknown to all present. He might say he was an "amateur" lecturer; not a paid or in any sense a professional one.

Like the apostle of the gentiles, he made his living with his own hands. Being on his way to Dunedin, he thought it his duty to call the attention of the people in Cromwell to that grand system of truth known as Christianity. From the heading of his discourse, as advertized, it would be gathered that he did not think that Christianity, as Jesus taught it, was the same as it was represented by the various denominations. Being an emanation of the Eternal Mind, it could not possibly cause such sectarian divisions as now dishonoured Christ and retarded His glorious cause. Sects were condemned by the apostle Paul in his epistle to the Corinthians, where he denounced them as the outcome of carnal men. As every system partook of the character of its founder, it would be profitable to look at the life of Jesus as revealed in the New Testament. Jesus needed not the testimony of men, for the Eternal Father acknowledged Him: His beloved Son, in whom He delighted. Those who witnessed His private and public life were compelled to own Him the Incarnate God. One whose avaricious heart led him to sell his Master for thirty pieces of silver, was compelled to acknowledge his Master's innocency. The bitterest enemies of Christianity have written of Him as the embodiment of all that was noble and good. Modern Spiritualists declare that they will allow no man to surpass them in their love and admiration of Jesus Christ. Still they deny His Divinity, which is equivalent to calling Him an impostor. Spiritualism the lecturer believed to be Infidelity under a new guise. The apostles of Christ next claimed the attention of the lecturer. They, like their Divine Master, were men of the most holy and blameless character. With the exception of one, they sealed their testimony to Christ with their blood. It was asked, which church would they associate with, supposing they should rise from the dead? Would they go to the Church of Rome, whose order and teaching were not Scriptural? or to the Church of England, said to be the eldest daughter of Rome? Would they recognize the Protestant sects, in their jarring discord? No! they would seek fellowship with the Church of Christ, which acknowledged them as its inspired teachers. That Church could be identified from the various denominations (human systems of religion) by the following marks:—

1. It had no other head but Jesus, owning no other names but His, and being subject to no human authority, such as Popes, Cardinals and Reverends, as in other churches, both Romish and Protestant.

2. That penitent believers, confessing the name of Jesus, were immersed in the name of the Father, Son and Holy Spirit, for the remission of their sins.—Acts ii. 88.

3. That the Church meets every Lord's day to break the loaf, commemorative of the broken body, and to drink of the fruit of the vine, in memory of His shed blood, the price of their redemption.

4. That its teaching, exhortation and ministry were open to all male members competent to edify the Church in love.

5. It has no other authority than the Word. All creeds of human compilation it regards as schismatical, and subversive of the unity of the followers of Jesus.

6. The free-will offerings of members were the only means of obtaining money to support the cause of Christ. Bazaars, begging of the world, &c., were the invention of the man of sin, not the Man of Sorrows.

The lecturer concluded by exhorting his hearers to enter the Church of Christ by believing, repenting and being immersed in the three holy names; assuring them from God's Word that peace in life, joy in death and endless glory in the world to come, would be the portion of all the followers of the meek and lowly Jesus.

A vote of thanks was given to the lecturer, after an earnest discourse of over an hour and a half's duration.—*From the Otago Argus.*

EVANGELISTIC CO-OPERATION IN AUSTRALIA.*

SUCCESSFUL beyond the anticipations of the most sanguine, the Annual Meeting for the present year has met, accomplished its mission, and has dispersed, leaving behind it practical results which will, if followed up, prove, under the blessing of God, the inauguration of a new era in the work of evangelization in this land. Not that in itself the meeting has accomplished this work in its completeness—not that this result will of necessity follow the labours of that assembly, for apart from the ratification of the recommendations and resolutions of the Conference by the several churches to whom they will be referred, and their practical development in action, no tangible good can possibly accrue. Realising this to be the case, we feel it to be desirable that attention should be at once directed to the immediate necessity which exists of the churches taking up the recommendations of the Conference, thus supplying the requisite executive authority which the scheme submitted at present lacks.

It is proposed that the churches represented at the late meeting, together with any other congregations with whom they can co-operate, shall form a missionary union, the object of which is to be the spread of the gospel in those localities where there is either no church able to undertake the work or actually no congregation of the brethren located. It is thus proposed to supplement the present labours of the church in the field of evangelization—to supply a recognized want—and to increase by legitimate means the present sphere of the church's usefulness in the world. As an indication of zeal, the movement speaks volumes, inasmuch as it proves that our brethren, not satisfied with the unparalleled progress they have already made with the means at their disposal, are boldly aiming at still nobler achievements in the work of the propagation of the gospel. To this end there is an evident disposition to sink all selfish considerations and to unite in true Christian community of purpose in the great and glorious work of advancing the Redeemer's kingdom. The comprehensiveness of the scheme is a feature in its favour. Including all the churches represented at the late meeting as a nucleus, it makes provision for the admission of any other congregation that may desire to unite, provided that it is one with whom the churches of Christ can co-operate. True, it is provided that the admission of the applying congregation rests with the several churches now in the union, but this is but a wise

* The co-operation meeting which we reported last month is reviewed in the *Australian Christian Advocate* in a leading article of which we give the following.

precaution against the possibility of confusion, inasmuch as those who can be welcomed to the co-operation will naturally be gladly received, since their assistance will not only strengthen the movement, but their moral support will add to its standing among the churches. We, therefore, do not regard this provision in the light of a restriction, and are thus forced to conclude that the scheme is as comprehensive, in the true sense of the word, and as liberal as the spirit of Christianity can permit. The liberality of the scheme should also commend it to the acceptance of the churches. In the true spirit of Christianity, the amount and even nature of the assistance to be rendered by each church is left with itself. It is purposed that each church shall decide as to its ability to aid in the work, and shall be left free to act upon this decision, giving as the Lord has prospered them, not grudgingly nor of necessity. We have no fear for the result of this part of the scheme, as we are assured that wherever it is a matter of conscience, our brethren—individually and the churches as a whole—will, as is their wont, do their best to sustain the co-operation in active efficiency.

The unselfishness of the scheme is one other feature which should commend it to the acceptance of the churches. Few, if any, of the principal churches co-operating will need any aid from the scheme; they are, therefore, voluntarily undertaking to assist those less able than themselves. True, in thus acting they are but fulfilling the spirit of Christianity in bearing each other's burdens; still, though this is so, their individual disinterestedness is a feature which, while it naturally gives confidence, also demands recognition. For these reasons, and for many others which will present themselves to our readers, the scheme as a whole comes to the brethren in a form which should secure their hearty acceptance and active support. It is therefore to be hoped that no unnecessary delay will be permitted to occur in bringing the co-operation into active life.

PARABLE OF THE GOLD COIN.

"I will open my mouth in a parable."

THE parables of the Saviour were spoken in anticipation of the kingdom of heaven. They set it forth in its different phases, as it was conceived in the mind of the Lord, and present to us His design and desire concerning it. In the administration of the kingdom it is necessary to become familiar with the lessons of these parables, to know that we are proceeding according to the Divine will.

In this, the nineteenth century, we contemplate the kingdom as an established fact. We observe, in its advocacy, a great diversity of men, and views, and principles, and methods of operation; and we are led to compare the present development with the original parabolic descriptions of the kingdom as it was to be. But there is no parable exactly suited to the present state of things. The comparison reveals the fact that there is considerable divergence from the original design, as well as considerable antagonism between the various forces now at work. As

illustrative of this diversity of operations among religious forces, I summon to my aid the following

PARABLE OF THE GOLD COIN.

The kingdom of heaven, as developed in the nineteenth century, is like a man who went into a far country in pursuit of gold. Having come upon a mine, he laboured day after day, digging in the earth for the precious treasure, which, when he had found it, was all mingled with the earth, and clay and dinky ore. This he took and cast into the refiner's fire, to separate the dross from the pure metal; and when it came out he looked upon it, and behold! there remained nothing but glittering gold.

Now, said he to himself, how can I use this gold so as to procure the things that I want. I am resolved what to do. I will take it to the mint, where it can be converted into various kinds of coin, and have the king's stamp placed upon it to designate its value. And so it was that when it was returned to him from the mint he was glad, for, upon counting it, he found that he had ten thousand talents of fine gold, current money with the merchants all over the world. And he was very rich.

And it came to pass when his friends and neighbours heard how great were his riches, that they also resolved to seek their fortunes by digging gold. The ore they found in great abundance, from which they extracted the fine gold through the refining process; but, when they came to have it changed into coin, they said, let us establish mints of our own, and make our own money. And so they did. A number of men combined, and formed a number of different minting companies, who issued a great number of pieces of very many different denominations, bearing only the stamp of the company that issued them. And when the people saw that this money had not the king's stamp upon it they refused to take it, lest it would not be acknowledged by the king. Nor would it pass for money with any nation or people in the world save only the company that put it forth.

When, therefore, it was told unto the king what these companies had done he was very wroth, and commanded all the companies to be brought before him, and he said unto them, "By what authority do you these things?" And they answered him not a word, knowing that they had no authority. Then the king commanded them, saying, "Let all the money that you have sent out be immediately collected in, and let it be brought to the king's mint, and all the gold you want to have made into money, and let it be cast into the king's mould, that it may have the king's seal, and go forth with the king's authority, and be received as current money with the merchants in every part of the world. And it was done even as the king had commanded.

Hear now the explanation of the parable:

The king of the kingdom is the Son of Man. The man who would go forth for gold represents the twelve apostles of the Lamb and the ministers of the gospel who preach according to their word. The gold mine is the human family. The gold represents religious people—men and women of pure hearts, genuine piety and devotion and holiness of life. The earth and the clay represent all manner of uncleanness and

wickedness among men. The dingy ore is the union of virtue with vice, good and evil, in the same person. The mining and the refining processes are the efforts put forth to separate the evil from the good and make men better, thus preparing them to enter into the kingdom. The process of minting is turning to the Lord, and receiving the name authorized by the King, which is the passport to all the privileges and honours and blessings of the kingdom, joyfully accepted, always and everywhere, by all the King's subjects.

The friends and neighbours are ministers who have deviated somewhat from the Divine teaching. The companies which they formed and the mints which they made are the various religious denominations that have adopted many human devices peculiar to themselves. They mine the gold and refine it, and, not being content with the stamp received from the King's mint, they give to it the impress of their own denomination. These denominational impressions are diverse from each other, as also they are from that of the King. The laver is sometimes the same and sometimes different; but the insignia of the company, the name or title by which it is known, differ from all others.

And it shall come to pass in the end of the world, when all nations shall be assembled for judgment, that the King will say to those who have kept the faith, "Why have you not kept my name." And many shall say unto Him, "Lord, we have kept Thy name." Then shall the King say unto them, "Why are you, then, called by another name?" As saith the prophet, "They are not called by thy name." And they shall not be able to answer Him another word. Then shall the King say unto them, "Put away from you these denominations of your own making, and these denominational badges of your own choosing, and be one people in the King's government, as he hath ordered, and take only the name which is given to you from heaven, wherein is my authority, even the name of the Son of Man, as the bride taketh only the name of her husband. He that would enter into the holy city must do these things, for verily I say unto you, none of these distinctions shall ever be found therein."

The following principles, which underlie the parable, will be found useful also in the application:

1. Every government has the exclusive right to manufacture its own currency. It has the right to determine the design and affix the value to the coin it issues. This coin, having the authority of the government, will be received by other governments at its market value. (Special cases may sometimes be exceptions.)

2. The government stamp marks the intrinsic value, but does not create it; it may increase it, by giving an intrinsic value to the gold.

3. Any issue of money without the authority and sanction of the government is counterfeit, of which there are two elements: (1) Want of authority; (2) Intention to defraud. Fraud may be practised in two ways: (1) By using a genuine stamp on base metal; (2) By using a false stamp on genuine metal. Denominational names are without authority, but not used with intention of defraud; they are false stamps on genuine metal.

4. The King's stamp is, "Christian." The frequent use of "Disciple" in the Scriptures justifies its use as a name, though it is a term of relationship rather than the name of a fraternity.

W. W. HAYDEN.

BIG CHURCHES AND BIG PREACHERS.

THE *Examiner and Chronicle* writes of the New York churches:—The success—as men measure success—in our churches is mainly due to the preacher. Hence, men are sought for in all parts of the world who have taking qualities; who can fill pews; lift heavy debts; and raise a stunning revenue. Such men are considered cheap at any price. The Tabernacle was thin and sluggish; the finances low, and the evening congregations lamentably thin. Rev. Mr. Taylor, of Liverpool, was secured at a salary of 12,000 dols.; 50,000 dols. were raised to repair and beautify the edifice; and the gorgeous temple is crowded. Dr. Hall is absent. Some of the most eminent names in the Presbyterian church are announced to fill the pulpit. But the attraction is gone, and the empty pews show how much the people think of the man, and how little of the worship. It is curious to look into Plymouth Church during vacation. Occasionally there is a large audience, if the preacher has some fame. But the Beecher people are not there. Another and entirely different class are ushered into the vacant seats. Their gazing around indicates how unfamiliar they are with the place. The rush and throng of ordinary service, the "Stand back!" "Don't crowd!" "You can't go there!" "Wait, madam!"—and similar exclamations of the excited ushers are not heard. Men take their leisure, and the polite ushers with no business on their hands inquire: "Shall I show you a seat, sir?" The Friday night meeting wears the aspect of a banquet hall deserted. The brethren have it all to themselves, with plenty of room and plenty of time to talk. On such occasions, when one of the deacons goes on to the platform to lead, it is a signal for a general stampede. Some people go out with an emphasis that indicates how thoroughly they have been imposed upon. They came to hear Mr. Beecher, not to attend an ordinary prayer-meeting.

BAPTISMAL HYMN.*

I.

(Paraphrase of Rom. vi., 1-10.)

BURIED with Him who died for me,
Baptiz'd into His death,
His own in life and death to be,
I give myself in faith.
In faith, that, dying here to sin,
I shall with Christ arise,
And, in His love, that life begin
Which leads to endless joys.
That all my sins are blotted out,
Washed by His blood away;
He leaves my soul without a doubt,
When I His word obey.

* The spirit of song seems to have fallen upon some of our readers in an unusual degree. We have given a series of "Communion Hymns," and have more on the Resurrection and kindred themes from the same writer. By way of variety we interpose a few Baptismal Hymns from another hand.

That word in which my Saviour first
Proclaimed the high decree—
"He that believes and is immersed
Shall my salvation see."

Pardoned! I stand complete in Him!
A child of God most high;
Nor angel pure, nor cherubim,
Should love Him more than I.

From stage to stage, from strength to strength
My Father, lead me on,
Till I, in all things; am, at length
Conform'd to Thy dear Son.

II.

Thou precious Lamb,
Thine own I am
For thou with blood hast bought me:
Thy life divine
Thou gav'st for mine
And to Thy house hast brought me.

Amazing love!
That I should prove
Thy great and full salvation;
By which I stand
A very brand
Pluck'd from sin's condemnation,
Redeemed and saved
With conscience loved,
Renewed in soul and spirit;
I leave the place
Where boundless grace
Applies Thine own rich merit.
With sins forgiven
And heir of heaven
Henceforth to love and serve Thee
I live anew
And wilt not Thou
With grace and truth preserve me.

III.

(Paraphrase of Gal. iii. 26 and 27.)

By the faith of Jesus
We are sons of God,
His salvation frees us
From sin's heavy load.
When baptiz'd into Him
Jesus we put on;
And have access, through Him,
To the Father's throne.

Life divine, eternal !
Is in Jesus found ;
Gifts of love supernal
In that life abound ;
Glories in perfection
Dwell in God's own Son ;
Happy our election
When we put Him on.
Cling we then to Jesus ;
Daily put Him on ;
Glad the Father sees us
One with His dear Son.
Clothed with His salvation,
Robed in life divine,
Each should, in his station,
In Christ's image shine.

G. Y. T.

Family Room.

THE MOTHER'S VICTORY.

How often have we heard young mothers complain of their lack of patience under the many irritations of every day home life ; and that there was no use trying, they couldn't help being "cross." We pity such, and wish they knew the "secret of victory."

"Mother are you a Christian?" Asked Harry Chester, one night as his mother was giving him a good night kiss.

The question startled Mrs. Chester. She had been for many years a professed follower of Jesus, and was active in many ways in the service of her Master. She had never been troubled with doubts as to her spiritual condition, for she knew that her hope was founded on Jesus alone, the crucified Redeemer, and not on any works of righteousness that she had done. And yet the question startled her. Had it been put by anyone of her associates, she would have said "Yes," at

once. But the query from her own little boy made her hesitate. Why should he have asked such a question? Had he cause to doubt her sincerity? All this passed rapidly through her mind, as she bent over to give an extra tuck to the coverlet, and then straightening herself up, she postponed the answer by asking another question:

"Why, Harry?"

"Because sometimes you are real cross," replied the honest child.

Poor Mrs. Chester! How was she to get out of such a tight corner? She smiled a little, shading her lips from observation, at the strait into which her little boy had plunged her, but at the same moment conscience was giving no uncertain stings.

"You deserve it; you do," said the faithful monitor. "Now be honest and confess."

But confession is not so easy. Before she came to it, she must put on her maternal dignity, and give a word of counsel to the troublesome little questioner; counsel which was partly intended—though perhaps she would not have acknowledged it—as a cloak for herself, and partly as a reproof to the child.

"Harry, little children often think mother cross, when she is not. When you get into trouble at school, you know you are very apt to say the teacher is cross, instead of owning that you have been naughty yourself. Just so at home, I have to be severe sometimes, to insist on you doing things, and to chide you if you do not obey."

"Ah, no," persisted the little boy; there's a difference. You are *ugly cross* sometimes, just as I am. I know just how it feels, and it ain't a bit good or right. And you are always telling me it is wicked. And how can folks do wicked things and be Christians?

"Good for Harry!" whispered uncompromising conscience, most troublesome dweller in the human breast. "Now, my dear Mrs. Chester, you have to give in. Own right up; confession is a good step towards salvation."

It was a bitter pill. Poor Mrs. Chester was loath to take it. Pride remonstrated; her long Christian profession stood in the way; and more, she was mother, and must a mother confess to a child? But she came to it at length, as she always did when she saw a course to be right.

"Well, Harry dear," she said, "I know my naughty temper gets ahead of me sometimes, as yours does; but I am sorry for it, always sorry, and now I am the more so, to find you notice it, and that I am so bad an example to you. I'll

tell you the truth, little boy; I am a Christian; I know and feel that I am, for I am sorry for my sins, and I trust in the dear Saviour to wash them all away. But there's another thing I must trust Him for, and I will tell you what it is, that you may do the same. For though I am mother, and you are child, though you are under my control and bound to obey me, yet before Jesus you and I stand on the same footing. We are both sinners, and need His salvation. Now, Christ's salvation is double. Do you recollect the lines we so often sing?

"Let the water and the blood
From thy wounded side that flowed,
Be of sin the double cure,
Save from wrath and make me pure."

Jesus saves us from our sins, by washing away all our past guilt, and so holding us back from the wrath to come; He also saves us from the love of sin, and its dominion over us. Jesus has washed my sins away, but still, sin gets the upper hand, and makes me cross, or angry, or sharp in speaking. When I have done wrong, I feel sorry for it, and go right to Jesus, and ask him to forgive me; but while you have seen my sin, you don't see my repentance, nor hear me pray for forgiveness, and, therefore, could know nothing of that part. But I must pray to Jesus to keep me from yielding to my naughty feelings, and I hope you will never have occasion to doubt again if your mother is a Christian."

Then Mrs. Chester gave her boy another kiss, and a tear dropped on the white coverlet as she whispered, "Good night, dear."

Oh, what a conflict shook that mother's soul in the next half hour! No one knew the struggle but the Omniscient, from whom there is no concealment, and the woman

who endured it. What a blow her little son had unconsciously struck at her pride, her self-esteem, her maternal vanity! She thought herself a consistent Christian, and a faithful mother. But it had only required an infant's mind to discern her inconsistencies, a mere baby hand to tear off the cloak of self-righteousness. But it was a profitable experience. It set Mrs. Chester thinking; it revealed her to herself; it opened Scripture to her; it sent her with a new humility to her closet and her knees, and made her doubly watchful in the days to come. It was vain for her to plead nervous irritation as an excuse, that unctuous and ever ready application with which many a Christian mother salves over her illtemper; for she knew the difference between the diseased nerves and peevishness. It was useless to urge constitutional infirmity, that other miserable refuge beneath which multitudes take shelter; for was she not constantly preaching to others that constitutional propensities could and should be eradicated? It was not for her to declare that no one need expect to attain perfection here, when she dared hold no lower aim before her eyes. She believed the Bible, and read there, "If any man have not the spirit of Christ, he is none of his;" and she knew that however hard illness or infirmity might press, the grace of Christ was sufficient for every time of need. She ought so to abide in Christ that His meekness, gentleness, His humility and love, and quietness of spirit; should be manifested in her perpetually. Conscience would admit of no palliation from her, but urged her to penitence at the foot of the cross, and to a new and entire surrender of herself—not of her heart merely—but of herself, to the Lord. It was a time of deep self-

probing, of honest dealing, of humble confession and fervent prayer, and Mrs. Chester retired that night with the resolve that, God helping her, no one should ever again have cause to ask, "Are you a Christian?" Probably she was not aware how frequent and subtle were the tempter's attacks.

As usual, she was up by times in the morning, for she was a mother who liked to go before her little ones and lead them on to promptness and fidelity in every home duty. The very first thing, while making her toilet—who would have thought it?—the adversary began his onset. On her stand was a cake of nice soap she had put there the day before, cut in two. Now here was just one of the little points on which she and her husband differed. He always would cut a cake of soap in two, for convenience, he said, and because he thought it would last longer; and she always contended it was a waste. It was a little thing, wasn't it? But life is made up of little things, just as the wide beach is made of grains of sand, or the coral reefs of the Pacific by the minute accretions of a tiny insect. But it was a little thing with a sharp point, and it irritated her more than she would perhaps have liked to confess. Incidents as trivial as this have called up ugly feelings in many a woman's heart.

"Why couldn't he let it alone?" she muttered. "It's a pity I can't have the comfort of a cake of soap."

Instantly she thought of Harry's question the night before. Shame and confusion of face covered her.

"Cross," she said; "this is being cross, that's a fact. It's a pity if such a trifle as a cake of soap should make me sin; I certainly ought, by Jesus' help, to step high enough to escape such small hindrances."

"Mother," shouted Harry at the top of his lungs, "do come and sew me on a button."

"Yes, dear, in a moment." But scissors and thimble were missing. Where could they be? Then she remembered that the baby had upset her work-basket the evening before, and its scattered contents had not been carefully gathered up. It took some minutes to find the missing implements; and then the particular spool of thread she needed was not there; while Harry kept on at intervals his urgent appeals.

"I do wish that child would cease his noise, and that I could keep my sewing materials in order!" was in her heart, but she checked the utterance.

"There it is, cross again!" I'm ashamed of myself; what shall I do?" she said to herself. "Lord Jesus, help me!" and her equanimity was restored.

How many little things happened that morning to try Mrs. Chester! She thought the enemy had laid himself out to annoy her. But no, it was only because she was watching, and by watching came victory; and so the mother plodded through the day, the whole long day; and never would she have believed, but for this special self-imposed vigilance, how much occasion she had given, by yielding to multiplied temptations, for little Harry's question.

"I don't wonder he has thought me cross," she said to herself a number of times in the course of the day, "If I have been in the habit of flashing out all the fretful

thoughts and feelings I have tried to-day to repress. Just flashes of temper, to be sure, like heat-lightning in the evening sky, but showing as plainly the state of the atmosphere as if there had been a prolonged and terrific tempest. I must watch as well as pray."

And watch and pray she did. She studied herself, scanned her daily practice in the most trivial matters, strove against her besetments, looked constantly to Jesus, and prayed for the grace of God to possess her soul, and bring it under entire subjection. Thus it was she learned the lesson which every true child of God must somewhere and somehow learn that she could not keep herself, and to give herself, just as she was, to Him who was "able to keep" her from falling; that in Christ alone she was safe, not only from the storms of future wrath, but from this present evil world, and all its hindrances. She looked to Him, walked with Him, and in His constant conscious presence obtained a faith she had never known before. She learned the victory over self and sin by abiding in Christ. There, in that sweet and sacred refuge, she found herself untemptable, where before she had been extremely susceptible. Sin had lost its dominion. She was no longer "cross."

The victory Mrs. Chester gained, every woman needs, and can have. —Young mothers, be not afraid of the fight; the joy of conquest will more than compensate.

Mother's Journal.

Intelligence of Churches, &c.

NEW CHAPEL AT UNDERWOOD.—An open-air meeting was held in Palmerston Street, Underwood, when the memorial stones of a new chapel, now in course of

erection, were laid by Mr. Thos. Bayley, junr., of Lenton Abbey, and Mr. John Bayley, of Nottingham Park. The building, we believe, is to be used as a Chris-

place Meeting House, and will comprise a chapel, schoolroom and two vestries, with baptistry and outbuildings complete. It is estimated that the total cost will be about £500, and the builders are Messrs. G. Bell and Son, of Nottingham. Mr. T. Bayley, junr., in laying the first memorial stone, said that in erecting that building they should remember that it was only the beginning of the work, which was to see that the truths of the New Testament were there, preached in their entirety. He considered it very easy work to build a chapel, but, on looking round, it would almost appear to be a hard work to teach the truths of the New Testament in their simplicity. He then read a statement of the contents of the bottle deposited in the first memorial stone, which included a copy of the *Christian World* and other newspapers, among which was a copy of that day's *Nottingham Express*. With the customary formality the stone was declared to be well and truly laid. Mr. John Bayley, in laying the second stone, observed that, judging from the contents of the bottle just deposited on the other side, the stone might be called an ecclesiastical and political one, inasmuch as there was a variety of documents of a religious character, though perhaps not very determined. But the contents of the bottle to be placed in the second stone were altogether of a different description, and his friends had thought it proper to put this into his hands. The contents of this bottle comprised the *Alliance News* and other temperance publications. Well, now, he must say that he very much liked the idea involved, because his opinion was that if the temperance movement—by which he meant certainly the total abstinence movement—had been duly recognized as a social power, and as one of the corner stones of the church, they would not have had to deplore so much drunkenness, misery and crime in the country as there was that day—(hear, hear). Mr. R. Mumby said he congratulated them on such a gathering. The rearing of such places meant strength to the country, solidity to its manners, and gave a tone of holiness to its laws. Such places were watch-towers against insidious foes—they were lighthouses in tempestuous storms of public opinion—they were places of refuge in times of civil commotion, and were among the rocks and fortresses of our glorious constitution. Many years had rolled away since he used to come across the common in the way of business, when a few anxious souls would converse again and again with him about the

common salvation. Then they sought for baptism and fellowship, and soon they met to break the loaf, from which simple beginning they had the present result. On his own responsibility he had taken the liberty to enclose the following in the first bottle:—"To the disciples of Jesus the Christ in all time and in every land To all whom it may concern. Grace be unto you. This church of disciples of Jesus Christ made a commencement to observe public worship about nine years ago. It then only numbered three or four members, who met for worship in brother Charles Cook's house, New Brinsley. After many deaths, emigrations and departures from the faith, the members now stand about forty. With a good, useful and well-attended Sunday school, there is every prospect of doing good in this locality, and I sincerely hope, by the blessing of God, that whenever this paper shall be brought to light and read it will only be for to enlarge the present boundaries and make increased accommodation for the fold of the Great Shepherd, and for declaring the ever blessed gospel.—Your brother in Christ Jesus, Robert Mumby, Market Place, Nottingham." In that building they proposed to make accommodation altogether for some four hundred persons. The sittings would be free, and when the word free was used it was meant. There would be public collections, but very seldom. The members of the church for the most part supported the cause. A collection was made, when we believe that a substantial amount was realized. A tea meeting was subsequently held in the Baptist chapel, Bagthorp, kindly lent for the occasion, and a public meeting also took place, at which addresses were delivered by Mr. J. Bayley, Mr. R. Mumby, Mr. G. Bell and Mr. T. Dexter. A collection was made in aid of the building fund.

REMARKS.

The above is from the *Nottingham Daily Express*, a copy of which was forwarded, we presume, that the salient points might be transferred to our columns. Underwood, it seems, is selected by the church in New Brinsley as the place in which to erect the chapel for which, by letters and otherwise, application has been made to our churches generally. The circumstances connected with laying the foundation stones present a somewhat curious combination. Though there are a good number of churches in the Nottingham district, excepting the builder, and Bro. Mumby, only one brother is named as taking any part in the proceedings. The two gentlemen who

kindly laid the foundation stones are, we are informed, not in membership in any church with which we are associated; and one of them (if correctly reported), certainly put Teetotalism in the place of Christ, that is, "*as one of the corner stones of the church.*" Now, the church that we acknowledge is built upon the foundation of the apostles and prophets, Jesus Christ, Himself, the chief corner stone. Our church is not built upon Teetotalism as part of its foundation. We can accept of total abstinence as a fruit which should grow and flourish in the church; but as part of its foundation, never! So to put it is to put it in the place of Christ. Then the people were informed that the sittings would be free, and that public collections would be made, *but very seldom.* But why make them at all? If a church cannot see its way to erect a chapel, to seat some two hundred persons, without looking forward to public collections, we submit that it would be preferable not to erect it. But however seldom the public may be invited to contribute in the future, the frequency at the beginning must be considered ample. A collection was made on the ground, and another, after tea, in the Baptist chapel, in aid of the building fund. The gentleman who laid the second stone appears to have considered that the religious character of the place is not to be of a very decided kind. He said, "Judging from the contents of the bottle just deposited, the stone might be called an ecclesiastical and political one, inasmuch as there were a variety of documents of a religious character, *though perhaps not very determined.*" And, of course, when the church so shirks her responsibilities and forgets its privileges as to go into partnership with the world to erect and keep open its meeting place, care must be taken that the religious character shall not be too determined. Alexander Campbell designated this sort of appeal to the world, "Milking both the sheep and goats." The world needs a higher and better example than that sort of thing supplies. We trust that the churches will not fall into the meanness of begging of the world for funds to carry on the work of the Lord. And, certainly, any church that appeals to the churches to aid in erecting a meeting house, intending to apply also to the world, should make that intention fully known that brethren may determine whether they will aid under such circumstances. Ed.

LONDON (Chelsea).—During the month of June Bro. Ellis and Thompson have

laboured amongst us. On the 1st and 8th, Bro. Ellis preached the gospel with his usual fervour, and baptized into Christ my sister-in-law, Mrs. John Verec. On the 15th, and again on the 29th of June, as also on last Lord's Day, Bro. Thompson gave us the word of exhortation as a church, and proclaimed the gospel to sinners. As this is our first experience of the work of Bro. Thompson, we may be permitted to say that we highly appreciate his labours, and the opinion of those capable of judging is, that he is a workman that needs not be ashamed, and one that will render valuable service in the fields of the Lord that are white already to the harvest. We hope again to enjoy his presence amongst us. For his encouragement, we may add, that to-night one who was with us only during the last Lord's Day of his stay, gave herself to the Saviour in the institution of His appointment. Sunday week Bro. Toood, an evangelist, from Missouri, and to-night Bro. Carpenter, one of the editors of the *Evangelist*, from Iowa, America, on their way to the Continent, preached Christ to the people here. J. C. VEREC.

CARRINGTON.—On June 15th two persons put on the Lord Jesus in baptism. These may be considered the first-fruits since the commencement of the little church here, which now numbers seven-teen members. J. D.

BIRMINGHAM.—On Lord's day, July 20th, two confessors of the faith were baptized in Charles Henry Street Chapel; one will take membership in Wolverhampton and the other with the church here.

BANBURY.—During the last month we have had the services of Bro. Hindle. Besides the services in the chapel, there have been cottage meetings and out-door preaching. We could have wished that more result should have been seen from the earnest and faithful preaching of Christ. One, however, was immersed and another restored to the church. S. S.

Obituary.

SARAH TURNER, wife of W. C. Turner, of Over Darwen, died June 30th, 1873, aged thirty-one years. She was baptized in Wolverhampton in 1866. For many months she had been calmly waiting for the dissolution of her earthly house, and a few days before her death intimated that the time of departure was near. She quietly fell asleep in Jesus, fully exemplifying that the end of the righteous is peace.

A CRUSADE FOR THE RECOVERY OF THE HOLY LAND.

THE bulk of the men led by Comte, Strauss and other modern leaders of slighter calibre have announced conclusions somewhat like the following:—Seeing that there is no conclusive evidence of the existence of such a Being as we call “God,” distinct from nature, communion with God is not a sober reality of the understanding. As a personal God is unproved, miracle is impossible and resurrection from the dead is by consequence a fable. There can be no restoration of individual consciousness, according to the reign of law, not even security for the continuation of the human race—the only immortality possible—for even the race may be succeeded by a higher, as men have been developed from monkeys. It is likewise becoming equally manifest that separate from revelation and supernatural seals, the authority of moral law is a very dubious matter. The tables of conscience and nature are by no means clear, and the interpreters are in hopeless antagonism. Nor can the discord and confusion ever be ended, for each man claims right either to be an exponent of the law or a law unto himself. Supposing that such is our state what shall we do? Take the following parable as an illustration of what is done and what might be done. Mr. Blethe-rum Badlaw was announced by posters to lecture in the Town Hall of Sodom, a place in which he had a considerable and well-earned reputation. After a brassy exposition, in which there was much thunder but very little lightning, he called upon the people to make merry over the ogres and vampires from which they had suffered so long. The gods were dead, or dispersed into the unknown, “living no longer, in the faith of reason;” and on this account there was ground for jubilee. There was a Mr. Verity, a counsellor of some repute, who led the better party in the town, who by the weight of his character obtained a hearing, notwithstanding the clamour of a multitude of the sons of Belial, lewd fellows of the baser sort. “Gentlemen,—As I came to the Hall to-night I happened to look upward—I trust you all look upward sometimes,—and I beheld such a scene. A thousand stars were shining azure, sapphire and crimson fires—lamps of glory in the roof of the great house in which we live. Can you conceive of such a temple without a builder and disposer? A stupendous universe without a creative and ruling spirit, as the originating cause and supporting power, would be a greater marvel than any of the marvels which you suppose to be dead and only waiting for burial. I thought of the speech or saying of the great German who said there were two sights by which he was deeply impressed: the starry heavens without, and the moral law within, both awful, terrible in their beauty; and, unless we admit of an Infinite God of eternal power, how shall we account for the material splendour of one show, or the sublimity of the other? I trust you look inward sometimes. There is a tribunal there, from which you cannot flee by crossing seas or flying over the desert. No escape from the judgment seat inside; and often have we as criminals to stand, revealed and condemned, trembling at our own bar. Rest assured God not only built the world, but created man His viceroy in the visible, and inscribed in his soul the moral law. But, gentlemen, please pardon this preface: it is not what I designed, and I hasten on to the object in view. Suppose

the argument,—if such it may be called by the gentleman—is sound. Suppose God is dethroned and dispersed, and conscious immortality has, in the severe light of our day, gone as a vision of the night—are you going to ring all the bells? Is there to be a gathering of hawthorn blossom and June roses to scatter in the way, and a great procession of free men under triumphal arches? A passer-by, a pilgrim from some other country, might well say, ‘Tell us, ye ringers, ye ringing men, for *whom* are ye ringing this ringing?’ The Father of lights, the God of majesty and holiness, has lost His personal consciousness, and lies a great black shadow on the silent shores of immensity. The King, eternal, immortal and invisible, has been dethroned and destroyed; the glory of all the righteous, the hope and trust of all the wretched and forsaken, the redresser of wrongs and the smiter of the tyrant—is gone forever. There is no longer an unseen fountain-head, from whence rivers of healing life may flow forth, or a pavilion where spotless rectitude may be found. So the dream of ages, a kingdom of justice, can never be realized. Moreover, death reigns for ever! The golden doors of immortality have never been opened: all human glories are drowned and lost in the common black river, and the resurrection trumpet can never awaken or stir dead men in their awful sleep. I am no rhetorician; I have stated the matter briefly and nakedly; to this we have come, if it must be so, be it so; but surely, gentlemen, it would be most moon-struck of all lunacy—the worst insanity—to hold revel and make carnival over such a horror. Far more reasonable and fitting to fall prostrate in the bereavement and desolation. If ever any of you had light from the countenance of God and hope of final glory in His great mercy; if ever you leaned upon him in seasons of darkness and anguish, and felt the winds of Paradise blowing, and heard fountains of life warbling; if ever you looked for His more immediate revelation in the field of life, believing in ultimate restitution—why, men! clothe yourselves in sack-cloth, scatter dust upon your heads, hang funeral crape at your doors, and all cry to the unknown with wild and bitter wailing on account of the great horror by which we have been visited, for the constellations have burst out, and all lights are darkened.” It is only necessary to add that some one at this stage, who was a great friend of light, turned the gas off; and in the blind passage outward the controversialists belaboured each other in a very convincing manner.

The notorious Strauss in his last work institutes two inquiries: (1) Are we Christians? (2) If we are not Christians is there any religion that we can follow? He concludes that we are not Christians, and that there is no religion possible for us save the worship of the universum. He likewise concludes that Polytheism was first in order of development, generated by the awe of nature, and that Monotheism followed when men discovered that one God was easier than a multitude.

Now, we grant freely that Atheism and Infidelity are widely prevalent, that our age is by no means an age of faith. But the captains of unbelief must not be permitted to conclude so quietly that all the Christians are dead or perverted.

That there is a Father of spirits whose essential glory shines outwardly in the heaven of heavens, and who penetrates all things; His endurance and diffusion, constituting time and space. That in

Him we mortal creatures live and move and have our being. That there is a Mediator, the Man Christ Jesus, seated at the right hand of His power, who as the Incarnate One has been revealed in sacrifice of unspeakable love, and glorified in a resurrection of power. That all who believe and trust in the Father as He has been revealed by the Son, receive the Holy Spirit—the Comforter, as seal, witness, and earnest. That established communion with God, through the mediation of the Son, and in the power of the Spirit, is the necessity and glory of the new and higher life of holiness before God. That by such spiritual training, in ascending stages, we are prepared for a resurrection into life eternal, or a transformation into the bloom and glories of immortality.

There are still millions of men in Europe, and America who would affix their seal to this confession of faith, the bulk of whom would, if called upon, renounce their lives in devotion to the Son of God. Hence we would be much obliged to Strauss and other magnates in the camp of darkness, if when they resolve that we are not Christians, they would speak for themselves and their own host. We are willing to confess that we are outnumbered; and if they can derive any consolation from that, be it so.

We must, however, in justice to ourselves, explain from what provinces of humanity the Atheists gather their material. There is a kind of teaching in the New Testament of the following order. "No man hath seen God at any time—the only begotten Son: from the bosom of the Father he hath declared." "The word was made flesh and dwelt among us, and we beheld his glory—the glory as of the only begotten of the Father, full of grace and truth." "No man knoweth the Father save the Son, and he to whom the Son will reveal him." "Every man that hath heard and learned of the Father cometh unto me." He who reveals to man part by part the glory of His face, made a great advance manward when He revealed Himself as a Father seeking lost children. He had been dimly acknowledged by some as the architectural World-builder, and fearfully confessed by others as the God of battle; but at last He unfolded Himself in a most endearing relation, and the Son came forth to make known the Father as Spirit, seeking spiritual worshippers. The men of blood and uncleanness, the men of iron force and low ambition, can find their own material whenever they blow the trumpet and spread their banners. Just as surely love is percipient of love, and the pure in heart are charmed by the beauty of holiness. There is superhuman beauty which can only be seen by anointed eyes, and rich spiritual music which can only be heard by the trained ear. The sheep of our Lord know His voice, and a stranger they will not follow. It is not from this quarter that Atheists and Pantheists gather their material. The men who have had the Father revealed to them by the Son know the secret of His love, and the glory of their standing, and are not likely to make shipwreck of their faith and of a good conscience. Such men have knowledge as well as faith, and live in the inner presence, the place of manifestation. But in visible Christendom, there are large domains of nominal Christianity where men have been both dwarfed and tormented by wretched superstitions. There are great tracts of vice and debauchery, shoals of profligate adventurers who desire not the knowledge of God,

but would rather hear of His non-existence or abdication of rule. In all these regions of superstition, ignorance and riot of the flesh God had never become a reality, though He was not denied in *theory*; but the phantom which they confessed in some measure is not hard to drive away, because, though He never reigned, He darkened many of their false lights and pleasures. If such men would speak out they would say, "Thanks to the men who have, by the force of reason, driven away the God-spectre, and now, without curb, let the revel set in and the flesh have continual banquet."

The worship of the universum will bring us to some strange conclusions. There are fields of beauty, higher and lower, but such form but a small portion of the whole. The sea, and the sailor on the sea, and the shark who feeds upon the sailor, are all in the universum. The African jungle, and the swarthy savage of the jungle, and the tiger who devours him, are all in the universum. The desert, the traveller of the desert, and the serpent which crushes his bones and drinks his life, are all in the universum. Morasses and monsters, desolate wastes of horror, and hideous things of abomination, must all come in for their share of reverence and worship. What kind of temples shall we build, or what kind of sacraments shall we institute before the new worship gets into full celebration. But in fact, though strange, it would not be new, but simply the old heathenism returned upon us. The supposed Polytheistic starting point is a fable which has been many times refuted, and no true scholar would dream of sheltering himself behind a position so false and incredible. If the apostle Paul had no higher claims, he at least speaks as a true historical philosopher when he paints the descent and degradation of the human race from God to creature-worship, and the defilement which followed by necessary consequence.

Among the shadows on the wall we have a work by the apostle of "light and sweetness," It is called "Literature and Dogma—an essay towards the better apprehension of the Bible." We have sometimes been staggered a little, not by the force but simply by the impudence of the men, as Atheists crowd forward to explain to us the constitution of the universe, and Infidels, graciously proffer us their help in the interpretation of the Bible. From Mr. Matthew Arnold, had we placed any reliance on his pretensions, we might have expected light from the dayspring on high, and honey from the rock, but the "sweet reasonableness" which he seeks from others is not to be found in his essay. He has provided for us no such material. Nor has he furnished any massive argument which we would have liked still better. On the contrary he has confessed with unnecessary iteration, that he is incapable of consecutive reasoning. We never expected to see him employ the "grappling irons" of the understanding with much force, but we might have expected more reverence or decency than the following passage reveals. It contains his apprehension of Father, Son, and Holy Spirit, as believed on and worshipped by Christian men.

"A sort of infinitely magnified and improved Lord Shaftesbury with a race of vile offenders to deal with whom his natural goodness would incline him to let off, only his sense of justice will not allow it; then a younger Lord Shaftesbury on the scale of his father, and very dear to him, who might live in grandeur and splendour if he liked, but who

prefers to leave his home to go and live among the race of offenders and be put to an ignominious death on condition that his merits shall be counted against their demerits, and that his father's goodness shall be restrained no longer from taking effect, but any offender shall be admitted to the benefit of it on simply pleading the satisfaction made by the son; and then, finally, a third Lord Shaftesbury on the same high scale, who keeps very much in the background, and works in a very occult manner, but very efficaciously nevertheless, and who is busy in applying everywhere, the benefits of the son's satisfaction and the father's goodness."

No great waves of light rolling in upon us so far, nor honey dropping from the rock, but rather a sample of coarse caricature and low burlesque, which Paine, or Taylor of the devil's pulpit, might have written.

To be Continued.

THE ELDERSHIP.

THIS subject is ably discussed in the last number of the *British and Foreign Evangelical Review*. The writer of the article is the "Rev. Thomas Witherow, Professor of Church History, Magee College." The Professor has, unquestionably, made himself master of his theme. The leading positions which he takes in his paper will, therefore, be hailed with the utmost satisfaction by the readers of the *Ecclesiastical Observer*.

"Elder and bishop, presbyter and pastor, are, in the New Testament, different names for the same office-bearer. No candid scholar now ventures to deny this fact. The elders of Ephesus were overseers, that is, bishops, by appointment of the Holy Ghost; the elders of Crete were to possess all the qualifications required in bishops. When Paul enumerates the qualifications of bishops, he passes over in silence those of elders, which he was not likely to do if under the one name both had not been included; and Peter commands the elders to act as bishops, by feeding the flock. But the New Testament bishop or pastor is the same office-bearer, who is elsewhere designated presbyter, teacher, minister. These names, though all pointing out the same officer, are not strictly synonymous, but each presents him to us in a different point of view. The same man might be called a presbyter or elder, from his age or gravity; bishop or overseer, from his having the oversight of the people; teacher, from the great work he was to discharge; pastor or shepherd, from his feeding and tending the flock; minister or servant, because that for Christ's sake he was the servant of all."

Good!

"There was a plurality of these elders in every local congregation. It was so in Jerusalem, in the churches of Asia Minor, in Ephesus, in Philippi, in the churches of Crete; and it would have been impossible to obey the admonition of James (James v. 14) had there not been more than one of them in every congregation. It is interesting to notice how this plurality shows itself, often undesignedly, in the apostolic admonitions. 'Remember them which have the rule over you;'

'Obey *them* that have the rule over you;' 'Salute all *them* that have the rule over you;' 'Know *them* which labour among you, and are over you in the Lord.' It was these elders of the local church, who, in their associated capacity, constituted the presbytery."

Very good!

"The office of the elder is permanent in the church. The extraordinary spiritual gifts of the apostolic age have passed away. We no longer meet with the gift of miracles, the gift of prophesy, or the gift of tongues; but it is not so with the gifts of teaching and of government, which lie at the basis of the elder's office."

The practice of the apostles in ordaining elders in every church, and the minuteness with which their qualifications and duties are described in Scripture, show that it was not the divine intention that the eldership should be a temporary institution, or vanish out of the world like the apostleship itself."

Excellent!

"Such is the Biblical idea of the eldership. The apostles, so far as we are informed, never left any church permanently in charge of an individual elder or pastor; but they themselves formed, or sent some of their associates to form, a bench of elders, and under this bench of elders they placed the congregation. The work of these officers was to instruct and to govern the Christian community over which they were appointed. As a matter of fact, the responsibility was divided; some ruled, some taught, some did both, as the necessities of the congregation, or their own abilities, inclination, and opportunities prompted."

Most excellent! Professor Witherow follows up these luminous statements by tracing the subsequent departures from apostolic order to their culmination in the Papacy.

"It is matter of history that the state of things, which entrusted the spiritual oversight of the congregation to a number of elders of equal rank and authority, did not last for any considerable time. The eldership of each congregation had to meet for counsel, and must have a president or chairman in their meetings. So soon as one of the elders, whether from age, talent, or the 'double honour' to which superior labour is entitled, came to be regarded as permanent president in meetings of his brethren, it was impossible to keep the idea from spreading that the president was of a rank superior to the other elders. A difference in rank and in duty requires, of course, a difference in name in order to express it. The name *bishop*, originally common to all, became the appropriated designation of that presbyter who was the stated president at meetings of the eldership; and the name *elder* became limited to those over whom he presided. So early as the end of the second century, the notion had become common that the bishop was superior to the presbyter. It is these facts which justify the statement of Ambrose, who makes it the main distinction of the bishop, even in the fourth century, that he was '*first among the presbyters*.' The notion of a difference in rank led gradually to a difference in duty, and it came to be believed that the other elders were officially inferior to him, and that various functions, which from ancient times they had discharged by right of office, were now performed by his delegation and

authority. When the bishop as presiding presbyter, in the third and fourth centuries, assigned a congregation or section of the original church to each of his presbyters, which he could the more easily do, as the right of teaching belonged to all of them, he became at once a full blown prelate. The parish priest, with his bishops over him, is the ecclesiastical descendant of the ancient elder; but the descendant is no more like his ecclesiastical ancestor than the sacrifice of the mass, accompanied with sound of bell and smoke of incense, is like that simple ordinance which Christ instituted in the upper room on the night of his betrayal. . . . In short, the superiority of the bishop to the presbyter, which, however unauthorized by the New Testament, had grown into fact in the third century, was the first step to that hierarchical system which finally culminated in the Papacy. If the presbyters of a city required to be governed by a bishop, the bishops of a province equally needed an archbishop, archbishops needed a patriarch, and the patriarchs needed a Pope."

The foregoing, coming from one who fills the chair of Church History in one of our colleges, carries with it the weight of authority, and certainly accords well with historic fact.

"At the Reformation, when men awoke from the long sleep of the middle ages to the consciousness of religious life, there was a desire to return to apostolic precedent, and an attempt was made to restore the eldership to the Christian congregation. Among the Waldenses, the institution had existed from time immemorial; Huss and the Bohemian churches followed in the fifteenth century; and afterwards, Geneva, France and Scotland. In each city or church there was instituted a board of elders, whose duty was to assist ministers in the government of the church. The early independents, no less than the Presbyterians, revived the eldership; but among the latter only does it still remain. Still there has been a failure on all sides alike to reproduce the apostolic elder, and to put all members of the presbytery on that footing of official equality on which they stood in the New Testament age."

It might be interesting to the accomplished Professor to learn that the churches represented by the *Ecclesiastical Observer* have, in some measure, succeeded in realizing the "official equality" of which he speaks. We are struck with the candour and suggestiveness of the following—

"The apostolic eldership is thus the difficulty of every existing system of church government. The difficulty of Prelacy is, that every one of these primitive elders in the congregation was a bishop. The difficulty of Independency is, that there was a plurality of pastors in every church. The difficulty of Presbytery is, that the majority of the elders are forbidden to do what it is admitted the minister or first elder has a perfect right to do in the congregation, and what was in the apostolic age competent to every elder. The contrariety between the position of the elder in ancient times, and that of his modern name-sake, is so marked that various attempts have been made, with more or less success, to account for and to justify it, and in this way has arisen what have been called THEORIES OF THE ELDERSHIP."

To those "theories" Professor Witherow next addresses himself. He does so with a thoroughness and mental independence which might

have cost him his Professorship fifty years ago. The one-man ministry has no foundation in the word of God. And the article before us, is one of those waves of Biblical exegesis, which are rolling in with ever-increasing force and volume against a system of priestly domination, and clerical tyranny, which has stifled the religious life and liberty of Christendom for centuries. Exceptions might be taken to a few things contained in the paper from which we have so freely quoted. But, taking it all in all, it is a valuable contribution on a great question :
J. S.

ORGANIC DEVELOPMENT OF CONGREGATIONALISM VERSUS INNOVATION.

[In a recent number of the *Congregational Quarterly*, published in Boston, U.S., there is an article, under the above heading, by Dr. Eddy, which the Editor of the *Congregationalist* (R. W. Dale, M.A.) declares worthy of consideration by English Congregationalists. As it points to much that is good, and indicates that Congregationalists are not blind to present defects, we again, in part, reproduce the article, appending brief comment in the form of foot-notes.—ED.]

It is, I doubt not, felt by all our thoughtful pastors and laymen, that somehow the working forces of our order have been cramped and obstructed. It is, indeed, the great question with us at the present moment, how those forces shall be liberated, augmented and utilized. How shall our order, eminently adapted to the times, and pre-eminently to our own country, be best fitted and equipped for its mission in the kingdom of God?

In order to make Congregationalism a more efficient working system it is not necessary to add to it any new and foreign elements, but rather to develop and utilize the forces which are inherent, though latent, or partly latent, in the order itself. That order, which, in its germinant principles, came from Christ Himself, and was established by His inspired apostles, includes all the ministries, ordinances and agencies—except, of course, those which were miraculous and extraordinary—that the primitive churches possessed. All that Christ gave His church at the beginning is ours, even though we lack the faith and courage to claim and use the whole endowment. The church was, in the beginning, completely furnished and equipped for her great work of evangelizing all nations. The original order, however, was soon overlaid and well-nigh suffocated by manifold wrappings, or rather ceremonies, of human inventions and traditions. Our fathers of the Puritan Reformation stripped off those ceremonies, and disclosed, not a mummy, but a still living, though torpid body, still divinely beautiful, though pallid and almost breathless. She awoke from the sleep of ages. She came forth from the obstruction and lethargy of ecclesiasticism. She walked abroad free, radiant, joyous, mighty. She breathed upon the nations, and they began to stir with new life. Her puissant limbs exulted in their sunny strength and glorious freedom.*

* Here the writer points in the right direction—"the church was, in the beginning" (that is, during the lifetime of the apostles), "completely furnished and equipped for her great work of evangelizing the nations." But then, "the original order was soon overlaid and well-nigh suffocated by manifold wrappings of human invention." The Puritan Fathers did, indeed, a great and good work in stripping off a undry of the

First, that Congregationalism needs no new faith and, therefore, no new creed. I do not deny—nay, I would most earnestly insist—that a clearly-defined and positive system of belief is indispensably requisite to the vitality and aggressive power of the church. Out of nothing—nothing. No faith, no force. The revealed truth of God, heartily believed, is the church's hiding place of thunder. It is by the proclamation of the gospel, not of frosty negations, that the church is to conquer.

But what would be gained by new symbols? Is it probable that unity of belief would thus be secured? It rather seems to me that new differences and new schisms would result from fresh definitions, a new creed would form no bulwark against heresy. It would carry with it no authority as a rule of faith. Dissent would not be punished with ecclesiastical penalties. The new creed would doubtless share the fate of the so-called standards of the Reformed Churches. Of what account are the Thirty-nine Articles in the Church of England? Ask Dean Stanley, Stopford Brookes and Bishop Colenso. Did the Belgic Confession, the Heidelberg Catechism and the Canons of the Synod of Gort, save Holland and Germany from the deluge of Arminianism, and the later deluge of Rationalism? Did the Westminster Confession and Catechism save the Presbyterian Churches of England from Socinianism? Did they save the Kirk of Scotland from Moderatism? Did they save the Presbyterian Church in Ireland from Arianism? Did they save the Presbyterian Church in the United States from that most diffusive and active element—accounted by some poisonous; by others medicinal; by all powerful—the New England Theology?

Brethren, pardon my boldness; but what we want is fewer creeds and more faith. The early Congregationalists fought shy of creeds. They endorsed all that seemed true in all the Protestant symbols, but they attached little importance to confessions of faith, except such as were made by the individual when he joined himself publicly to the people of God. And even then the Covenant was the essential thing. In a later age creed-making became a favourite pastime of speculative divines and churches sitting at their ease. The passion was carried quite beyond the limits of Christian wisdom, and even of Christian charity. It was sought to condense a whole system of theology—or rather the whole of that vast scheme of thought denominated Calvinism—into a few propositions, called, strangely enough, Articles of Faith. Thus, generation after generation, many consciences were ensnared, many hearts benumbed, and many churches bereft, by the score and the hundred, of their own children. I say it from full conviction. The minute, dry, technical, exaggerated confessions of faith which have so long been in vogue in our churches, have been a dead weight, which our heaven-born order, with all its vigour, could hardly carry.*

added ceremonies, but they did not return in full to the "original order;" hence their work was defective. Their descendants have not only not completed it, but, on the contrary, have undone much of the good work. Let *Congregationalists* commit themselves to the "original order," and all will be well.

* Certainly the church of God needs no human creed. The faith was delivered, ere the apostles passed away, once for all. Creeds were designed to secure purity of doctrine, and they have failed everywhere. The faith is recorded by the Holy Spirit,

I would suggest the question to those who think that our forms are too few, too simple, and, to use a favourite word with this class of critics, too "bald," whether the reverse is not true—that is to say, whether our worship has not become too set and mechanical and rigid? Is there any reason why our order of service should be absolutely uniform? Why should the Scriptures *always* be read at a certain stage of the service? Why should there be *three* hymns, neither more nor less? Why should there be *three* prayers, two short ones and one long one? Why should the prayers be of about the same length, Sabbath after Sabbath? Why should the preacher *always* take a text? Why, in a word, might there not be more living flexibility and freedom? It is a general complaint that in our worship the people have no part. But what is the remedy? Not the use of a prayer-book; not even the joint recitation of the creed, or the Lord's Prayer, much less the hurried antiphonal reading of the Psalms. I would not rule out these practices from churches where they happen to be established; but those who hope that they will sensibly contribute to strengthen the attachment of the people to our order of worship will probably be disappointed. A semi-liturgical service, one would think, would be more likely to engender a taste which nothing short of a full, ornate and splendid ritual could satisfy.

Can nothing, then, be done? Yes, much. Let us seek, first of all, the spirit of grace and supplication, of thanksgiving and praise. What is primarily needed is life and power, fervour and devotion; and these are the inspiration of the Holy Ghost. It is well for us that our very system shuts us up to dependence on that quickening Spirit, who alone can help our infirmities and teach us what to pray for as we ought. It is well for us to know and confess that our order is, without the full and constant influx of life from the Head, an unlovely and noisome corpse, which it were well to bury out of sight.

An English journal, not long since, criticising the form of thanksgiving set forth to be read in the churches for the recovery of the Prince of Wales, remarked that the art of writing prayers had been lost for some three hundred years. Perhaps that is true; but had the critic stepped into Spurgeon's Tabernacle he might have convinced himself that the art of praying was never more flourishing than at the present time. Those who have passed, on the same day, from the Tabernacle to Westminster Abbey—from the simple, tender, copious, majestic outpouring of the unsurplised minister; and the live thunders of congregational praise, to the monotonous, professional intoning of the "excellent liturgy," with all the splendid but wearisome accompaniments—those who have had this experience need no argument to convince them of the magnificent capabilities of non-liturgical worship. Let our ministers learn how to pray, and let our people learn how to praise; there lies the secret of interest and enthusiasm in public worship. . . . Brethren, what we need is not to foster but to abolish novelties. Our psalm-singing fathers understood these things better than their children. The Reformation was a mighty outburst of song. Then *all* the people

and must be held in order to entitle to membership in the church of Christ. But the faith is in the New Testament, and neither church nor council has the right to impose acceptance of its exposition of that faith as a condition of fellowship.

praised God. When I read of the people in the time of Latimer singing by the ten thousand at St. Paul's Cross, I begin to understand the Reformation. Give us back the mighty psalmody of the Reformation, and we will not hanker after surplice or prayer-book.*

It will be seen, on comparing the Congregational order, as at present maintained, with the same order as it existed in the New England churches, that it has undergone considerable change, and that in the direction of disintegration. Our churches are not now as well organized for work as they were two hundred years ago. The more important ministries and usages have survived; but some that were very precious, and are now much needed, have been suffered to fall into desuetude.

What was the organization of an ancient New England church? I know not how it may strike others, but to me such a church looks forth, through the vista of living tradition, "clear as the sun, fair as the moon, and terrible as an army with banners." It had at the head of its administration two ministers of the Word and sacraments, a pastor and a teacher, the former devoted especially to the *spiritual* nurture and edification of the flock, dealing more in tender admonition, exhortation and counsel than in the didactic and, if need were, polemical statement and vindication of doctrine, which was eminently the function of the latter. After them came the bench of grave, wise, vigilant "governing elders," who, not usually labouring in word and doctrine, ruled well, taking with the pastor and teacher the oversight of the flock, not as being lords over God's heritage, but ensamples to all. Subordinate to the elders were the deacons, who were the trustees and almoners of the church, managing all its temporalities and caring specially for the poor. Associated with them were the deaconesses. These were usually godly widows, of high repute for intelligence, discretion and benevolence, who were set apart to minister to the sick and poor and afflicted, especially of their own sex. Such were the ministries of the church. The order of worship differed little from ours, except that they gave an important place to what they called "prophesying," that is to say, exhortation by laymen under the general sanction and direction of the elders. On one occasion Governor Winthrop, of Boston, then on a visit to Plymouth, exercised that gift in the course of a regular Sabbath service in the Pilgrim Church.

It is clear from this brief account of the order of the early Congregational churches that several of the ministries and customs, then deemed essential, survive only in tradition. Now, it will scarcely be deemed

* By all means abolish the uniformity of the service. Let prayer, praise, teaching or exhortation prevail, on each occasion, as the hearts of the worshippers incline. But before *Congregationalists* can realize the *original order*, referred to by Dr. Eddy, the "minister" must be considerably reformed or rather, abolished. Prayer in this church is no more committed to one "unsurpliced minister," as in Spurgeon's Tabernacle, than it is to be led by surpliced priests, as in the Abbey of Westminster. Let the people sing: yea, let all the people praise the Lord; but let the brethren also pray, not in silence merely; not in repeating the "Amen" after their minister; not from a printed form, but from the heart, and with the voice; forbidding only those who cannot pray to edification. The minister of congregationalism is a nondescript, unknown to the apostolic church. We are not inclining to the lawlessness of Plymouthianism. By no means! Let every church have its plurality of elders, to whom is committed the oversight of the flock. Give us the primitive bishops and the modern minister can be dispensed with to considerable advantage.

rash or presumptuous for me to suggest some reasons why the present state of our Congregationalism demands the speedy restoration of those elements of our order which are now become mere rudimentary organs in the body, or altogether latent. In the first place, the lost ministries of the Congregational order are now as much needed—nay, more needed, than ever before. Indeed the churches cannot—and *feel* that they cannot—do without them.*

Again, the New England churches, forgetting such “shining lights” as Brewster and Strong, suffered the office of “governing elder” to die out. What was the consequence? After a few generations they chose certain men, under the name of “standing committees,” to do the very work, or a part of the very work, which the elders were appointed to do. These committee men have usually regarded themselves, not as divinely-commissioned “overseers” of the flock, as were the elders of the church at Ephesus, but only as deputies, to do certain formal “business” at stated times, or at the call of the pastor. In the lack of the ministry which Christ appointed, such officers have doubtless been useful; but they do not adequately meet the want of the churches. You will, of course, understand that I am not contending for a Presbyterian eldership—not an eldership which shall vacate either the rights or responsibilities of the brotherhood; not an eldership exercising either legislative or judicial functions—but an eldership to aid the pastor in the spiritual oversight of the congregation. A pastor assisted by a board of elders multiplies himself. He divides the families of his church into sections, putting each one under the supervision of a wise and good man, bound to do a certain amount of visitation, and to report the spiritual state of every household at regular intervals. Thus the whole congregation is, as it were, kept under the eye of the pastor; and thus his inevitable lack of service is supplied. The elders also are ordained to lead the worship of the people in the absence of the pastor, or at his request.

It is this kind of work which is especially needed in all our congregations. I venture to say that it will never be efficiently and wisely done except in the way the Head of the Church ordered at the beginning, namely, through the elders who are made by the Holy Spirit overseers of the flock.†

* And so the churches are not as well organized for work as they were two hundred years ago, and that because they are now more distant from the original order. This admission is worth more than a little. Then it is declared that the abandoned order is as much needed now as ever it was before—nay, *more* needed. Good again! But “two ministers of the word and sacraments,” added to “a bench of grave, wise, vigilant, governing elders,” is not of the apostles. In the primitive church there were elders and deacons, but not pastors, as distinct from elders. Prophecy, too, is not “exhortation by laymen.” Prophecy is speaking by the Holy Spirit; one of the gifts of the Spirit in the primitive church which ceased with the gift of tongues and healing. “Laymen,” too, had no place in the church. God created man; priests make laymen; exhortation and teaching, by the competent male members of the church, “under the sanction and direction of the elders” is according to apostolic usage. But the elders are not priests. A church with an order of priests is of the apostasy.

† “A pastor assisted by a board of elders,” would be an improvement upon modern usage; but not a return to original order. The elders are pastors: they assist one another, and are not the mere underlings of a pastor. Elders leading the worship in the absence of the pastor, or at his request, is merely a priestly fiction—the elders take the entire oversight, are equals in office and designation, and superintend the whole work.

The office of deacon still survives, but stripped of its most important functions, and reduced almost to an empty name. The loss of the eldership has devolved on the deacons some duties which do not belong to their office; but, of their true original calling, scarcely a trace remains. The office has become mainly one of dignity. It is not generally regarded as the principal duty of the deacon to distribute the consecrated elements in the administration of the Lord's Supper? I know of no reason why he should not perform this service, but it is not proper to his office. It might just as well be done by any other member of the church. The deacon is, indeed, to "serve tables," but the tables are those of the widow and the fatherless, of the poor and helpless. Something, doubtless, is done by most deacons in the way of doling out to the poor the usually insignificant sums which are collected at the communion; but the duty is, in most cases, merely nominal. I have yet to know a congregational church in which the deacons are held responsible for the regular visitation and adequate relief of the needy. And for this I do not severely blame the deacons themselves, who are generally among the wisest and best in our churches. The fact is, that the office of deacon, which was formerly one of the most vital importance, was early reduced in the New England churches to insignificance, by the introduction of a parish system, false in principle, secular in spirit, commercial in its administration, and anti-Christian in its tendencies. This is strong language, and I cannot expect that you will assent to it without explanation and proof.

What is wanted to make our order attractive to the masses, is to cut loose from that secular and unchristian system, which makes a broad and palpable distinction, in the house of God, between the rich and the poor. I am no revolutionist. I shudder at the suggestion of rash, devious, and sudden changes; but the time is come when the wise men among us must consider the problem, how our churches are to win back the masses that are now estranged if not hostile?

Restore the principle of free offerings on the Lord's Day; make all welcome to the sanctuary; make every church in effect, though without doing violence to the family principle, a free church; restore to your deacons the functions which have been usurped by secular officers; revive the lost ministries; do this, and you will have realized the idea of a congregational church. Do this, and you will have equipped the congregational order for its heavenly, world-wide, benign mission. That order, in all its essential elements, is from God. It sprang, full of life and power, from the opened heavens on the day of Pentecost. It is destined, under one name or another, to be the church order of the millennial age, and that mainly because it is, in its inmost principles, unsectarian and universal.*

* The distinction in the house of God, between rich and poor must be abolished, if ever the masses are to be brought to worship therein. Yes! "Restore" is the word to use, and *Restoration* is the one thing needful. Let us have *that* order, which is from God, and all will be well. We are thankful that Congregationalists are looking in the right direction, both in America and in the old country. May they be content with nothing less than Christianity as it was at the first.

consequently, as a guide and instructor of men training for the ministry. He says—"In our own country there are two great parties in relation to this ordinance of baptism. First, there are our Independent brethren who maintain, for the most part, that baptism is simply an act of dedication, consecration, or prayer on behalf of their children. I believe they maintain as strongly as we, that baptism does nothing at all for their children—that it is not a saving ordinance—that it is not the means of regeneration, nor the beginning of spiritual life: they merely believe in it as a fitting act of dedication of their children to God. Then on the other side, there is the Roman Catholic, or as it is sometimes called, the Ritualistic view of the matter—the view that maintains that the Holy Ghost is imparted in baptism;—such is the teaching of the rubric and catechism, such is the doctrine of the State Church. Here are two extremes, and between them we, Baptists, occupy a middle position. We maintain that there are no passages in Scripture that favour the supposition that baptism is mere dedication of others, and means nothing. But in such passages as "Arise and be baptized, and wash away thy sin," there is clear proof that there is something in it of great importance. Again, Paul, in his epistles to the Corinthians and Romans, under inspiration, speaks of baptism as possessing deep significance. At all events, it seems clear to me that if you have infant baptism you must believe, on the one side, in defiance of the gospel, all that Independents hold, viz., that baptism means nothing, and is nothing: or, go to the other extreme, and, adopting some of the language of Scripture, hold that baptism is a saving ordinance—a thing most mischievous when applied to infants. I believe the only scriptural view of this ordinance—the only view that can be reconciled with the teachings of the New Testament, is that which we Baptists maintain, and which the Baptist Tract Society is seeking to advance. I believe the one thing our country wants for the defence of the gospel itself is a sound scriptural view of this great ordinance."

Here, then, according to Dr. Angus, those who maintain that baptism is a mere dedication are wrong; while, on the other hand, those who teach that the Holy Spirit is imparted in baptism, and that thus the subject is regenerated, are not less wrong. These, we are told, are two extremes, and the Baptists occupy a middle position. But what this middle position is we are not told, and clearly the Doctor is not able to tell us. He says, in such passages as "Arise and be baptized, and wash away thy sins," there is clear proof that there is something in it of great importance. But he should have told us what that *something* really is. Then he perceives that "Paul, in his epistles to the Corinthians and Romans, under inspiration, speaks of baptism as possessing deep signification." Yes! But *what does* it signify—what is its precise design—what is associated with it, so as to be there and then realized? Something other than mere dedication: something other than receiving the Holy Spirit—something of very great importance—but, *what!* The Doctor leaves us to find out. He believes that "the only scriptural view of the ordinance is that which Baptists maintain and which the Baptist Tract Society is seeking to advance." Again we ask to be informed what that view is, and for Scripture testimony to the same effect. The Doctor objects to some people who hold that baptism is

a saving ordinance, admitting that those who so hold adopt in reference to it "the language of Scripture." The Doctor, then, does not adopt the language of Scripture, and *cannot* express, in Scripture language, what he holds to be the only Scriptural view.

More recently another Baptist preacher of note (Rev. W. Landels, D.D.) preached a sermon upon the design of baptism; perhaps in response to the call of the *Freeman*. His text is, "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him." Matt. iii. Baptists, preaching on baptism, seem to have a liking for beginning with John's baptism, as though they could not learn, or could not remember, that the baptism of this dispensation is largely different from that committed to John; so much so that the one did not stand for the other, and men baptized by John were re-baptized with the baptism instituted by the Saviour. But Doctor Landels is aware of this difference, and alludes to it; and yet, in an effort to set forth the meaning of the baptism now to be administered, confines himself almost entirely to John's baptism and ignores the whole of the apostolic teaching in reference to what he calls Christian baptism. Strange response to the demand for full exposition and defence. We have now no more to do with John's baptism than we have with circumcision and animal sacrifice. Why, then, is the subject thus handled? The New Testament is less explicit in regard to the signification of the immersion administered by John than it is as to that instituted by the Lord. The former was not intended to continue, and is now of no practical importance to us. The latter should be repeated whenever a sinner yields his heart to Jesus, and, therefore, the understanding of its place and import is absolutely needful. Why does Doctor Landels rush from the full blaze of light which the apostles pour upon the present baptism and betake himself to the comparative shade which envelopes John's baptism? It is said of certain people, that they "love darkness rather than light, because their deeds are evil;" but we cannot consent to assign Dr. Landels to that class. Still the fact is before us that he carefully moves himself out of the light into comparative darkness, and thus indicates, to say the least, great weakness in the eyes; Baptist eyesight cannot bear the full blaze of apostolic testimony.

But the Doctor's effort is forecast, from first to last, in the interest of open communion. John's baptism, he says, "was not to introduce men into the Jewish church, for those whom he baptized were already members of that church." Substitute *nation* for church and the assertion will be correct. Infant Jews were not born into a *church* (there was no Jewish church), but into a *nation*. Then he adds, "neither did he baptize into the Christian church, for that church was not then formed. Nor did he, so far as we know, baptize after the manner enjoined in the commission—into the name of the Father, and of the Son, and of the Holy Ghost." Very good, so far. Then we are told that baptism does not induct into any society—is not a church ordinance: and so it follows that unbaptized believers are eligible for church membership. When Doctor Landels sets himself to say what Christian baptism is for, he leaves, as we have seen, the proper enquiry and betakes himself to John's baptism. Even then he manages to conceal the clear answer given in the gospels. Here it is—"John did baptize

in the wilderness, and 'preach the baptism of repentance for the remission of sins.' We then ask—What was that baptism of repentance for which John preached? The Holy Spirit answers, "For the remission of sins." Dr. Landels, however, does not see fit to repeat the words by which the Holy Spirit expresses its design, but in place thereof says—"The meaning and design of John's baptism may be seen without difficulty. He summoned men to repentance. Those who professed to comply with his summons were baptized, confessing their sins, and expressing their determination to enter on a new life. Their baptism was the sign of this change. It marked the abandonment of the old course and the entrance on the new—their death to the one and resurrection to the other. And while it was to the world a suitable confession of the wrong of the past and avowal of the determination to live righteously in future, it was to the man himself a sign to be remembered as a stimulus and help to perseverance in the course on which he had entered. It was thus as truly significant as Christian baptism itself. It marked, as it should always mark, unless it is to be deprived of its essential significance—the radical change in which the man becomes a new creature, 'old things having passed away, and all things become new.'" Very much thus assigned to John's baptism may be true; but it falls short of what the Scriptures assign to it, says what they do not say, and carefully leaves unsaid what they do say.

It is no part of our present intantion to unfold the design of baptism as it appertains to this dispensation. We are merely looking at Baptist work with a view to note what comes of it. The two Doctors sadly fail in dealing with the question. Dr. Angus tells us that "the one thing our country wants for the defence of the gospel itself is a sound Scriptural view of this great ordinance," and it is clear that this want the Baptists, generally, are not prepared to supply. We are not prepared to say that "the one thing our country wants" is a true exposition of the doctrine of baptism; but we do place that want among the foremost requirements of the church, in order to the refutation of Ritualistic and other errors. We do pray Baptists to honour the Bible and to fairly open facilities for a full examination of this question. Ed.

HOW TO EDIFY THE CHURCH.

THE article under this heading, in our last issue, written by W. McGarvey, is only indirectly of interest in this country. It was evidently intended to advantage churches in America, and to call them back from their wanderings. The writer says, "There is no doubt that, in the ordinary Lord's Day meeting of the apostolic churches, quite a number of brethren took part in the speaking and praying." With this we entirely agree. We are also told that, "in the beginning of the Reformation (that commenced by Thomas Campbell and his son Alexander), this Scripture precedent was recognized, and the brethren, very generally, undertook to restore it to practice." This is also strictly correct. The early churches of this Reformation had not the most remote idea of having a preacher to preach to the church, and to do its teaching and praying. This practice was one of the things common in

the sects that the Reformers set themselves to remove. What, then, has been the result? According to W. McGarvey, who is in a position to know, "They fell into so many misconceptions of the precedent itself, and committed so many practical blunders, that the method was brought into disrepute, and was at length very generally abandoned"—that is, that now, very generally among the churches of the Reformation (so called) in America, a number of brethren do not take part in speaking and praying in the ordinary Lord's Day meeting, but that the one-man system prevails—they have gone back to the hired preacher for their church edification. We are quite certain that there are, in America, a goodly number of churches which have not done this—that contend, and will contend, for the apostolic way. But according to this most reliable testimony the churches *generally* have returned, in this particular, to the bondage from which they have been called out. It, therefore, behoves us to be exceedingly careful as to what we receive from America. The preachers appertaining to this retrograde state of things are, of course, for the most part, responsible for the same, and likely to extend it wherever they can.

This return to the preacher system is, we are told, consequent upon the many practical blunders which have brought the apostolic system into disrepute. But, after all, are there fewer blunders among the churches that have retrograded than among those which still contend for the primitive way? Certainly not. The churches of the one-man system, generally, are in a wretched condition. There are a few large city churches which employ, each, one of the few men of extraordinary ability found in their respective denominations, while the bulk of the churches not hiring such a man, make no progress; then members are largely ignorant: multitudes of churches have no minister at all, or only those they would gladly part with, did they know where to find better. On the other hand, thousands of ministers are wanting employment, whom the churches are not inclined to employ. The congregations are not converted, and do not unite with the churches, yet, being needful, in the money interest, are allowed largely to influence in the direction of worldliness. In a word the modern minister system is replete with blunders; in fact, a huge failure. Certainly then, those churches that have gone back to it on account of practical blunders in carrying out the apostolic order have neither realized success nor displayed wisdom.

Our good Bro. McGarvey gives a somewhat curious classification of results—The churches in America have blundered with the apostolic method and abandoned it; those in great Britain have blundered with it to the present day, and have not abandoned it; those in Australia have learned to practice it with encouraging success. Now, this generalization is not satisfactory. We can very well allow the writer of it to speak as to America, but there is no such difference, in practice and result, between Great Britain and Australia as he indicates. That there has been considerable success in one church, which has been, in several respects, in very favourable circumstances is gladly recognized; but there would be no difficulty in citing satisfactory instances here, both as to order and result, while in Australia the churches vary, as they do here and in America, and furnish variety in results and also in mistakes.

We have not the slightest objection to the impeachment—that we have blundered to the present day. It is true, equally true, of Australia, true of those churches in America that remain faithful; while those that have retrograded have done worse. But that is not all. Blunders marked the churches of the apostolic period. Jerusalem, Galatia and Corinth attest this. God gave a perfect system, but committed it to imperfect men, and so long as man is imperfect there will be blunders in carrying out the apostolic order. We expect no release therefrom so long as the dispensation lasts. Not that we should anticipate defect to the same extent. The divinely instituted order of things had been almost everywhere lost. Honest, but inexperienced, and, for the most, part, uneducated men, resolved to return to it. In the very nature of the case misconceptions and blunders must, more or less, mark their efforts, and for a generation or two failures, in some instances almost ridiculous, were to be expected—from one extreme to the other, certain persons would most certainly run. Instances of this kind we are not without, and now and then (but not often), an unsatisfied soul quits our fellowship to sit under some Baptist vine, or fig tree, and enjoy the blessings of the one-man ministry. Verily, they have, and shall have, their reward. But we expect the churches here to stand to their determination to regain the good old ways, notwithstanding the failures which weak and erring humanity is liable to.

To the method of conducting the exercises of the church (on the first of the week, when it attends to the apostles doctrine, the fellowship, the breaking of the bread, and the prayers), submitted by W. McGarvey, we have no objection, and would greatly rejoice could he induce the generality of churches in America to adopt it. Still there might be, in some particulars, a nearer approach to apostolic precedent, without at all landing us in detrimental results. Let us then contend for the good old ways; profit by our experience, and by that of others; press on in rebuilding the walls of Jerusalem; in a word—let us go on to perfection, and if we reach it not, let it be ours ever to strive for its attainment.

Ed.

THE BAPTISTS AND BAPTISM.*

To the Editors of the Freeman.—DEAR SIRS,—In the first article in your impression of the 9th of May we read that “the subject of believers’ baptism is becoming increasingly prominent in our teaching. Sound views on this theme are now of great importance. . . . Silence has become treason,” etc. Now, it has long seemed to me that teaching on baptism has become less and less prominent; but I am willing to hope that the tide is turning.

It is true, as you say, that “Roman Catholics hold that by baptism men are born again.” And are there not many Protestants who hold this, including some, if not many, Baptists? It is lamentable indeed to think of the division between pious Protestants, and (not less so, as it seems to me) between Baptists themselves. In a recent number

* This letter so opportune as to time, and so satisfactory as to contents, appeared in the *Freeman* of June 13. The initials will be familiar to some of our readers. Ed.

of the *Freeman* it is truly said that "baptism is closely connected with regeneration. . . with the remission of sins, with the reception of the Holy Spirit," etc. But it is added, "baptism is the sign and avowal of faith." Now, where it is said that baptism is the sign of faith, or faith the sign of baptism, I have yet to learn. I read that it is the antitype of the water by which Noah was saved; but where it is said to be a sign, figure, or type of faith, of repentance, of remission, of regeneration, or aught else I know not.

Our venerable brother Stovel—than whom few men have given more attention to this subject—renders Titus iii. 5, "the bath of the new birth," instead of "the washing of regeneration;" and says, "Many plead that the new birth is a work of the Holy Spirit wrought in man. It would be far more accurate to say that the new life which prepares a sinner to be born again is the work of God by the Holy Spirit, using the Word," etc. Again, "Faith is the central action of the new life, and baptism is its birth." And again, "Baptism is, by Dr. Halley's own confession, the new birth out of water urged on Nicodemus." Baptism, like other ceremonies, places the sinner in a new position. As Dr. Angus says, "We are said to be born of baptism as well as to be born of God." Yes, born of God, and born of the Word of God, and by the servant of God (1 Cor. iv. 15; Phil. 10), "of the Spirit" of God, and of "the water and of the Spirit." But how many are there who often speak of being born of the Spirit, ignoring the water, if not also the Word and the preacher? It is an error to say that if a man is "born of God" he is not "born . . . by the Word of God," or "of the Spirit;" as also to put asunder "the water and the Spirit," joined together by Him who is "Lord of all." We are to work out our own salvation and regeneration, because it is God who works in us, both to will and to do. The same prophet who calls on men, saying, "Make you a new heart," etc., was sent with this message also, "A new heart will I give you." (Ezek. xviii. 31; xxxvi. 26.) And is it not correct to say that the change denominated regeneration, born again, begotten again, quickened, etc., is the same; and that he who is "born again," or "born from above," is converted, pardoned, justified; adopted, etc.?

Now, if, as is generally admitted, baptism "into Jesus the Christ" is the initiatory ordinance, it places the believing penitent sinner in a new state or relationship. "For in (ev) one Spirit are we all baptized into the one body." As M'Knight says on Titus iii. 5, "Baptism is called the bath of regeneration, not because of any change in the nature, but I would say in the state." So also Barnes on John iii. 5, where, says he, "By water here is evidently meant baptism. Thus the word is used in Eph. v. 26; and Titus iii. 5. The expression, 'To be born again,' was in common use among the Jews. . . . With them it meant a change from the state of a heathen to that of a Jew." And in the *Freeman* we recently read that "by some the word 'regeneration' implies an external change of condition."

To teach that anyone can be regenerated by water only is one thing; and to teach that a change in the state, position or relationship of one whose heart has been changed by the Spirit of God, through the Word or truth of God (James i. 18; 1 Peter i. 23), by an ordinance of divine appointment, is another thing, and, as I submit, the Scriptural doctrine of regeneration, or the new birth.

That all readers of the *Freeman*, especially those who stand up to teach, may soon learn to "speak the same thing," is the heart's desire and prayer to God of the writer.

W. D. H.

ENGLISH CLERGYMEN IN PAGAN VESTMENTS.*

RITUALISTS may pretend that they have Old Testament or New Testament authority for hood and stole and biretta and alb and chasuble; but you will look in vain for any warrant for these things in the book of Leviticus, and the New Dispensation has no Leviticus. It is not difficult to show the pagan origin of these dresses. Their genesis one is obliged to account for somehow: they are here, glittering every Sunday on the shoulders of thousands of Anglican priests. Now there is no other way of accounting for their existence but by concluding them to be derived from an idolatrous source. In the early ages of Christianity, a half-instructed convert from Paganism, or one who was fond of pageantry, would naturally try to engraft upon the new religion much of the magnificent ceremonial with which he had been familiar from childhood. We know on inspired authority that, although the Jewish worship, with its elaborate pomp and show, is always spoken of disparagingly in the Gospel; is repeatedly declared by Christ to be something temporal, provisional, evanescent; and by the apostles to be "carnal," "fleshly," "beggarly;"—yet the Jewish converts did nevertheless continually imperil the interests of truth through their strange liking for Judaism, and were always endeavouring to bring back the bondage of the letter. The philosopher who came over to the Church from the schools frequently brought with him his science falsely so called. Offended at the simplicity of the Gospel, when he preached he often offered to men hungering after salvation a curious amalgam of truth and error. And so with the ordinary proselyte from Paganism. Accustomed from his earliest years to gorgeous temples, and to a venerated priesthood chosen from the ranks of the rich and powerful; habituated and inured to a splendid paraphernalia of worship; he would see little or no harm in attempting to incorporate many a Pagan usage which was dear to him with the simple service of the early Christians, thinking all the while that in making alterations and changes he was only doing what was commendable; only doing what was serviceable in the highest degree to the spiritual education of the young and ignorant. Conyers Middleton has thus accounted for the extraordinary similarity, or rather absolute identity, which subsists between many a rite and ceremony of Pagan and of Papal Rome. And what applies to worship will apply equally to vestments. Without doubt, sacerdotal dresses have from earliest ages been a subject of thought and anxiety to their wearers; for men and women have always bowed before the mighty power and influence of dress. A great living writer—Carlyle—tells us that, without some sort of vestures or sacred tissues, society itself could not exist. Power, place, office—civil or ecclesiastical—require an outward symbol among men, and obtain such,—be it crown, tiara, mitre, imperial robe, surplice, or gown. The priests of the ancient world were shrewd and astute in the

* From "Ritualism in its Treatment of the Divine Word." University of Edinburgh. London: Hodder and Stoughton.

By a Member of the General Council of the

extreme: "none had better calculated than they the wonderful effect which dress is sure to produce upon the unthinking multitude. If one is to believe history, taking thought for raiment must have been a serious business with them—their main work in life. Now the Christian proselyte had doubtless often seen the priests of Zeus or Aphrodite or Phœbus Apollo in full canonicals, made the observed of all observers by the help of the tailor and habit-maker. What wonder and admiration had he seen evoked among the people by the purple and fine linen in which their spiritual leaders were arrayed! When he entered the Christian ministry, then, with many a Pagan association clinging to him, is it a matter of surprise that he should imitate the Pagan priests in the article of dress? Can we think it a marvel that he should eagerly seek to assume imposing garments? Decoration is said to be the first and sometimes the last wish of the female heart; but may we not ask, Is the clerical heart a complete-stranger to this desire? An appeal to history, or even a visit to the nearest chapel, perhaps, would speedily settle that question. The Greek or Roman proselyte to Christianity had often seen dress utilised and made an efficient spiritual influence by the priests of the old religions, and this led him to ponder on the great problem whether it might not be pressed into the service of the Christian minister, to set forth his dignity, power, and authority. Were the children of this world in their generation to be wiser than the children of light? He himself had felt the power of dress when he was a votary of idolatry; he had been subdued by it as by a charm; was he to forego such an auxiliary now, when he was Christ's freeman? That be far from him. "Destroy the old superstitions; tear them up by the roots; but let us wear their spoils." How convenient, too, if the new-fledged Christian priest were neither by life nor lip a preacher or teacher, to devote that office and function upon his garments! If not devout, how easy for him to put on habits of devotion! What though the judicious might grieve, were not the groundlings satisfied? What though the spiritually-minded might condemn and lament, their verdict was but as a feather in the balance; for the many were pleased and delighted—diverted, if not edified. What though the New Testament was silent on the matter,—though, by no amount of ingenious twisting and torture, could its holy pages be brought to say anything whatever about ministerial clothing,—its substance, colour, cut, or fashion,—what was not forbidden might be lawful. *Sic volo sic jubeo; set pro ratione voluntas.* And so the minister became a sort of clothes-horse, and conclaves of grave and learned men by and by sat—not always for the moral advancement and elevation of the human race; sometimes they met to determine such momentous matters as the fashion of a bishop's toga or the pendicle of a cardinal's tippet. The tide of priestly vanity abated not, but continued to swell and flow as the years rolled on. And when the whole Western world was at length delivered over to the tutelage of a spiritual monarch, men, were invited from the four quarters of the earth to behold, that monarch on a festal day literally groaning and labouring beneath a weight of gawd and ornament, supported by a ring of cardinals in equally repulsive attire:—a spectacle thrilling to witness, say some; while to others it was one of the saddest and mournfulest things that ever human eye looked upon. The thoughtful mind turns away from Peter's successor in all

the pomp and glory of his robes to Peter himself, receiving from his risen Master what the learned sometimes call the Power of the Keys on the margin of the Galilean lake—Peter having at the moment on his person the scantiest quantity of apparel possible. When he knew that Jesus was on the shore, the Evangelist tells us he girt his fisher's coat about him, for he was naked, and did cast himself into the sea—anxious to receive assurance of pardon for his recent denial of his Lord, and to be strengthened with all grace from on high. There he stood clad in his dripping fisher's coat in the early dawn, gazing wistfully into the Divine face to catch the glance of forgiveness. Forgiveness was frankly dispensed, and a work given him to do enough to appal the stoutest heart: for he and his fellow disciples were to uproot and utterly abolish all the idolatries and false philosophies that abounded. Picturesque scene, the painters say:—and they have tried their hands at representing it. But, oh! my brothers, if our eyes were opened, we should at once see that scene was far beyond the painter's art. There are things which decline to be shown outwardly, and this is one of them. Can any one, be his imagination ever so powerful, trace the remotest resemblance or affinity between Peter in his dripping fisher's coat, full of the Holy Ghost and of love and charity, and Peter's successor—seldom one of the wisest and best, frequently one of the worst and wickedest of the sons of men—seated on his throne, with his tiara on his head, blessing his friends and cursing his enemies? Paul in the prison-house of Nero awaiting judgment, conscious that the time of his departure is at hand ready to be offered up, having fought the good fight and kept the faith, is a sublime subject of contemplation. The cloak left behind at Troas he implores his friend to bring; all his life long he has been more or less in perils and hunger, in thirst and fastings, in cold and nakedness, and he needs his cloak now; his frail and aged body calls for additional warmth in this hour of his poverty and trouble. For assuredly the cloak was not an ornamental or official one, although a Ritualist exegete full of learning and one idea has foolishly enough supposed the same. Paul in chains, with scant clothing, virtue nevertheless going forth from him for the healing of the nations, is I say, a grand sight. But a Church Congress at York under the patronage of the Archbishop, at which the spiritual guides of our nation adjourn to inspect an exhibition of surplices, hoods stoles, birettas, and such ecclesiastical gear, is one of the most pitiful. Let the painters try to make something of *that* if they can. In English theology once the uppermost problem was how to promote the life of God in the soul of men; now it appears to be what clothes of pomp we ought to wear upon our back,—said articles of clothing, too, being mere imitations or reproductions of those that were worn by the priests of Jove or Osiris. Trace them not to the fourth or fifth century; these clothes can lay claim to a far higher antiquity. It is no breach of charity to conclude that more of our Anglican garments have come from the flamens' vestry than from the wardrobe of Aaron.

THOUGHTS ON NATURE.

"There lives and works a soul in all things, and that soul is God."—*Cowper*.

WHAT a vast and wonderful world is this of which we are inhabitants! Resting, as we believe it does, upon an ocean that is boundless,

so far as our limited conceptions are concerned, it forms an island in the universe, a probation ground where the awful drama of human life has been enacted for six thousand years. How sublime, how magnificent was the spectacle which it presented when "the morning stars sang together, and the sons of God shouted for joy," as it arose from the womb of chaos to fill its destined place in the economy of nature; and how lovely it must have appeared when the six days' work was finished, and Adam and Eve walked in the sylvan shades of Eden, a sinless and happy pair! But, alas, a change came over the scene. The introduction of evil involved not only man and his posterity in moral and spiritual ruin, but the very framework of nature shared in the doom that was inflicted. If the subsequent history of its children has been traced in tears and blood, it has groaned together with them for deliverance, and bears throughout its vast range evidences of the distorting and blighting effects of sin. Yet even, in its present condition, there is much to awaken our profoundest admiration. What endless forms of grandeur and beauty, what exquisite blendings of light and shade, does it still present, from the Alpine region crowned with perpetual snow to the rural vale where streams meander through scenes fruitful as the garden of the Lord. Moreover, its phenomena are so adapted, so attuned to man's intellectual nature, that their contemplation affords him a high degree of pure, spiritual joy. And this feeling is only bounded by his range of vision and ability to comprehend the deep mysteries which are inscribed upon every phase of creation. Were his powers of observation and understanding multiplied *ad infinitum* he would still find new objects for wonder, and new themes for adoration: for "nature is but a name for an effect, whose cause is God, an emanation from the Eternal Mind, whose operations no created being will ever be able to fathom. But, alas, how little use do we make of the faculties we have. Is it not a melancholy fact that the great bulk of mankind are so steeped in ignorance and debasement that the page of nature is to them a blank? The stolid gaze of the brute is the highest homage they can render to the grandeur and loveliness by which they are surrounded, and the harmonies of heaven and earth fail to draw a responsive throb from their hearts. Others, again, of a higher social and mental order, are so engrossed with the pursuits and follies of this life that they have little time and less inclination to ponder the works of God, and the light which they throw upon the Divine procedure in connection with the present and future destiny of mankind. Such things have no charms for men who regard gold, position, as the great end of life, and make it the idol at whose shrine they are content to bow and sacrifice every pure and noble aspiration. How unhappy the condition of mind which thus barter an inexhaustible mine of true intellectual riches for a mess of the worldlings' pottage; how depraved the taste which prefers the fashionable lounge to the variegated landscape, the midnight revel to the glories of the moonlit sky. To the purely philosophic mind the earth appears as an amazing instance of creative energy and adaptation of means to ends. But the philosopher seldom rises higher than this; or, if he does, it is only to flounder in the mazes of human speculation and obscure the simple, beautiful truths of science with the dreamings of his own imagination. God is not in all his thoughts, and, therefore,

he wanders on in darkness, vainly imagining that the few sparks he has kindled are sufficient to solve the mighty problems by which he is encompassed, and failing to see that, in most instances, they only render the gloom still more visible. It is the privilege of the enlightened Christian alone to comprehend the true cosmogony, and to trace, however imperfectly, the Divine hand in all things, from the flaming comet in its wondrous way to the tiny flower which breathes its sweetness in the lonely wilderness. The sky spread out like a molten looking glass forms the dome of this mighty temple, whose pillars are the everlasting hills, and whose shekinah appears by day in the glorious sun, and still more impressively by night in the solemn majesty of the starry heavens. And what are the deep tones of the ocean, the war of the tempest, and the sweeter sounds and gentle airs with which we are so familiar, but nature's magnificent diapason to Him whose mercy is over all His works? Could the Christian be silent in the midst of such a scene? No, surely. His spirit is so much in unison with the spirit of nature, the gratitude he owes and the aspirations he cherishes have so much in common with hers, that his highest privilege and greatest joy is to unite with the outgoings of the morning and evening in adoration of his Eternal Father. And assuredly God is well pleased with the sacrifice; yea, He Himself is the Author as well as the Object of it, for it is by His Spirit alone that the heart is stirred with heavenly emotions and the tongue made eloquent with the songs of Zion. Dear to Him are the manifold ways in which the world presents her homage at His throne, sweet the odours that ascend from every land; but dearer far the works of love, and sweeter the incense of the prayers and praises of His new creation—the children formed after His own image and predestinated to a life of glory in His presence, which shall only be in its dawn when nature and all her works shall have passed away.

J. H. W. C.

COMMUNION HYMNS.

V.

As we read the ancient story—
 One came down from fields of light,
 From the Father's central glory,
 To our plains of death and night.
 He from out the inner splendour
 Took our flesh in mortal guise,
 And with freedom made surrender
 Of His wealth above the skies.
 He in sovereign good pleasure
 Bore our sins and fears away,
 And in power of equal measure
 Opened gates of life and day!
 Glory be to Him for ever
 For His work of power and love,
 And the Priesthood failing never
 By the altar high above!

In the inviolate union
Of Thy reconciling blood,
While we keep our rich communion,
Lift us to the hills of God !
In the power of Thy good Spirit,
From the Father and the Son,
Let life reign ! till we inherit
All the glory near Thy throne !

VI.

By Thy prayers and midnight cries,
By Thy tears and agonies,
By Thy cross—Thy precious blood,
Thou hast brought us home to God.
We were lost, betrayed and sold,
Not to be redeemed by gold ;
In Thy love and boundless grace,
In Thy blood and righteousness,
Lies our glory and defence !—
Saved from every consequence
Of that ruin, where we lay
Waiting for the spring of day.
Lo ! incarnate love we hail,
Which did mightily prevail !
Ransomed, we shout forth Thy praise,
As the glory of our days.
Now we celebrate Thy love,
Now we would Thy presence prove !
Banish every breath of strife
From our festival of life !
Now Thy deepest love reveal
In Thy spiritual seal,
Earnest of the Kingdom power,
Waiting the auspicious hour.
With our lamp in dusky place,
Lo ! we seek Thy glorious face !
Lighten us with fiery skies,
Give us the supreme sunrise !

VII.

They scattered branches fresh and green
When the King rode in royal sheen
As though no wrath could intervene—
And shouts of triumph ring.
They thought the Kingdom, so sublime,
Victorious over death and time,
Was dawning from celestial clime,
With Christ the living King.

But lo! there came a sight abhorred—
The Holy One whom they adored,
Their King, their Prophet and their Lord,
Nailed to the cursed tree!

What! Do you fear the pallid face,
The lines of anguish which do trace
His road to death for all our race,
That captives may be free?

'Tis through the blackness of the night
That sunrise comes with holy light;
And they who would be fair and bright
Must say "No cross, no crown!"

Lo! sorrow has the ministries!
Through pains and fears and agonies
The path to power and honour lies,
Yet glory cometh soon.

O King! with force in every field—
Although Thy power be now concealed,
It surely shall be soon revealed,
And every eye shall see.

Believing this, we drink the wine
And eat the bread of life divine,
Until we in Thy image shine,
And we shall reign with Thee!

Family Room.

"FOR BETTER, FOR WORSE."

Yes, I always liked David. We had been companions at school, had loved, quarrelled and loved again, as boys will do to the end of time. He was more clever than I, but this gave me no pain. I felt honoured by his friendship; my soul clave unto him; no wonder I was deeply grieved.

When David had gone through the Grammar School with great honour, his father made him partner in the old firm of Samuel Morton and Son. It was generally expected he would become rich, and even enter Parliament. He had a fine natural gift in speaking. Old Samuel Morton believed in the

good ways of reality and honesty in all business transactions. "Push as much as thou likes, ma lad," he would say, "but mind thou always gives value: never mind them as makes money too fast." In religion also he was such a grim old Puritan as would be a godsend to many a degenerate nineteenth-century church, with their nebulous theology, and patting the devil's children on the back. A brave old man was Samuel Morton, not a man to abandon either friend or creed because unpopular. He wished his eldest son to be a man of the same stamp. And we all looked for great things from David.

He had come to the time when strong passions arise and endanger calmness of judgment. It was right he should have a home of his own.

"I dinnot expect tha to keep wi' me a' tha days, lad," his father would say: "but tak time, and dinnot run thaself into a mess; and mind tha whoever thou gets let her be some one as fears God, ma lad. Thou knows what t' owd book says about 'bein unequally yoked together wi' unbelievers': it's true; and when thou comes to ma age, and sees as much, thou'lt find I'm about right when a says, 'Tak care.'"

David would at such times look up into his father's face and laugh.

"What do you mean, father? Do you think I am going to run away and leave the old home? No fear, I mean to become a staid old bachelor."

And there seemed to be a likelihood of its being so. No one could be more happy than he, nor more active in all good. He taught the class next to mine in the Sunday school, and I could hear how thorough had been his preparation. His prayers also were deeply spiritual, and, when we joined the church together, entering through the waters of baptism, I could see that even old men took fresh courage, blessing God for David. His father, who was senior deacon, helped his son from the baptismal waters, with tears of joy.

Matters went on well for a year after our baptism. David never thought any fair sister was looking a little earnestly at him. He was too good to have one mean thought of woman, and moved among them with the freedom of a little child.

About this time, however, we had a great accession in a new family, which brought a flattering testi-

monial from another church. The parents were members, but not the children. They were decidedly in the new school; had wealth; dearly loved a little religion, and a great deal of worldly pleasure. Laura, the eldest daughter, was a fine dashing girl, fair to look upon, of unblemished moral character, and average intelligence. She went to chapel much the same as to concerts, the ball-room and the theatre. Whenever godliness was introduced, she bowed coldly, turned her back and departed to laugh. David was a great deal in Laura's company, and I trembled. The son of God was seeing the daughter of man that she was very fair. A change was coming over him. His prayers were lifeless; his class neglected; his soul barren. I warned him, but he laughed, and said I was too suspicious. From that moment our old freedom of intercourse was gone, and I knew that Laura would become David's wife "for better, for worse."

It fell like a thunderbolt on the old man, when David asked his consent. He did not storm or rage. He was too sad for that. He only said—

"Does tha know that Laura fears God, ma lad?"

"I hope so, father. She has pious parents, and a good character; I never heard anyone say she did not."

"Then why doesn't she join the church?"

David coloured a little, and knew not what to answer. He was too genuine to give a false excuse, and said—

"Well, father, I cannot say; but I have no doubt, once we are married, I shall be able to bring her round."

"That's t' owd story, ma lad, and when thou'st tried it thou'll

find it's easier to pull thee down than to pull her up. But thou'st gone too far to draw back. I shanna be in the way."

David thanked his father, and went with a cheerful look to tell Laura. He was a happy man, only there was a still small voice coming up amidst the wild clamour of passion and telling him all was not right. But Laura kept David's conscience; she was a goddess on the throne of his heart.

The time came when he was to be married; and old Samuel, whatever he might think of the future, acted the gentleman in the present. There was no stint to his kindness; but what was his amazement when David told him Laura objected to being married at chapel, and must have it done in church!

"If so, then, ma lad, thou maun get somebody else to go wi' tha. Chapel was good enough for tha mother and me. If it's not so for Laura, then I doan't go to church."

Various means were tried to make him yield; but he was firm as a rock. He could not, he would not, countenance such a departure from consistency. Thus it came about, that when David was married at church—married with all the pomp and *paid* splendour of a church by law established—old Samuel Morton was not present. This grieved me to the soul.

When the happy young pair had gone off to Paris amidst the smiles and congratulations of Laura's friends, I heard that a house had been taken for them in the most fashionable quarter of the city, at a rent twice that paid by old Samuel with his large family. It was sorely against his will. "Begin small, and grow as you deserve," had always been his maxim; but here was his eldest son going in the teeth of his father's advice.

When they came back, there was a splendid party, to which David's parents went. Laura was dressed in the height of fashion. When I saw her so lovely and amiable, my heart smote me for having one hard thought. I hinted as much to the old man, but he grimly answered—

"Time tries a' things."

When Laura came to me, she was a little cool; whether because I was too plainly dressed, or not as gay as she would like, I cannot tell. When she turned to someone else, I took David aside.

"Are you happy?"

"Happy! Quite! What makes you ask? We have had such a delightful trip; saw the Emperor and Empress in the Champs Elysées. Laura was quite captivated with the whole place."

"We have had a good work going on in the chapel these three weeks. I am longing to see you among us again," I said.

"Oh, ah! I am glad to hear it, but really I am afraid I must stay at home with Laura. She objects to my being much out. I shall come to chapel all the same you know—when I can—but you must excuse my doing much. I am a married man now."

He said this with a feeling of relief, and yet I could hear a deep undertone of sadness. He was speaking like Laura, but not like my David.

We missed him very much—I more than perhaps anyone else. Others whom we had not thought of arose and took his place. God's work went on. But he came not. Even when he did come to chapel he was late, and Laura with him but seldom.

I went several times to his house, and tried to interest him in the work of God; he would listen, offer

me a subscription and a cigar, and say he hoped all would be well at the chapel, but really he had so much to do he could not come to see us. The only time in which I could get even a few words said to him was when Laura got interested in a sensation novel. Ere long my visits to David's house became few and far between.

Shortly after his marriage, I heard things were not going on smoothly in the firm of Samuel Morton and Son. David found out that a fine house, much company, concerts and operas, demanded more money than his father's business would allow. He hinted to Laura something about taking a less expensive house, and she made such a scene that he never had courage to try again. The next thing was to get fast returns out of the business. He saw other men making fortunes in a few years—why should he not? Why, indeed, unless his father should oppose? Old Samuel did oppose, and that with such stern words as made David feel how deep his grief was over the new ways of his eldest son. The result grieved me exceedingly.

David left his father, and started business on his own account. The old man saying, as he often did, "Time tries a' things." Matters went on well in the new concern. David got the name of being sharp in business, and was generally looked upon as a "good" man,—good, that is, for pounds, shillings and pence; as to anything else, the Exchange cares but little. David ran fast, his old father plodded on as usual; and time did try all things.

Among the things which it tried was David's business, which proved to be wanting, and resulted in a failure. This was not considered

disgraceful among men who had themselves failed several times, and grown rich thereupon. Old Samuel shook his head. Nor was there failure only in his business. Laura showed symptoms of ill health. How could it be otherwise? She would persist in going to places of amusement, not caring how she came into the cold. Her dress also might be fashionable, but it was far from comfortable. The result was a succession of colds ending in consumption. She laid herself down on a bed of pain never to rise. I heard of it, and resolved to see David. He had not been to chapel since his failure.

When I entered, he was sitting alone, sad—very sad. There was no concealment.

"I am glad to see you," he said. "Not many old friends come near me now. Perhaps it's my own fault."

"How is Laura—Mrs. Morton, I should say?"

"No better. The doctors have given her up. She would persist in wearing these ridiculous dresses, and waiting till the very last at all the parties. She was a foolish woman. And there's a bill come in from her dressmaker, that actually frightens me. I haven't a penny to pay it. The only thing I see before me is to break up house and leave the country. What can I do?"

And this was David—my David, of whom I expected such great things. What had he come to? His business gone back; his house a wreck; his wife coughing out her soul upstairs; and all the friends of his youth falling from around him. Need I say that he bitterly repented not taking the old man's advice?

To poor Laura he was kind and gentle; never reproached her;

why indeed should he? But it was hard to keep up under such calamities. Once he completely broke down, and, as he stood among the ruins he himself had made, wept like a child. I tried to comfort him, but in bitterness of soul he turned on me and said—

"It's no use. I went against the voice of my own conscience, and must suffer. I only am to blame."

They moved ere long to a smaller house. Poor Laura had to be carried in his arms,—and he was so tender! Even amidst all his sorrows he showed her the deepest love. This could not continue much longer, for if it did, not only would Laura die, but David himself become a victim. Even now it was painful to see him walking in misery through his house—it was no home.

I had been one day to see him, and found matters growing worse and worse. Laura could not live many days. Her parents had left the town shortly after the marriage, leaving behind them no end of debts, as well as a legacy of trouble to our minister; and poor David saw himself drifting into the gulf of bankruptcy, ending, perhaps, in prison.

I could stand it no longer, and called on his father, who had not seen much of him since they had split partnership. When I told him how David was placed, he said—

"Poor lad! I am sorry. He made his bed and finds it a rough un."

"But you will go to see him?"

"Yes, sure. This beain't the time to leave un in trouble."

Whereupon genuine Samuel Morton left his flourishing old-school business, and went over to see his poor son who had tried the new-school and found it a failure. There was not a word of reproach on either side. Whatever old Samuel thought of his son's conduct, a look at his present position and at Laura's death-stricken face was enough to change him. Truly time had tried all. It was now trying poor Laura, and finding her wanting. No one dared tell her that death was near. She was not ready. The concert, ball-room and opera are not places to prepare for death. But it was coming, ay, coming like the deaf adder, refusing to be charmed, let the charmer charm ever so wisely. When at length she felt its sting, Laura turned her face to the wall in agony, and ere long her affrighted spirit was before its Maker, to whose righteous care we leave one who, sowing the wind, had reaped the whirlwind.

And poor David came back to the old house, the old business, and the old chapel, a sadder and wiser man. He does not now speak of how easy it is for a converted husband to convert his wife; but shakes his head; and only the other day he said to me—

"If there be one thing which, more than another, all Christian ministers should preach about, it is that church members should never take an ungodly wife or husband

'FOR BETTER, FOR WORSE.'"

Intelligence of Churches, &c.

ANNUAL MEETING IN AUSTRALIA.—A few years back the holding of an annual meeting in Australia was abandoned under

fear that such meeting might result in the exercise of some assumed authority over the churches. The brethren, however,

have now come to see that the evil feared has no necessary existence, and they have, to a large extent, determined to secure the advantages and to shut out all that would tend to deprive churches of their proper liberty. Accordingly, and in accordance with a resolution previously arrived at, a general meeting of brethren in the fellowship of the churches in Victoria was held in the chapel, Lygon Street, Carlton, on Easter Monday last. The attendance was even more numerous than was anticipated, there being brethren present from almost every church in the fellowship, while the following churches were represented by delegates duly appointed:—Ballarat (Societies' Hall), Beaumaris, Berwick, Brighton, Broadmeadows, Buninyong, Cardigan, Carlton, Collingwood, Creswick, Durham, Emerald Hill, Hotham, Maryborough, Mount Clear, Nunnawading, Prahran, Richmond and Sandhurst. By a quarter past ten o'clock there were some fifty brethren present and a few of the sisters. The numbers steadily increased during the day. Bro. T. Bates (Collingwood) was unanimously called to the chair; and Bro. John Harding (Richmond) took his place as secretary. After singing Bro. H. S. Earl (Carlton) opened the meeting with prayer. The secretary then read the correspondence, which was not important—the church at Sandhurst forwarded the names of its delegates, and the church in Unity Hall, Melbourne, intimated that delegates would not be appointed from that church. The report was next read, from which it appeared that he had called the meeting then assembled upon the authority of the resolutions carried by the meeting at Prahran; that circulars had been issued convening the meeting; and certain liabilities had been incurred, for the liquidation of which it was requested that provision might be made. It was resolved that the report be received and adopted; and that a voluntary contribution be raised to defray the expenses of calling the meeting. A committee was then appointed to arrange, for presentation, the statistics forwarded by the churches. The result, however, was not a statistical table, but a resolution to the effect—that in consequence of the imperfect state of the returns the collection of statistics be deferred till the next annual meeting. After considerable discussion upon the desirability of inviting all the churches in the Colony to unite, in sending forth evangelists, it was determined that the co-operation for that purpose should consist of the churches already repre-

mented at that meeting, and that other churches invited or desiring to take part apply to subsequent annual meetings to be received into the co-operation. After much further discussion it was resolved to forward to the churches the resolutions of the meeting, as recommendations, and to invite contributions to a general Evangelist Fund, it being understood that either money or labour would be accepted. This last item arose out of the fact that several churches sustain evangelists, and it was thought that in some instances help might be given to the general work by appropriating some portion of the labours of brethren thus supported by churches. An *Evangelist Committee* was then appointed, consisting of Bro. Thompson, Cooke, Dick, Harding, Proctor, Irwin and Ruse. It was resolved—"That the next annual meeting be held in the chapel, Langridge Street, Collingwood, on Easter Monday next, commencing at ten o'clock in the forenoon." Complimentary votes terminated the proceedings; the discussions having occupied some seven hours.

CAM-ER-ALYN, ROBERT.—The church here, at present numbering nearly forty members, although claiming to be among the few who first exhibited in this country a return to the good old ways of Primitive Christianity, has for a considerable time felt the need of some assistance which would tend to stimulate it to a more perfect exhibition of divine life, and to a greater development of its legitimate influence upon those whom it is its duty and joy to bring submissively to the feet of Jesus. While warmly attached to the principles we have espoused, and failing not, in church capacity, to regularly attend to the duties enjoined by the examples and practices of the first Christians, yet we are painfully impressed that the feeble and imperfect efforts, of which only our brethren are themselves capable, do not afford even sufficient nourishment to the renewed life of our members, while they utterly fail in producing any real effect upon the strongholds of darkness and rebellion. Amidst this depression, and when longing earnestly for relief, we are just now joyously refreshed by the timely visit of Bro. McDougall, of Wigan, who, in his present failing health, has been led to make a short stay in our neighbourhood. Two addresses, with which only he has been able to favour us, were given on Lord's-day evenings, and were well attended; they were powerful and impressive, and awakened a pleasing interest, which, together with the hearty reception given

him by all with whom he has had intercourse, has led us to believe that much good may be done, had we the instrumentality applicable to the work. His visitation of the members has also been effectual in rousing us to a better appreciation of our privileged position, and to a more earnest attention to our individual duties. We esteem the help thus so seasonable, as directed His by kind providing hand who, worketh His own will, and whose promises never fail, and we rejoice exceedingly in its immediate result, though fearing that the best exertions of which we are capable will be unable to sustain and animate into a healthy growth, the precious implanting of our beloved brother. We require the occasional presence of a brother qualified to aid in an efficient visitation and shepherding of our flock, as well as to teach and exhort the church and preach the gospel to unbelievers; and as we have not the means to obtain such help, of ourselves, we think it opportune to explain our circumstances to the brethren generally, and, in so doing, venture strongly to appeal to our Evangelist Committee, by whom perhaps an arrangement may be made to give us such periodical assistance as we require, that the work of the Lord may be made to prosper in our midst; in the furtherance of this our object, we also invite brethren, seeking recreation, or otherwise travelling in our direction, to bear in mind the necessities of the little community here.

THOMAS DAVIES, } Elders.
WM. GILMAN, }

VICTORIA, AUSTRALIA. —The *New Zealand Herald* publishes recent census returns, from which we give extracts. Some of our readers will be glad to learn the relative strength of the denominations in Victoria, and also to find that the "Christians, or Disciples of Christ," have thirty chapels or other places of meeting. From the Sunday school statistics we find that the "Disciples" have seventeen schools, over one hundred teachers, and one thousand and fifty-two children in those schools. These returns relate to Victoria alone, not including Adelaide. The figures stand thus:—There are 1,232 churches and chapels, and, with the exception of a small vote of £50,000 made by the Colonial Parliament, and available by all denominations, they are entirely self-supporting. Besides these, 325 schoolhouses and 577 other buildings, making a grand total of 2,134 buildings of all descriptions, are used for public worship. The approximate number of services performed

throughout the year was 169,513. There is accommodation for 340,883 worshippers, and an average attendance of 237,502. The details are:—Church of England, 200 churches, 99 schoolhouses, and 117 dwellings or public buildings used for public worship, with sittings for 57,768 persons, and average attendance of 37,856; Free Church of England, 5 churches, 3 schoolhouses, and 1 dwelling or public building used for public worship, with sittings for 1,290 persons, and average attendance of 700; Presbyterians, 256 churches, 92 schoolhouses, and 141 dwellings or public buildings used for public worship, with sittings for 64,000 persons, and average attendance of 44,865; Free Presbyterians, 5 churches, 3 schoolhouses, 1 dwelling house, with sittings for 1,565 persons, and average attendance of 355; Wesleyans, 315 chapels, 30 schoolhouses, and 70 dwellings or public buildings used for public worship, with sittings for 90,000 and average attendance of 67,852; Primitive Methodists, 79 chapels, 5 schoolhouses, and 15 dwellings or public buildings used for public worship, with sittings for 12,186 persons, and average attendance of 6,279; United Methodist Free Church, 26 chapels, 9 schoolhouses, and 4 dwellings or public buildings used for public worship, with sittings for 4,585 persons, and average attendance of 2,545; Methodist New Connection, 3 chapels, with sittings for 600 persons, and average attendance of 300; Bible Christians, 45 chapels, and 29 dwellings or public buildings used for public worship, with sittings for 8,308 persons, and average attendance of 4,278; Independents or Congregationalists, 63 chapels, 20 schoolhouses, and 12 dwellings or public buildings used for public worship, with sittings for 15,860 persons, and average attendance of 8,974; Baptists, 43 chapels, and 35 dwellings or public buildings used for public worship, with sittings for 12,180 persons, and average attendance of 7,990 hearers; Evangelical Lutherans, 19 chapels, 3 schoolhouses, and 17 dwellings or public buildings used for public worship, with sittings for 3,000 persons and average attendance of 1,600; Unitarian Christians, 1 chapel, with sittings for 200 persons, and average attendance of 90; Welsh Calvinistic Connection, 7 chapels, 1 schoolhouse, and 1 temporary place of worship, with sittings for 1,650 persons, and average attendance of 1,220; "Christians" (or Disciples of Christ), 13 chapels, and 17 dwellings or public buildings used for public worship, with sittings for 6,760 persons, and average attendance of 2,544; Society of Friends, 2 chapels,

with sittings for 180 persons, and average attendance of 90; United Brethren (or Moravians), 2 chapels, and 1 schoolhouse, with sittings for 230 persons, and average attendance of 102; Unattached (Mariners' Church), 1 chapel, with sittings for 200 persons, and average attendance of 50; Catholic Apostolic Church, 1 chapel, and 2 temporary places of worship, with sittings for 200 persons, and average attendance of 120; the Roman Catholic Church, 137 chapels, 58 schoolhouses, and 115 occasional places of worship, with sittings for 57,380 persons, and average attendance of 38,968; the Christian Israelites, 4 chapels, and 1 schoolhouse, with sittings for 1,600 persons, and average attendance of 624; the Jews, 4 synagogues, 1 schoolhouse, and 5 occasional buildings, with sittings for 1,600 persons, and average attendance of 624. On the returns of the previous year there is an increase of 167 places of worship, and of accommodation for 40,509 hearers. The Church of England shows an advance of 33 buildings; Roman Catholic Church, 10; Presbyterian, 62; Wesleyan, 25; and other Churches, 37.

LONDON.—After leaving Brighton, as intimated last month, Bro. D. King spent two Lord's-days in London, partly in Chelsea and partly in Camden Town, visiting Rotherhithe on one of the week evenings. During his presence at Camden Town four persons, who had been some time under the influence of the brethren labouring there, were immersed into Christ. The church seemingly is in an advanced condition as to usefulness, and is quite hopeful. At Chelsea the condition and prospects are good. Two persons were immersed a few days after D. King had left. Bro. Thompson, of Birmingham, has gone to London to spend a month, chiefly in Chelsea. Bro. Adam being at Rotherhithe for some weeks.

BANBURY (June 12th, 1873).—Bro. D. Scott has been labouring in the Lord's work here. If we, as a church, have not been benefited by his services the blame cannot rest with him, for he has brought to our attention clear and faithful teaching from the word of God. He is a bold and faithful proclaimer of the gospel of Christ. We have been refreshed by his visit and pray that our Heavenly Father will soon direct his steps here again. During his stay one was immersed into Christ, and his labours have had an influence for good over others. Bro. Hindle is now here, and is still as earnest as ever in his Master's service. We have to immerse a

female to-morrow, and one formerly in the church has been restored. E. W.

BRIGHTON.—The church here has had a time of refreshing, by visits from brethren who have done much to edify. Bro. King gave us two excellent lectures. Bro. Ellis preached last evening to a crowded meeting, at the close of which we had the pleasure of again hearing the question, "Do you believe with all your heart that Jesus is the Christ the Son of the living God?" Whereupon two made the good confession and were buried with Christ by immersion. The one was from our Sunday school, and one of my own children, being the fourth of my family that has decided for the Lord.

W. V. M.

BIRMINGHAM.—Since the additions reported last month three persons have been immersed in Charles Henry Street Chapel, and two who had fallen away into the world have been restored. At Summer Lane Chapel two have been immersed and two formerly immersed have been added to the church. Bro. G. Greenwell has spent a fortnight in Birmingham and refreshed the brethren by several discourses.

EXETER.—Two believers were baptized into Christ on Lord's Day evening, May 18th, in the presence of many witnesses. On June 4th, three others were baptized and added to the church.—S. H. COLES.

EVANGELISTS.—Bro. O. Abercrombie (accompanied by wife and family) arrived in Liverpool, from America, June 20th, and proceeded the same day to Edinburgh. Long may he be spared to labour amongst us. Bro. Martin, from Lexington, also made a sojourn, of some fourteen days, in Liverpool, waiting the sailing of a vessel to Australia, where he goes to take the place made vacant by the return of Evangelists to America. Brother and sister Carr have terminated, for the present, their labours in Australia, and are, at the time of this writing, on the ocean, bound to these shores, on their way to the United States. On arrival they will make for Birmingham. Letters for them, meanwhile, may be addressed to the care of the Editor of the E. O.

Obituary.

MARGARET BODEN departed this life, in Manchester, May 1st, 1873, aged sixty-six years, having been a beloved member of the church in Manchester and for

many years an immersed believer in the Lord Jesus.

MARY SCOTT closed her pilgrimage in this state, in Manchester, April 28th, 1873, aged sixty years, having been blind from childhood, for many years a member of the church in Manchester, and many years an immersed believer.

SARAH PERKINS, wife of W. Perkins, of Wellington Road, Manchester, departed this life on the 21st of May, 1873, aged sixty-two years. Some eighteen years ago, when the first public meeting was held in Manchester, with a view to the formation there of a church of the primitive faith and order, she was present, and, having been many years an immersed believer, took part in the commemoration of the death of the Lord by the breaking of the bread. Shortly afterwards she united with the newly-formed church, with a view to worship and service more fully in accordance with the word of God. In this she was followed by her husband and several others who, with her, had long endeavoured to adhere to apostolic ways. As an affectionate wife, loving mother and earnest friend, she is lamented by the many who mourn over her removal. Her firm attachment to the truth and church of God were abidingly manifested, so that many feel that the loss sustained cannot easily be made up. Though some time afflicted, her last attack was sudden and of a kind not to permit of the interchange of many words; but she knew in whom she had believed, and had been long assured that what she had committed to the Lord He would preserve and that, raised and glorified, she would stand with the saved in the day of His return.

D. K.

At Dundee, on Thursday, May 22nd, JOSEPH SELBIE, aged eighteen years, eldest son of our esteemed Bro. Selbie, fell asleep in Jesus, after six weeks' suffering from consumption. A young man of promise, quiet and retiring in disposition, and exemplary in his conduct and in devotion to the service of the Lord, the deceased is not only greatly missed from his parents' home, but his loss is also much felt by the church. His end, which corresponded with his life, was calm and peaceful; his meek resignation testified to the strength of his trust in Him who is the helper in the time of trouble; and shortly after declaring that he saw Jesus waiting to receive him, he departed, in the joyous hope of being a sharer in the eternal union of long-parted friends above.

T. Y. M.

JANE COCKBURN fell asleep in the Lord on the 18th of April last, aged eighty years. For over half a century sister Cockburn has been in connection with the church in Carlisle, and has maintained a consistent walk and conversation. Her example had a sanctifying effect on all those who were in any way associated with her, and her memory must exercise a blessed influence on all who cherish it. By her encouraging words and generous deeds we were much aided in building our new meeting house, and not the least joy of her last days was that she had been spared to see it finished. She passed away surrounded by her relatives, giving expression to the blessed hope she had in the following words:—"This is a happy day—a happy day."

G. COLLIER.

WILLIAM PARSONS fell asleep in Jesus, at Brighton, on the 8th of June, after a severe illness of six weeks. His last wish was to be again at the Lord's table, and that desire was granted, for he met with the church on the Lord's day morning, and was struck with death while at the Lord's table. His end was peace. He leaves a sister wife and four young children to the care of the church.

W. V. MASON.

ELIZABETH JANE MORRIS, the beloved wife of Joseph Edward Morris, fell asleep in Jesus on the 18th inst., aged thirty-two years. Her husband and five young children have to mourn the loss of an affectionate wife and parent, and the church in Dawson Street, Ballarat, a much-loved sister. She had been summoned to Castlemaine, to attend what was expected to be the death-bed of her mother; but alas!—she herself was not to return to her family. Her mother survives; but she was stricken down by fever.

O. MARTIN.

CAREY PRESTWICH departed this life, at Chinaman's Flat, aged twenty years, the only surviving son of the late Walter Prestwich of Manchester. He was a member of the Christian church, Maryborough, Australia.

HARRIET STOKES died in the "blessed hope" on March 6th, 1873, after much suffering borne in patient resignation to the will of her Heavenly Father. Although resident in Walsall, she was a member of the church in Birmingham, attending as often as she could at the Lord's table, and ever striving to live a Christian life. Though she is deeply lamented by her family and all who knew her, they "sorrow not as those who have no hope."

G. L.

LORD'S-DAY MORNING TEACHING.—No. IV.*

THE LORD'S SUPPER.

(Continued from page 260.)

BUT the Saviour said, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life." Yes; but He did not say this in reference to the Lord's Supper. He said it at a very different time, to a widely different audience, and without any special allusion to the ordinance. But how can we eat His flesh? We could eat it as we eat the flesh of an ox, if it were present; and what possible good should we derive from so doing? As food for the body, the flesh of the animal named would be superior; as food for our spiritual nature, flesh is not adapted. "Whoso eateth my flesh, and drinketh my blood, hath eternal life." "He that believeth on me hath everlasting life." Here, then, according to the Saviour, *eating the flesh* and *believing on Him* stand as the one for the other in reference to life eternal. That which is intended by eating His flesh and drinking His blood should certainly be realized when we partake of the Lord's Supper, and should be facilitated thereby; yet not then only, but abidingly—that is, so often as we think of Him as He lived in our flesh and died upon the cross. The eating of the bread is a bodily eating, designed by the law of association to facilitate a mental eating. As the body requires food, so does the mind, which can only be supplied or fed by processes consonant with its own nature, as by perceiving, believing, understanding and reflecting. The mind of the worldly man feeds upon the knowledge of natural things; but the mind of the regenerated man requires aliment of another order—knowledge adapted to the higher spiritual life; and this is found in the revelation of the things of God which comes to us by the life and death of the Lord Jesus. When we so apprehend and contemplate the lessons of that life and death as to be duly influenced thereby, we are, by a most fitting and expressive figure, said to eat His flesh and drink His blood: and this is so, whether the result is in association with the Lord's Supper or otherwise, as by prayer, reading, hearing, etc. Because, then, the Saviour stands to the spiritual life in man in precisely the same relation as do bread and flesh to the animal life; and as neither in the one case nor in the other can the life be sustained by its proper food unless that food be received and appropriated, so our perception and belief of, and reliance upon, the work accomplished by the Lord in the body of our humanity, is most appropriately expressed as an eating of His flesh and a drinking of His blood. Hence, after having used these terms, He immediately added, "It is the spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life." It is, then, not His flesh that becomes life to us, but the truth concerning Him, given to us in His words and deeds. And as we cannot feed the body on a diet of phrases and ideas, so we cannot sustain the spiritual life by literal bread or flesh—not even by the flesh of the Son of God.

We may now advance to those very solemn words, found in 1 Cor. xi., in which we are told of the possibility of eating and drinking condemn-

tion by not discerning the Lord's body, which many of the Corinthians did, and consequently suffered in bodily sickness and premature death. Now, in what consists this non-discerning of the Lord's body? Certainly not in failing to discern that the bread has become flesh; for that cannot be discerned—the senses cannot discern it—for we see, feel, taste and smell bread, and not flesh. When the Lord turned water into wine they saw and tasted wine: it was not wine with the appearance and taste of water that they drank. Nor can we, by faith, discern the flesh of Jesus in the bread, because there is no Divine testimony to that effect; and, without testimony there can be no faith. What, then, have we to discern? The life and death of Jesus. By associating His body with the bread and His poured-out blood with the wine, He designed that the elements should be taken in remembrance of Him; that we receive them not thoughtlessly, not without discerning their significations, not as a mere ceremonial, not as a charm, not as we take medicine, in the assurance that its effects will be produced irrespective of any recognition of its qualities. In taking the bread and wine we have to look through the sign to the thing signified—through the figure to that which is figured forth—through the appointed elements to that which they represent. As we look through Hagar and her son to the old covenant, which they stand for—and as we look through the smitten rock to Christ, of whom it was a type—so here we look through the bread and the wine to the body of the Lord (living and dead) as represented thereby; and thus, being again brought, by faith, to the lessons of His life, and to His sacrifice upon the cross, our spiritual life feeds upon, and is sustained by, the true bread which came down from heaven. Thus to partake is to discern the body and blood of the Lord; to partake without this exercise of faith is to eat and to drink to condemnation. In other words, in order to a worthy participation Christ must be remembered; our faith must grasp His life and death, and our love must be inflamed by beholding anew the love of God for us. Beloved brethren! thus may we ever come to this blessed feast!

Just here we call to mind that the Church of Rome does not give the cup to the laity. Most certainly there is in the Bible the same authority for withholding the bread as for not giving the cup. When the cup is not taken the ordinance is not complete, and that which the Lord commanded to be done is left undone. But, after all, according to the most common interpretation of the symbols, the cup seems a sort of superfluous, which could very well be dispensed with. If many of you were asked, "What do you understand the broken bread to represent?" the answer would, most likely, be, "The body of Jesus broken for us upon the cross, and offered as a sacrifice for our sins." But if this be so, what answer can you give to the further question, "What is represented by the cup?" You have nothing left. You have the death, the sacrifice, all in the bread. According to this interpretation, either the bread alone or the cup alone would suffice to show forth the whole truth, and the other could very well be dispensed with. You will, perhaps, reply that the Lord knew better than do we what is desirable, and that, therefore, our duty is to follow His example. Even so, we reply; but still, the fact that He did know what was needful and most

desirable, tends to satisfy us that an understanding of the ordinance which makes one part of it, as to its signification, a mere repetition of the other part, most surely fails to grasp its entire signification. Still, it may be answered, the apostle Paul tells us that He received of the Lord; that when He had given thanks for the bread He brake it, and said, "Take, eat; this is my body which is broken for you;" and surely a broken body must indicate a state of death. But, granting the inference, we have to ask whether the Lord really said, "This is my body broken for you." Turning to the Gospels, we do not find that He used the word *broken*, and the original of Paul's statement does not require its use in order to accurate translation. Dean Alford and other modern translators do not retain it, but read, "This is my body, which is for you." He might have said, "My Father has prepared a body for me, not on my account, but for you. I have received it and appear in your humanity and tabernacle among you, that thus I may show you, by word and deed, how you ought to serve God and man. My life, my words, my deeds, you must remember and strive to reproduce. By your doing so I shall live again in you. The renewed man will thus be made strong. I now institute a feast of remembrance. This bread shall represent my body, assumed for you, in all its living and loving activities." When we say the Saviour might have spoken thus, we do not mean that we improve upon His language, but that taking all that He said into account, this is what we understand Him to have communicated. By the bread, then, let us discern not a dead body, not a broken body, not the sacrifice unto death for our sins, but the living body, manifesting God in the flesh and teaching us how to live the life that God demands. But what does the *breaking* of the bread represent? for whether Paul used the word *broken* in reference to the body or not, the bread of commemoration is broken. The act of breaking is not said to represent anything; nor does it. The bread is broken because it could not be eaten otherwise; the breaking is, therefore, an accidental necessity not expressive of any corresponding feature in that which is signified. Indeed, the body of the Saviour was not broken. It is written, "not a bone of him shall be broken," and although the soldiers brake the legs of the robbers, in the usual way, His body remained unbroken. The flesh was pierced with nail and spear and thorn, but the term *broken* would hardly be selected to denote wounds which left every bone unfractured. If the bread were intended to represent the body torn and dead, the common practice of placing it upon the table already cut into numerous pieces would be appropriate. But the Saviour took the bread in its oneness—a loaf some translate it—and this one bread He blessed, and as thus blessed it was representative of His body, the subsequent breaking being needful only in order to divide it among His disciples. So, too, the apostle points to the bread as ONE BREAD. His words are, "The bread which we break, is it not the communion of the body of Christ? For we being many are one bread (or loaf) and one body; for we are all partakers of that one bread." In these words Paul educes a feature of the ordinance not elsewhere expressed—the one bread, upon the table of the Lord, not only is, representatively, that body of the Saviour in which He lived and worked the works of His father during His sojourn on earth, but it is also a

symbol of that body of flesh by which He now works—that is to say, His body, the church; whose business it is to repeat His words and to exhibit again and again all those deeds of love and goodness imitable by regenerated man. How needful then for us, when partaking of the Lord's Supper, to discern not merely a dead body which has been offered a sacrifice for us, but the living, loving body of the Saviour, whose lips poured forth perfect doctrine, whose hands were ever ready to bestow, whose feet moved swiftly in every journey of mercy, and, at the same time, to remember, that, as that body is no longer on earth, the ever living Lord calls upon His body, the church, to manifest and multiply the deeds of love, which, were He still here in the body of His flesh, He would display to the healing and saving of men.

If, in answer, we are told that in all this we lose sight of the atoning death of Christ, which, after all, is the great thing to be kept in mind, we reply, that if so, it is only that we may look at it from the other side with intensified concentration. So soon as the bread has been passed from hand to hand, and with the eating thereof we have again remembered the holy living of the body which it represents, we take the cup. What then is brought before the eye of faith? The blood of Jesus! The blood is the life, but only while it circulates in the body; the blood poured out is death, and it is as poured out blood we behold it in the ordinance—His blood shed for us—Himself an offering for our sins; the life of holiness is thus crowned by the sacrificial death. What the bread does not shew forth the cup does: the lessons of the one are not the lessons of the other. We need them both; not the latter merely to repeat the signification of the former, but that by the aid of bread, faith may review the grandly noble life, and by means of the cup behold anew the loving vicarious death of Him by whose life we are saved and by whose death we are redeemed.

In conclusion let us reflect upon the deeply serious results experienced by many in the days of the Apostles, who in partaking of the Lord's Supper failed to discern the body of the Lord. "Whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. Let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep." These words have prevented duly qualified persons from coming to the table of the Lord. Impressed with a proper sense of their own shortcomings they hold themselves unworthy and consider the apostle to teach that unworthy communicants eat and drink to their own damnation. Now, in the first place, the term damnation, as we commonly use it, is too strong to properly represent the word used by Paul. Condemnation and not necessarily external perdition is the thing expressed. Then we are not told that unworthy participants eat and drink condemnation. It is a truth that all participants are unworthy. As there is but one perfectly Holy One, so there is but One perfectly Worthy—the Lord Jesus Christ. When we consider our sinful state in the past, and our imperfections in the present, we must see that there is no perfectly worthy communicant. What then does the apostle mean? He does

not apply the term to the persons participating, but to the manner of partaking. Partaking unworthily is eating and drinking without remembering Jesus, in His life and death. To eat as common refreshment, in thoughtlessness, as a mere ceremony, is to partake unworthily and to bring ourselves into condemnation. As a safeguard against this error we are exhorted to self examination. "Let a man examine himself, and so let him eat." By this we do not understand self-examination in reference to the sins and deficiencies of the past life, nor of the previous week: for thus looking at self would rather, for the time being, lead to not discerning the Lord. The examination called for and desirable relates to the one thing only—discerning the body and blood of the Lord. Do not partake without so examining yourselves as to be assured that this required discernment is real; and that being so, the less you think, at that time, of yourselves the better. See, so far as possible, for the time being, Christ Jesus, and Him only, and then, though yourselves unworthy of so high honour, you will eat and drink worthily.

According to the verses just quoted, among the immediate results of not discerning the body and blood of the Lord in the appointed ordinance, were bodily weakness, sickness, and premature death. Many were weakly and sickly, and many slept. They were thus chastened of the Lord, not as a mark of eternal reprobation, but that they might not be condemned with the world. That the sleep referred to is the sleep of death; and that the weakness and sickness appertain to the body cannot be reasonably doubted: so clear is this that we shall not offer a word in proof. But an important question comes in at this point—Was the kind of chastisement thus inflicted peculiar to the days of miracles or does it continue to our time? During the apostolic age the apostles had gifts of healing and the power of destruction, and, by a word or touch, could heal or inflict physical malady. But the result we are now contemplating does not appear to have been associated with the word or act of any intermediate person. The weakness, sickness and death came as a visitation from God direct, without intimation of the particular cases in which, on this account, it had pleased the Heavenly Father thus to chastise: in all of which there is nothing dependent upon spiritual men or special spiritual gifts, and, therefore, nothing which warrants the conclusion that this kind of affliction has not been visited upon church members down to the present hour.

Let us, then, examine ourselves ere we partake of the Lord's feast—let us discern the Lord's body—let us ever seek to be present when His table is spread; and let it be ours to feed upon the true and living bread which came down from heaven And let us sing from the heart—

"One Christ we feed upon, one living Christ,
Who once was dead, but lives for ever now;
One is the cup of blessing which we bless,
True symbol of the blood which from the cross did flow.
Oh, feed me daily on the living bread,
Refresh me hourly with the living wine;
Oh, satisfy my famished soul with food,
And quench my thirst with fruit of the eternal vine."

A GREAT WORK AMONG THE FREEDMEN.

I BEG to call the attention of the Executive Committee of the American Christian Missionary Society, through you, its Corresponding Secretary, to a most important movement recently inaugurated among the Freedmen in the State of Mississippi.

Until about two years since a resident of the State of Mississippi, and still engaged in planting there, I have for many years been deeply interested in the spiritual welfare of the freedmen, and have anxiously awaited an opening through which our plea for primitive Christianity and the union of all Christians upon the Bible, and the Bible alone, might be successfully presented to them. In the providence of God that opening has at last been presented, and that, too, under circumstances far more favourable than I ever dared to hope.

At the Annual State Meeting, held in Jackson, Mississippi, last November, Bro. George Owen, of Jacksonville, Illinois, who was in that State on private business, called our attention to Elder Levin Woods, a coloured Baptist preacher of ability and piety, who, from careful study of the Scriptures, had made remarkable progress, and arrived at the conclusion that it was his duty to receive members into the church upon confession of their faith in Jesus Christ as the Son of God, and immersion, without requiring any such experience as the Baptists usually do. Elder Woods, unaided by anyone, had reached this conclusion, and was disposed to take his stand on the Bible, and the Bible alone, to the exclusion of all human creeds. Bro. Owen heard him preach, and became deeply interested in him. Spending some time in the neighbourhood, he exerted himself to instruct Elder Woods in the Scripture plan of salvation, and his efforts were in a great measure crowned with success.

Learning these facts, I wrote to Elder Woods and invited him to meet me, that we might interchange views; and he accepted the invitation—but owing to our mutual engagements we did not meet at that time, and I returned to Kentucky. Being called again to Mississippi by business last month, it so happened that, without any previous arrangement, I met unexpectedly with Elder Woods, who came to preach to a Baptist church on my plantation; and it so happened that Bro. George Owen was also there at that time on private business. I then regarded, and still regard, our meeting as providential, as did Elder Woods. We had a long conference, the result of which was, without entering into details, that Elder Woods, after mature consideration, agreed that, after he had filled his appointment to preach in the morning, he would meet me in Jackson, Mississippi, on Lord's-day evening, and unite with the Christian church there. He came to Jackson promptly, as agreed; and on the last Lord's-day in May, 1873, was received into the Christian church there, and was given, by order of the church, a letter endorsing him as an evangelist, and commending him to our brethren generally. With this endorsement he returned to his home in Warren County, Mississippi; and began his labours as a Christian evangelist.

It is proper just here to state that Elder Woods had charge of five congregations, numbering in the aggregate about 800 members, which

had been chiefly built up by his efforts while a Baptist. These congregations were located on the former plantations of Joseph E. Davis and his brother Jefferson Davis; and under the teaching and influence of Elder Woods, had previously passed resolutions that they would stand on the Bible, and accept it, and it alone, as their rule of faith and practice, to the exclusion of all human creeds, still, however, retaining the name of Baptists. Elder Woods was satisfied that these five congregations would take the same step that he had taken, and the result proved that he was not mistaken.

Bro. George Owen, at my instance, consented to defer his own private business, and go down to the Davis plantations, and aid Elder Woods in organizing these congregations on the apostolic plan, by the election of Elders and Deacons, and assist him in fully establishing them in the faith. And now for the results:—

On the first Lord's-day in June, the congregation on the Woods plantation, numbering 58 members, was organized as a Church of Christ, and Elders and Deacons were elected. On the same evening the church at Point Pleasant, La., (just opposite) numbering 100 members, was in like manner organized. On the next Tuesday evening the church at Hurricane (the Davis plantation), numbering 150 members, was in like manner organized as a Church of Christ; and on Wednesday evening, the congregation at Palmyra (Gen. John A. Quitman's old plantation), numbering 150 members, was in like manner organized. On the next Lord's-day, June 8, the congregation at Grand Gulf, Mississippi, numbering 180 members, was organized as a Church of Christ; next the congregation on the Baldwin Place—number of members not represented—was in like manner organized. On June 13th, the Bowling Green congregation, numbering 160 members, was in like manner organized; next the congregation on Wright's plantation, numbering 65 members, was organized; and on the 15th of June, the large congregation meeting on the Patterson Place, in Claiborne county, numbering 350 members, was in like manner organized as a Church of Christ; and lastly, the congregation at Shiloh, numbering 48 members, was in like manner organized—ten congregations in all.

All of these congregations but the one at the Baldwin Place have church edifices, and most of them Sunday schools.

Two congregations from the adjoining county of Jefferson, through their minister, made application to be received; and also two other churches; but, for want of time and other engagements, Bro. Woods and Owen could not then visit them.

The importance of this great uprising of the freedmen, and their great anxiety to place themselves on the sure foundation of the apostles and prophets, cannot be overestimated by the Executive Committee. Please bear in mind that this movement has commenced in one of the most thickly-settled portions of the South. It may be regarded, in a measure, as the great head-quarters of the coloured population of Mississippi. Not only have the five original congregations to which Elder Woods preached come into the movement, but five other congregations have already followed their example, and four others are ready and willing to unite with them; making in all fourteen congregations, with their preachers. In the short tour made to organize these

churches, there were fifteen persons immersed on confession, and added to the congregations. The gospel in its simplicity strikes the untutored minds of the freedmen, and is destined to work a great revolution in their destinies. Will not the Executive Committee take this work in hand, and now while circumstances are propitious? Bro. Levin Woods *must be sustained*. Bro. George Owen, who so nobly abandoned his private business, and gave his time to this work, without any compensation, his expenses only being paid, ought to be sustained. He purposes returning in a week or two to his home in Illinois. He should be sent at once to Mississippi, and put into the field. He can do more than any stranger. He is a poor man, and cannot afford to work unless paid enough to support his family. If the Board will make a strong appeal to the Christian Brotherhood, and let the facts be known, they will respond promptly and liberally. The Main Street Church at Lexington, Kentucky, have already agreed to contribute liberally to sustain these brethren, through the General Board. If properly approached, and made to understand the facts, I believe that every congregation in the United States will liberally respond to your appeal. As Bro. Owen eloquently says, in closing a recent letter, "Is it possible for the heart, that has the good word of God, to see the want of this people, hear their cry, and fail to help?"

In conclusion, ask our brethren everywhere to contribute hymn-books, Bibles, Testaments and tracts, to meet the wants of these new and destitute disciples. They can be sent to you at Cincinnati, and be forwarded by you to their destination.

Apostolic Times.

WM. T. WITHERS.

THE SAINT'S REFUGE.

"God is our refuge and strength, a very present help in trouble."—Psalm xlii 1.

TRouble is everywhere. Were we to take the wings of the morning and fly to the uttermost parts of the earth, even there should we find it. It belongs to a disordered state of things, and came into the world with the transgression of our first parents; and since then it has been the common heritage of men, rich and poor, righteous and unrighteous. From it no one is free. And Job said, long ago, "Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground; yet man is born unto trouble as the sparks fly upward."

Tribulation is not, however, an unmixed evil. For it is often very good. A look at the derivation of the word will enable us to see this. It comes from the Latin *tribulo*, to thrash; hence we get the idea of beating out—separating the wheat from the chaff—the good from the bad. Truly this is needful in us all! And what saint, whose experience is rich and full of God, is not prepared to say that trouble has been, sometimes, most excellent discipline! "Before I was afflicted," said the Psalmist, "I went astray; but now have I kept thy word." That has been the experience of myriads. And while it is good for us to meet and have trouble, it is equally good to have a refuge in such times, just as it is good for the mariner in a storm to find a harbour ready to receive him. And this is peculiarly the privilege of the saint.

"God is his refuge and strength, a very present help in trouble."
"The rock of his strength and his refuge are in God." Are we bowed down and almost overwhelmed?—let us look with trustful confidence to the "Mighty God of Jacob."

God is worthy to be our refuge, because of His infinite knowledge and wisdom. These two things are beautifully adapted to us, and are necessary, in order to give us confidence in Him. For had we not perfect assurance of His knowledge and wisdom, we could not feel Him to be better than human friends. For is it not true that, among the things which give us most trouble, is that of being constantly misunderstood by our friends? It is hard, indeed, to bear. After living with and labouring for people, our actions are sometimes looked at in the wrong light, and attributed to interested motives, and we feel discouraged. While Jesus was superior to it, it was one of the things He had to meet; than whom a more self-denying example could not be imagined. He had to say, even to His disciples, "Have I been so long time with you, and yet hast thou not known me, Philip?" And this is the lot of all who would benefit their fellows. But we have no need to fear that we are misunderstood by God. He has perfect knowledge of us, and sees us as we are. Surely His knowledge and wisdom are manifest on a clear and beautiful night in the star-bespangled vault, with the silvery moon shedding its radiance around! "He telleth the number of the stars, and calleth all their names." Is not the exclamation ready to burst forth, "Great is our Lord, and of great power; his understanding is infinite"? "Dost thou know the balancing of the clouds, the wondrous works of him who is perfect in knowledge?" "The Lord is a God of knowledge, and by his actions are weighed." "Known unto him are the hearts of all men." He, dear brethren, is our refuge. And truly He is worthy to be trusted fully.

He is able to be our refuge, because of His unlimited authority and power. These again are necessary, in order to inspire us with implicit trust. We want some one higher than ourselves—more powerful than any human arm. We have so often trusted our friends, and they have failed just at the critical time, or they have not had ability to help. The trouble was beyond their reach. Their words did not heal the wound nor give rest. It is only in God that the heart of the tried finds its true peace and safety. Our refuge is, "The Lord who killeth and maketh alive; he bringeth down to the grave and bringeth up. He raiseth up the poor out of the dust and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory; for the pillars of the earth are the Lord's, and he hath set the world upon them. He will keep the feet of his saints, and the wicked shall be silent in darkness, for by strength shall no man prevail." "Thine, O Lord, is the greatness, and the power, and the glory, and the majesty, and the victory; for all that is in the heaven and in the earth is thine; thine is the kingdom, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all; and in thine hand are power and might; and in thine hand is to make great and to give to all." This "God is our refuge and strength, a very present help in trouble."

He is willing to be our refuge, because He is our Father. This is the crown of glory to all the rest. And how poor indeed should we be

without it! We might possess worldly honour, riches and power; but if the world had no Father how dark it would be! It would be darker than if, on some bright day, the sun were extinguished. We should be desolate orphans, without a hope of anything better. Some of the ancients said the gods extended their care to the great whole, but not to the individual—to you and me. Others said that the wise were their special favourites, while the poor and ignorant were left to grope in darkness. But it was Jesus who told us better things. He preached “glad tidings to the poor”—the heavy laden, the weary, and invited them to rest. He revealed to humankind its Father. Before He came only few knew of God; and they knew Him as the Being who presided over them as a nation, and over the world. It is good to know only that. But far richer and sweeter to know Him as Father; to feel that we are His peculiar care. He clothes the fields with flowers and fruits; but we are more to Him than fields. The sparrow falls to the ground, but not without our Father. “But the very hairs of your head are all numbered. Fear ye not; ye are of more value than many sparrows.”

Surely, then, because God is worthy, able, and willing to be our refuge, we may trust Him at all times and not be afraid. “I will say of the Lord, He is my refuge and my fortress, my God: in him will I trust.”

T. THOMPSON.

THE GOVERNMENT AND THE EDUCATION QUESTION.

Two measures have been introduced in the House of Commons, and carried by the Government during the last month, bearing very seriously upon the question of religious equality in education. We use the term religious equality, in preference to that of the rights of Nonconformists that are at issue. Involved throughout this question is the right of the people of England to have an education that shall be unbiassed by any ecclesiastical sect—that is to say, to an unsectarian education. The Established Church asks for sectarianism; being itself the greatest of the sects, virtually holding the interests of the Church to be superior to, or identical with, the interests of the nation. The Nonconformists, and those who are allied to them, ask that the Government shall have nothing to do with any sectarian education, but that, as Mr. Richard said on the third reading of the Education Act Amendment Bill, it shall leave secular education to the State, and religious education to the churches, the Sunday schools, and the parents. But for very unhappy precedents, we should have expected Mr. Gladstone's Government to have sided with the latter, instead of with the former party, and there was, we believe, a general expectation that in the Education Act Amendment Bill and the Endowed Schools Act Amendment Bill, there would be some concession to their just and moderate demands. Not only has this not been the case, but both the Bills, as introduced and carried under Mr. Forster's guidance, are more or less of a reactionary character, so that we shall be worse off, in respect to education, after this session than we were before. Mr. Forster has listened with acceptance to the demands of the Establish-

ment, but with repugnance to every demand of the Nonconformists. His ecclesiastical leaning, whatever he may have said in his own vindication on the third reading of the Education Amendment Bill, is too obvious.

Let us look at both these measures. Under the Education Act, we had a strong impetus given to the further extension of the denominational or sectarian system, and we have had, at the same time, a new sort of concurrent Church-rate, by the operation of which denominational schools have been supported, and denominational education given, at the direct expense of the ratepayer. The system has already borne bad fruit. It has stirred up religious animosities that were gradually dying out, and it has strengthened, to no inconsiderable extent, by the aid of public funds, the position of the Established Church. This need not have been the case, for, had it so chosen, the Government which carried the Irish Church Act could have carried, with equal ease, an Education Act in harmony with the spirit of that great measure. It chose to do otherwise; but it was still open to it, after some experience of the working of their Act, to revise and modify that Act, and to some extent to have retracted its steps. It has not done this. In fact, it was proposed, in the original Amendment Bill, to do the very reverse. For the 25th clause was to have been substituted a clause which would have vastly extended the influence of Church education, and made Boards of Guardians, all through the country parishes, whippers-in of children for an increase of attendants in Church schools. That has been abandoned; not in the interests of religious liberty, but in deference to the protest of the Guardians. The 25th clause remains where it was, and nothing has been done to remove a single objection that has been urged against the original Act. Every proposed amendment, whether in favour of the extension of the School Board system, of abolition of the 25th clause, or in any national and unsectarian direction, has been rejected by the means that were employed to carry the first Act. The Tories have joined the Government ranks to help to defeat the Liberal independent members, and educational reform is apparently more distant than it ever was.

We see exactly similar action in the case of the Endowed Schools Amendment Bill. Here, the privileges of clergymen to be *ex officio* members of local Boards is distinctly recognized; while a new clause is introduced to forbid the interference of the Commissioners, in an unsectarian direction, with any denominational scheme, that is of later date than the Toleration Act of nearly two hundred years ago. At the same time, not a single claim of the Nonconformists has been recognized. In the proper sense, this is not an "Amendment" Bill; it is a retrogressive Bill, carried through a Parliament whose own retrogressive character is getting to be too distinctly marked.

While, however, we notice, and notice with profound regret, these indications, we at the same time have to express our gratitude at the increasing light that has been thrown on the whole question. This is due as well to the admirable manner in which a great portion of the Press has expounded the principles which should guide the action of the State, and to the unswerving fidelity, persistency, and great ability of our friends in the House of Commons. No party ever had a firmer

or nobler band to lead them in the Legislature than we have. It will be our own fault if that band be not considerably strengthened. We shall have to go through this question as we have gone through others. If we do—and we shall do it—we shall win, as surely as we have won our past victories.

Liberator.

PRESENT REVISION OF THE TRANSLATION OF THE BIBLE IN ENGLAND AND AMERICA.

THE policy now being carried out by Bishop Ellicot and his brethren in England, and in which he is abetted by the leading scholars among the British Dissenters, is merely a continuation of the policy of James I. and his bishops in 1603. What is called the Authorized Version is the result of the commerce of that "King of the Earth" with the Anglican Church, that daughter of the great harlot of Rome. The rule which James I. laid down for the guidance of his revisers was that "they should not translate the ecclesiastical terms"; that is, they were not to allow the nations of Great Britain to know what God was saying to them in such words as *baptize*, *bishop*, *ordain* and *church*. These words had all a meaning in English which was not to be found in the Greek. The word *baptize* in its Greek form, *baptizo*, meant to dip. But as dipping was going out in the Church of England, James would not allow his subjects to know what Christ said, as it would have condemned him and his bishops. *Episcopus*, James knew very well, meant *overseer*, and was synonymous with *elder*. He knew that there was no such officer in the New Testament as an English *bishop*. James therefore told his Archbishop Whitgift—"We must not allow the people to know that you and my bishops are not in the New Testament, so do not translate *episcopos*, but always make it bishop, and we shall be kept in countenance"; and the hoary persecutor of God's saints told his Majesty—"You speak by the inspiration of the Holy Ghost."

Cheirotonesontes, in Acts xiv. 23, means to appoint by vote, but as there was no such thing as appointing by vote in the Church of England, James ordered the "vote" to be expunged. And so with *church*. That word, with which we are so familiar, was to be found in no English New Testament except the Rhenish, the version of the Romanists. From that version the Anglicans transferred it to what has become our Bible; and churchmen have, for nearly three hundred years, been claiming the title for themselves, and sneering at all who do not go with them, as aliens from the house of God. It was this dexterous transference of King James' bishops which especially made William Tyndal's Bible their own. Tyndal had protested against any such Rome-tainted title polluting the Word of God; but his protest proved vain, when, as Dean Westcott allows, his ancestors made Tyndal's Bible a "Church" version.

These ecclesiastical terms are the very words which Bishop Ellicot and his brethren are now declaring their determination to keep in their revised—but not improved—version, and the leading Dissenters are holding up his hands in his effort to retain them. And that he and they may not fail in their exertions, Dr. Schaff and Dr. Thomas Conant

are doing what they can to help the Anglican cause in the United States, and so far as we can judge they will succeed in their efforts.

It is clear Christ Jesus is not allowed to speak to the millions speaking the English language, if His last command on earth is conveyed by the transferred Greek word *baptizo*. The English word baptize does not mean to dip, but as Webster defines it, "to administer baptism," and if we look back to the noun *baptism*, we find its meaning to be "The application of water to a person as a religious ceremony." Webster, then, tells us that to baptize a person is to apply water to him as a religious ceremony. Now, does any man on earth, entitled to the name of scholar, hold that the Greek word *baptizo* means to *apply water to a person as a religious ceremony*? What a wonderful language would Greek be if it needed these ten English words to express the one word *baptizo*!

Dr. Conant has demonstrated in a goodly quarto that the invariable meaning of *baptizo* in all Greek writers, sacred or profane, is to dip. This admirable, unanswerable and unanswered volume was published by the Bible Union thirteen years since, and remains a monument of the wisdom and sagacity of Alexander Campbell and Spencer H. Cone, in insisting on translating and not transferring *baptizo*.

Dr. Schaff is equally clear in his *Church History*, p. 123. Yet it seems Dr. S. is now at the head of a movement for revision in which *baptizo* is to be transferred by baptize; and Dr. Conant, if I am not misinformed, represents the Baptists at that Board. The truth is, Dr. Schaff's Society is in union with the Anglican Board which is controlled by Bishop Ellicot and his brethren, who have told us plainly that they will not allow the Church vocabulary, in which *bishop*, *baptize* and *ordain* are leading vocables, to be interfered with, and Baptist and Congregational and Presbyterian scholars are banded with bishops in preventing the hundred millions speaking the English language and the hundreds of millions who are yet to speak it all over the earth, from knowing what Jesus Christ really said before leaving the Mount of Olives. There is not a scholar on either the Anglican or American boards, or on either side of the Atlantic, who does not know that Christ said, "*immersing* them into the name of the Father and of the Son and of the Holy Spirit." How is it that they are all agreed Christ shall not be allowed to say what they all know he *actually means*?

Christian Standard.

THE RITUALISTIC DIFFICULTY.

THE spectacle at present exhibited by the Established Church in this country is, in this respect, probably the most scandalous and demoralizing that has ever been exhibited in history. There is not at the present moment a community in any part of the world more torn by dissensions; or in which various parties are more opposed to each other in principles and aims.

The Archbishops in their reply to the Lay Memorial, confess the scandal and the difficulty. They say:—

"There can be no doubt that the danger you apprehend of a considerable minority both of clergy and laity among us desiring to

subvert the principles of the Reformation is real; and it is not unnatural that you should appeal to us for counsel and support. Since we had the honour of receiving your deputation our attention has been directed to a petition presented by upwards of four hundred clergymen to the Convocation of the Province of Canterbury, in favour of what they designate as Sacramental Confession. We believe that through the system of the Confessional great evil has been wrought in the Church of Rome, and that our Reformers acted wisely in allowing it no place in our Reformed Church, and we take this opportunity of expressing our entire disapproval of any such innovation, and our firm determination to do all in our power to discourage it."

This is good or bad enough in its way, but *nothing is done*. The whole Episcopal bench seems to be paralysed; and, in fact, there is clear intention to cast the blame upon anybody's shoulders but their own. So churchwardens are blamed, patrons are blamed, University professors are blamed, the inevitable conclusion being, that if the Archbishops and Bishops themselves are not to blame, there is no necessity for their doing anything. In fact, everybody is waiting for everybody else to begin, and meantime the Ritualistic practices are spreading, and the "poison" of the teaching which they suggest is eating out the vitals of the Church.

Two things are in peril in the present position; the first thing is Protestant doctrine, the second is the Establishment as such. The *Times* truly enough remarks that, "if the Church of England does not exist to maintain the ground won from superstition at the Reformation, she has no sufficient justification for her existence as a National Church;" while in another article our great daily contemporary says:—

"As a nation we support in the position of an establishment a Protestant Church; we should certainly not support it for a single day if it ceased to be Protestant. We now learn, however, from an unexceptionable source, that a "considerable minority," professedly belonging to the Church, are really doing their best to subvert "the principles of the Reformation." As the Archbishops themselves perceive, the very existence of our national institutions for the maintenance of religion are imperilled by such a fact. If such a body of men can really maintain their ecclesiastical position, the English Church is not what it pretends to be. It is a flagrant injustice to the public that the endowments and privileges of the Church should be thus misused; and the Bishops, as the chief officers of the Church, are bound to do their utmost to obviate such an abuse. There are cases which admit of no compromise, and this is one of them."

This is undoubted. People generally have always, rightly or wrongly, believed that the Established Church was intended to be a Protestant Church, and if they believed otherwise it certainly would not receive much national support. But the question now is, Is she a Protestant Church? And, if she is, how long, if this sort of thing is to go on, is she likely to remain so? Some curious answers might be given to these inquiries. For instance, Dr. Pusey believes that Confession is rightly used in the Church. Archdeacon Denison says the same, and justifies it. Well, is it so or not? Is what the Archbishops and others denounce, legal? If so, ought we not to know it?

But then, how are we to know it? Well, the law can be appealed to, and, at the cost of some scores of thousands of pounds a see-saw judgment may be obtained. The parishioners of Morpeth are complaining of the ritualism of their rector, and the Bishop of Durham writes this significant sentence in his reply:—

"It is in the power of yourself and your co-parishioners to compel Mr. Grey, by legal proceedings, to discontinue his present illegal practices, nor shall I offer any obstacle to this course, if you should resolve upon its adoption; but I am far from recommending it. The proceedings in the Ecclesiastical Courts are very tedious and expensive; after a judgment pronounced in your favour, you only get rid of one illegal and offensive imitation of the ceremonies of the corrupt Romish Church, to have, very possibly, substituted some other ceremony as illegal and objectionable, so that the legal proceedings might be endless."

That is what chance there is of expelling Ritualism from the Church.

Now, it is all very well for Lord Shaftesbury to address monster meetings at Exeter Hall, and speak of the "foul and wicked" proceedings of the Ritualists, and it is all very well for the Church Association to say that

"It is obvious that a body of persons in the Church, banded together, as this minority is, in close union to accomplish its overthrow, is in fact engaged in a conspiracy, which, if it related to the State instead of the Church, would be justly branded as treason." And to add that "to permit clergymen to remain in office as accredited ministers of the Church, while notoriously engaged in a conspiracy for its overthrow, is to the Council simply inexplicable," and to call upon the Archbishops and Bishops "to rise to the greatness of the emergency," for "it may prove to be their last opportunity;" but the Bishop of Durham explains pretty conclusively how much can be done, and what will be the result.

No doubt, Protestantism, as it exists in the Episcopalian State-endowed sect, is in danger while these things are going on; and while that sect continues to be established the danger will increase. It is the law of the State that has given to the Ritualists their peculiar facilities, and it is the law that must withdraw those facilities. That can only be accomplished by Disestablishment.

Liberator.

TESTIMONIAL TO MR. MIALL, M.P.

We are sure that it will gratify all the readers of this journal to know that on the 18th of July a few personal and political friends of Mr. Miall presented to the hon. member the sum of ten thousand guineas as a recognition of their personal esteem, as well as of his public services as editor of the *Nonconformist* newspaper, and as the representative in Parliament of the principle of religious equality.

The presentation took place at a luncheon at the Crystal Palace, and like the subscription for the fund, was private; but we feel at liberty to give a few particulars of what transpired.

Mr. Henry Lee, J.P., of Manchester, presided, and after he had opened the proceedings, Mr. R. Kell, of Bradford, gave a brief statement of the origin of the fund, with the information that it was the result of private

application to comparatively few friends, while it represented, it was believed, the sentiments of a very large circle. He then presented Mr. Miall with a handsomely bound address, signed by a few gentlemen, on behalf of the subscribers.

The address was in the following terms :—

TO EDWARD MIALL, ESQ., M.P.

This is to ask your acceptance of the testimonial accompanying this address ; not with any idea of offering you a reward for the noble life-work you have done. You are already enjoying the truest and best reward in the testimony of a good conscience—in the visible fruits of your labours, which you are permitted to witness on all sides. But we wish, by this offering, to give expression to our own feelings of respect, admiration, and gratitude, for the great service you have rendered to the cause of truth and liberty.

When a comparatively young man, you resolved to dedicate your life to the advocacy of a principle intimately connected, as you believe, and as we believe, with the freedom, the purity, and the triumph of Christianity. We desire to testify our appreciation of the signal ability, the earnest faith and the unswerving constancy with which you have pursued, through evil report and good report, the course you had thus deliberately chosen. By your writings and speeches, through a period of more than thirty years, you have done much to imbue the minds of many in this country with just and sound views of the true relations of the spiritual and civil power, and to prepare public opinion for the practical legislation on the subject which has been commenced, but not completed.

We recall with pleasure that you brought the subject of the Irish Church before the attention of Parliament in the year 1866, and, though defeated at that time by an overwhelming majority, you have lived to see, not only the principle of your motion affirmed, but the very methods you suggested for settling the question, to a large extent, adopted by the British government and legislation.

On three successive occasions during the present Parliament you have, with an ability and temper which have been acknowledged by your opponents, no less than by your friends, sought to apply to the Churches of England and Scotland the same policy which has been applied to the Episcopal Church in Ireland. You did not succeed, as you did not expect to succeed, in the first endeavours.

But we cherish the firm conviction that the spirit of the age, the progress of events in all civilized countries, and the manifest designs of Providence, point to the liberation of religion from State-patronage and control as a certain and inevitable consummation.

We present, you, dear sir, with this token of respect for your character, and of gratitude for the devoted and laborious life you have led, with the earnest hope that you may have a long course of usefulness and activity before you, and that the ending of your days may be bright and calm, and full of the peace which passeth all understanding.

Mr. MIALL in acknowledging the receipt of this munificent gift, as he termed it, said that he could not admit that his work had been such as to entitle him to such a recognition. Having expressed his thanks for it, and for the sympathy which it expressed, Mr. Miall proceeded to state some autobiographical circumstances connected with the origin and the early history of his work. He then said that he could not claim the whole credit of such success as had attended it for himself alone ; for much of it was due to others. In particular he referred to the valuable services of his brother, Mr. Charles Miall, in the conduct of the *Nonconformist*, and to the officers of the Liberation Society—a society which had been signally favoured in its official representatives, to whom much of its power was attributable. He alluded to Mr. Kingsley, the Society's first lecturer ; to Mr. Edwards, the late Treasurer ; and to Mr. Carvell Williams, the Secretary—all of whom

he was glad to see present. He also expressed the sense of personal happiness which he had felt all through his course, notwithstanding much obloquy, and his conviction that any man who pursued a great object in a straight way would be ultimately rewarded.

Liberator.

LIVERPOOL—NEW CHAPELS

On Friday morning, August 15th, a large number of the friends who had attended the Annual Meeting in Wigan took train for Liverpool, to be present at the laying of the Memorial stone of the Chapel in course of erection in Windsor Street, Toxteth Park. It is to be in the Gothic style, of red and grey bricks with stone facings. After prayer and praise G. Y. Tickle, delivered the following address to I. K. Tener, who was present to lay the stone.

It is a sincere gratification to all your brethren in Liverpool to have you amongst them to-day. Their unanimous feeling is that to no one is the honour of laying this memorial stone more justly due than to yourself. Periods in our history such as these are periods of retrospect. We look back and we remember that for nearly half a century you have stood as the faithful and unwearied supporter of the great principles for which we are contending. Side by side, and heart to heart, with the poorest and most despised of those who are seeking to uphold the pure worship of Christ, you have stood in all brotherliness and loving sympathy; lifting up the hands that hung down, confirming the feeble knees, and making all feel that the love of Christ in human hearts breaks down all barriers, and removes every feeling of distance in the way of full and unrestrained Christian fellowship. In the exercise and flow of that pure fellowship we meet to-day. We are assured that you, and all our dear friends who cheer us to-day with their presence, rejoice with us in the widening opportunities God in His providence is affording us of doing our Redeemer's work. It is well known to you that simultaneous with these operations at the south end of the town we are placed in the permanent possession of premises in Thirlmere Road, at the north end, which will be opened for worship and Christian work on Sunday first. Both buildings we dedicate to Christ alone. They will be called simply, in their respective places, "Christian Chapel, Thirlmere Road"—"Christian Chapel, Windsor Street." Other religious bodies may consider themselves at liberty to adopt names drawn from this or the other part of the Christian system, or called after this or the other great leader of religious thought; reserving nevertheless, always and by all means, the right and privilege of calling themselves "Christian," and ready to resent as an injury every expression of doubt as to their title to bear that ever glorious name. We prefer to take that "one name," and to bear it, exclusive of every other. We have had our great leaders of religious thought—men who have fought, in the face of day, for every inch of Christian ground, wielding Christ's own pure weapons against His most insidious foes with the rarest sagacity and with consummate power; but, as we do not take their names, neither do we take anything they have written as authoritative and binding. Purely and simply do we cleave to the apostolic writings as a divine system of doctrine and rule of life, to the exclusion of every other creed or confession whatsoever. To this position we have unreservedly committed ourselves as a Church of Christ ever since we had an existence. It is now 80 years, almost to a day, since the Scotch Baptist church, with its narrow and exclusive Calvinistic creed, became too procrustean in its application of the five points to keep hold of two young disciples who thought they discovered in the revelation God has given of His character and purposes, heights and depths of divine love far exceeding the narrow bounds prescribed by the "Confession of Faith," and who could not endure the operation of being cut down to the size of the Calvinistic bed. The good and ever-to-be-revered men who

presided over the church in Sydney Place at that time thought they did God service in bringing those young men under the discipline of their creed, instead of the discipline of the pure Word of God, but the consequence was that the bonds of Christian fellowship were broken, never to be restored in this life. Not one word of reproach shall rest on the memory of those holy men. I love to think of them—of their pure unselfish lives! The name of David Wylie, Charles Wallace, and Richard Roberts will ever be held in loving remembrance by all who knew them. Still they were mortal; and if those young disciples could not bow absolutely to their authority, it was not because they loved the men less, but because they loved God and His Christ more. In choosing to rest their faith in the pure Word of God in preference to an extracted formulary, professing, through the filter of the human brain, to clarify and prepare for use a form of doctrine which comes to us fresh and pure and living from the spirit of truth and holiness, we believe they made a wise and happy choice, even though the sanctities of age and the authority of an eldership stood in the way. If they had utterly failed in their life's work from that moment, and never been more heard of, yet the course they took in obeying the calls of truth and conscience was the right one, and commends itself still to our best judgment. But God has owned and blessed the deed by raising up around the standard then erected a loving, devoted brotherhood, whose constant prayer is for the unity of all believers on the platform of a pure, uncorrupted Christianity, and whose constant aim is to maintain the unity of the spirit unbroken in their own church life and experience. What, then, are our objects in thus standing more prominently before the public? Briefly, evangelisation, edification, the bringing of men into the fold of Christ, the building them up unto life eternal. For the salvation of the world we preach and teach that "God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him might not perish but have everlasting life." We baptise believers on a personal confession of their faith, but we are not "Baptists." We cannot consent to be called after that or any other institution. Yet we desire to lay hold of the true meaning and purpose of every divine appointment. We believe baptism to be an institution in which the believer may and ought to receive, on the testimony and authority of Christ Himself, the assurance of pardon, as promised by Him in the commission He gave to His apostles, and which was realized by the first disciples on the day of Pentecost, and during the apostolic age. Mr. M'Lean among the Scotch Baptists, and Mr. Stovel among the English Baptists, have laid down this, the great design of baptism, very clearly; but it has been practically ignored by both the parties to which they belonged, and stands as a mere mark of the denominations. It is, we conceive, to the barren and meaningless holding of this great institution of Christ on the part of the Baptists on the one hand, and the utter perversion of it in its application to infants by Paedo-Baptists on the other, that may be traced to a very large extent the power which the Ritualist now wields over the public mind in his liberal application of scriptural teaching, as embodied in the Prayer Book, to those for whom the institution and the solemn promises connected with it were never intended. In like manner the Lord's Supper, whose observance in apostolic days was the very object for which Christians came together, is by evangelical bodies of the present day so indifferently regarded that the Ritualist has an advantage, a hold upon the public mind, in lifting the ordinance out of the dusty corner, and setting it before men not only as a commemoration, but as a communion—and more. As a communion we regard it, no more. A fellowship in all the blessings it symbolises—no more. A fellowship in which we receive Christ, not into our mouths but into our hearts, which is far more. The time is coming when the true-hearted of all denominations will have to fall back, in sheer self-defence, on original foundations. The tide of infidelity, will worship, priestly domination, and fleshly Ritualism, is rolling in and can never be stemmed or resisted with footholds less firm than those afforded by the eternal truth of God. Human names and human devices will all have to be abandoned in that day of fiery trial, when we must either relinquish every act involving complicity with the enemies of truth or sink in the corruption that surrounds us. The nearer and the sooner, therefore, we seek after and lay hold of the primitive truth in its purity and simplicity, the better for ourselves, the better for the church, the better for the world. In the earnest desire that these great objects may be attained and borne witness to among ourselves and within the walls of this building, I respectfully ask you to lay this memorial stone.

The stone having been declared well and truly laid, Mr. Tener said—

Allow me to congratulate you, Mr. Tickle, and your co-pastors, very cordially upon the present position and prospects of the churches over which you preside. You have struggled on, if not with all the energy that you could have wished, yet with steady and untiring devotion, and the indications of the divine blessing now resting upon your work and labour of love are neither few nor small. You have continued steadfastly in the apostle's doctrine, the fellowship, the breaking of bread, and prayer. In the midst of many adverse circumstances, not the least of which were those arising out of the want of places of your own, you have faithfully and continuously for thirty years, and without one Lord's day intermission, spread the table in commemoration of the Lord's death. During that time you have been pleading for the unity of the Spirit in Christ's church, that men—Christians—should gather in one body, under the one Lord, guided by the one Spirit, according to the one faith, and that, being by one baptism baptised unto Christ, they should lay hold on the one hope, and rejoice together as children of the one God, who is over all, and through all, and in all. These are grand verities. You feel their grandeur, and you mourn over the feebleness with which they have been advocated, and the slowness of men to lay hold of them; and, indeed, it seems strange that with such strong and clear foundations to rest their feet upon for time and eternity men should be running to and fro, one after the will-o'-the-wisp flicker of Spiritualism, another after the tinsel and gewgaws of a sensualised Christianity, and all away from Christ. Let us go forward, holding up with a steady hand the light of God's truth. God will bless and magnify His own word. He will cause his face to shine upon all who faithfully proclaim it until His way shall be known upon earth, His saving health among all nations.

Mr. D. King, of Birmingham, then addressed the very attentive and considerable assembly. He intimated that the service they were then engaged in had a meaning wider than that which is usually associated with laying the memorial stone of a chapel, inasmuch as the church for whose use the building is intended has a mission both to the religious denominations and to the unconverted. To the former it had to present a plea for Christian union—union on the one and only God-given foundation—union which could only be reached by returning to the faith and polity of the apostolic age. The church about to assemble in that building would not introduce an order of priests nor a Ritual of Jewish or heathen origin. In the apostolic church the whole membership were priests, and in Christianity, proper, every converted man and woman is a priest to God. Of priesthood, in the church of Christ, there is none save that which is common to every member.

To the members of the church then present he would say—You have an arduous and most delicate work to accomplish, and you require almost super-human care in order to keep in the central and right path. The world has tempted the church to swerve from the apostolic order, and the denominations mostly arise out of the apostacy consequent upon the church largely yielding to that temptation. Even the churches around draw your members away from the appointments of Christ, and prevent others from embracing them. You have then to lift up your voice against these innovations, and if you do it not in a sufficient degree, the ground gained in returning to Jerusalem will be gradually lost, and reformers will be required to re-reform the church in the things in which it has already been reformed. On the other hand, if attention be too much given to these necessary things its

spiritual growth will be deficient. Christ must be held up fully and continually. Jesus must be first and last.

Prayer and praise concluded the proceedings. The Liverpool church provided refreshment in their temporary meeting room for the visiting brethren, of which some eighty partook with considerable satisfaction.

On the Lord's day following a new meeting house was opened in Thirlmere Road. The building was for many years a mansion, and is now converted to the use of the church. A good preaching hall and several class rooms will enable the church to carry on considerable useful work. The assembly was considerable both morning and evening. The morning meeting was presided over by Bro. Tickle, and addresses were given by J. Strang and D. King. Preaching for every evening during the week was advertized, the preachers named being D. King, J. Strang, C. Abercrombie, B. Ellis, W. Hindle, E. Evans, S. H. Coles.

EVANGELISTIC CONFERENCE IN SCOTLAND.

THE annual meeting of representatives from churches in Scotland was held in Salem Chapel, Dundee, on Monday, the 28th of July. The meeting was a large one, and among those present were Bro. Tickle, of Liverpool, Bro. Coop, of Wigan, and Bro. Brown, of Whitehaven. After praise and prayer Bro. W. Linn, of Glasgow, was called to the chair.

The chairman said there must be a feeling of satisfaction and pleasure in seeing so many brethren from distant quarters met together for one common object—the extension of the Redeemer's Kingdom, by devising, if possible, some scheme by which the truth might be further promulgated in the land, and by which the people of God might be united more closely in the bonds of Christian fellowship.

Bro. Aitken, the secretary to the Executive Committee, was unavoidably absent through illness, and Bro. Hurte acted in his office.

Reports.—Bro. Dr. Thomson, of Edinburgh, read the the annual report of the Committee, of which the following is the substance:—"By the goodness of God we have again arrived at the time when it becomes us to review the past year's efforts in the work of evangelization in Scotland. It is still with us the day of small things; may the Lord count us worthy of the honour of accomplishing great things in the future. The year that has passed has not been marked by any signal tokens of success, yet we have reason to hope that our labours have not been in vain in the Lord, and we trust that the reports of brethren here to-day will confirm the impression that substantial, if not great progress, has been made. We have been able to engage the undivided services of Bren. Hurte and Murray as preachers of the Word during the whole year. These brethren have overtaken a wide field, and we have good reason to believe that their efforts to edify churches and to convert sinners to Christ have borne a measure of fruit. We refer with pleasure to Bro. Strang's labours in Glasgow, who through the agency of the brethren there was enabled to visit Carluke, Sanquhar, Crofthead, Falkirk, Balgate, Grangemouth, and some other places. In connection

with the opening of Salem Chapel, Dundee, we have been favoured with the services of brethren from England—Bro. D. King, Bro. E. Evans, Bro. B. Ellis—whose united labours extended over several months. In mentioning the names of brethren labouring in the gospel we cannot omit to mention the name of Bro. Abercrombie, whose labours in Scotland are so well remembered. He has come over from America to help us, and although not under the direction of the Committee, we are not without hope that he is not without inclination to give Scotland a share of his labours. We refer with satisfaction to the financial state of the past year, as indicating a growing interest on the part of the churches and individual brethren in making known the Saviour's love to mankind. The contributions, nearly double that of last year, have enabled the Committee to meet all claims, and a good balance was also left on hand to begin the year with." Bro. Thomson said that before sitting down he wished to say that Bro. Aitken, through his innate modesty, had made no mention of his own labours, and these, he might say, had been considerable during the year, as could be testified by members of churches now present.

Bro. Thomson next submitted the financial report, which showed contributions to the Evangelistic Fund from churches and brethren to the amount of £177 6s. 1d., while the expenditure amounted to £157 9s. 5d., leaving a balance of £19 16s. 8d. A contribution had been received from the church at Crofthead since the statement had been made up, thus making the balance £21 1s. 8d. The reports were *unanimously approved*.

Statements by Representatives.—The Representatives then reported regarding the work done by their respective churches. Some churches were represented by letter. It appeared that on the whole the churches were enjoying peace and showing considerable activity in the work of the Lord. The membership in many cases had increased, and there was much to give encouragement for the future. The Sunday school movement was extending; in some cases new schools had been opened, with a fair attendance of scholars; while in the case of some schools previously established, the numbers were reported as having increased. On the motion of Bro. Dr. Thomson, seconded by Bro. Coop, it was resolved to recognize the church at Slamannan as co-operating with the churches in evangelistic work.

Reports by Evangelists.—Bro. Hurte read a report of his labours during the past year. After the annual meeting in July, he remained in Edinburgh two months, and in August special meetings were held by Bro. Aitken, Murray, and himself, and were accompanied, during a fortnight, with out-door preaching. In his opinion greater good would be done if churches held such special efforts once or twice a year; and in cases where there was not sufficient ability for this purpose, the requisite help might be obtained if proper arrangements were made. In October he visited the churches in Buckie, Findochty, Portnockie, Banff, Craigston and New Pitsligo, spending three months with pleasure to himself, and he hoped with profit to the brethren. On returning from the north his labours had been taken up with Edinburgh, and the churches around. Hence he had visited Dalkeith, Sinclairtown, Kirkcaldy, Cardenden, Crossgates, Oakley, Armadale, etc. While he

regretted the limited measure of good that had been done during the year, still his report showed that through his instrumentality sinners had been converted, and backsliding brethren had been restored to the fellowship of churches. Bro. Murray had visited a good many places, and had also held numerous open-air meetings. He had been instrumental in bringing some souls to the Saviour, and in confirming the minds of some wavering brethren in the truth. Bro. Abercrombie stated that since his arrival from America, he had laboured a little in Edinburgh. Bro. Strang reported that Glasgow was the centre of his labours, and he was greatly pleased with the happy state of the churches there. He looked to them as likely to do a hopeful work, and both in and around Glasgow there was ample scope for preaching the gospel. The brethren from the Glasgow churches also testified that Bro. Strang's earnest and incessant labours had been followed with gratifying success.

The meeting adjourned at two o'clock, and partook of dinner, and resumed at half-past three.

Labours for next Year.—The meeting proceeded to arrange for evangelistic work for the next year. Bro. Hurte could not state at present what he might intend to do next year, but whatever services he could conveniently place at the disposal of the Committee, he would gladly do so. It would appear that he intends to pay some considerable attention to Ireland. Bro. Abercrombie wished to do as much as he could in the service of the Redeemer, but did not wish to bind himself to labour in any particular place, as he wished to preach in England, Scotland or Ireland, wherever he thought he could do the most good. Bro. Murray was not prepared to say that he would again place his services at the disposal of the Committee, but whenever he had made up his mind he would intimate the same to the Committee. In the circumstances, the meeting resolved to leave it in the hands of the Committee to make the most of the services the evangelists could afford to place at their disposal.

Reappointment of Executive, etc.—The brethren taking the oversight of the churches in Edinburgh were thanked for their labours and reappointed the Executive Committee for the next year. It was resolved to hold the next annual meeting in Edinburgh, and the Committee were recommended to publish due notice of the same in the *Ecclesiastical Observer* and the *Christian Advocate*.

Miscellaneous.—It was suggested by Bro. Selbie, Dundee, that hereafter all evangelists for Scotland should be sent out by the annual meeting, which takes place in England, leaving it to the Executive here to dispose of their services. It was stated in reply, that this meeting was merely looked upon as arranging for the work of a large district, and not in opposition to the general meeting of representatives in England. Bro. Tickle said he was glad to hear that this was only regarded as a district Association, in which case it would be quite open to the general meeting for the Kingdom to resolve to hold its sittings occasionally in Scotland.

At seven o'clock in the evening a social meeting was held in Salem Chapel, which was well attended. Bro. I. K. Tener, of Moree, occupied the chair. In the course of the evening suggestive and edifying

addresses were delivered by Bros. Tickle, Coop, Strang, Linn, Abercrombie and McIntosh, the following among other themes being dwelt upon:—The importance of the Sunday school as an auxiliary to the church, and the duty of believing parents in regard to it; the duty of the church towards neglected children; the covered fellowship box a curse when the heart is not liberally disposed to assist the cause of Christ; and the necessity and importance of every work by individual brethren, or the church, being done in the most perfect manner possible. Hymns and pieces of music were sung at intervals by the choir. The meeting proved most enjoyable and refreshing, and terminated about ten o'clock.

T. Y. MILLER.

ANNUAL GENERAL MEETING

OF CHURCHES IN ENGLAND, SCOTLAND, IRELAND AND WALES.

THE Assembly was convened in the Chapel, Rodney Street, Wigan, on Tuesday evening, August 12, 1878. After praise, and prayer by Bro. Yearnshaw of America, and congratulatory remarks by Bro. James Marsden, Bro. R. Black, of London, was invited to preside, and Bren. D. Scott and T. Shaw were appointed Secretaries. The Reference Committee was then chosen, consisting of the Evangelist Committee and Bren. Tener, Sykes, Harvey and Black.

CONTENTS OF SCHEDULES.

- | | |
|---|---|
| 1. Number last year | 7. Separated |
| 2. Immersed during the year | 8. Transferred to Sister Churches |
| 3. Received from Sister Churches | 9. Removed to where there are no Churches |
| 4. Received having been formerly immersed | 10. Emigrated |
| 5. Restored to fellowship | 11. Present number of Members |
| 6. Departed this life | |

CHURCHES.	1	2	3	4	5	6	7	8	9	10	11
<i>England.</i>											
Ashford in Kent.....	4	...	1	...	...	...	...	...	...	...	5
Ashton-under-Lyne	11	...	...	...	...	...	1	...	...	...	10
Banbury	47	5	...	...	1	2	4	2	...	1	44
Bath .....	...	2	...	1	...	...	2	1	1	...	14
Barrow-in-furness .....	...	...	...	...	...	...	...	...	...	...	...
Bedlington	60	5	1	1	1	1	6	...	...	2	59
Birkenhead	39	6	3	2	...	...	8	4	...	1	42
Birmingham—											
Charles Henry-st....	184	18	8	4	4	3	23	3	...	...	189
Summer Lane	157	3	10	1	1	4	11	11	2	...	144
Ichfield Port Rd....	63	...	2	2	...	1	6	3	...	...	57
Blackburn	29	10	1	2	5	2	6	...	1	...	38
Bolton	29	3	...	4	...	...	12	2	...	1	21
Bradford	22	4	2	...	3	1	5	...	1	...	24
Brighton	85	5	7	...	...	1	5	5	3	...	83
Bristol	23	...	...	...	...	...	...	1	...	...	22
Bulwell	89	2	...	...	...	2	9	...	...	...	80
Carlisle	59	6	1	...	1	2	7	3	4	...	51
Carlton	5	...	...	...	...	...	...	...	...	...	5
Chester	18	...	...	...	...	1	...	2	...	...	15
Chesterfield	5	...	...	...	...	...	...	...	...	...	5

CHURCHES.	1	2	3	4	5	6	7	8	9	10	11
<i>England.</i>											
Derby	15	2	4	1	...	...	1	1	..	...	20
Karlestown .....	...	...	...	...	...	...	...	...	...	...	...
Green Hill Lane	25	9	3	3	1	...	...	4	...	...	37
Golborne .....	...	...	...	...	...	...	2	...	...	...	12
Hildenborough .....	...	2	...	...	...	...	...	2	1	...	9
Huddersfield	83	17	6	...	2	1	3	31	...	...	73
Kirkby Ireleth	40	1	...	...	...	1	...	...	...	...	40
Langley	55	4	...	...	...	2	2	...	...	...	55
Leeds	47	6	10	5	...	1	4	10	2	...	51
Leicester	140	18	2	3	3	2	1	5	...	...	158
Lincoln	43	5	...	1	1	1	...	1	1	...	47
Liverpool	158	11	15	1	...	2	8	1	...	2	172
London—											
Camden Town	124	14	3	..	1	...	2	10	...	2	128
Chelsea	104	12	3	6	1	...	9	...	...	...	117
Rotherhithe	32	8	2	2	...	...	1	2	...	1	40
Loughboro'	20	2	1	...	...	2	...	...	...	...	21
Louth	9	...	...	...	...	...	...	...	...	...	9
Manchester	181	8	1	2	1	8	9	5	1	...	175
Maryport	20	...	...	...	...	...	...	...	...	...	12
Middlesborough	6	8	...	...	...	1	3	...	...	...	10
Mollington	18	...	...	1	...	...	...	...	1	...	18
Nettleton .....	...	...	...	...	...	...	...	...	...	...	...
New Brinsley	30	3	...	...	...	...	3	...	...	...	30
Newcastle-on-Tyne	58	5	5	2	2	...	3	1	2	...	66
North Shields	15	...	...	...	...	1	..	...	2	...	12
North Broomhill Colliery formerly Ratcliffe	17	...	...	...	...	...	...	3	2	...	12
Nottingham—											
Barkergate .....	...	...	...	...	...	...	...	...	...	...	...
North Sherwood-st.	...	5	6	...	...	2	1	2	1	...	73
Oldham	82	4	...	...	...	...	3	...	...	...	33
Piltdown	76	3	2	...	...	...	5	2	5	...	69
Buddington	10	2	...	...	...	...	1	1	...	...	10
St. Helen's—											
Arthur street	30	2	...	...	1	...	3	...	...	...	30
Bickerstaffe street ..	33	...	...	3	...	...	2	2	...	...	32
Southport	27	2	2	3	...	...	...	...	...	...	34
Saughall	38	1	...	...	...	1	...	...	1	...	37
Sheffield .....	...	...	...	...	...	...	...	...	...	...	...
Shrewsbury .....	...	...	...	...	...	...	...	...	...	...	...
Spittal	72	1	...	...	...	...	1	2	4	...	66
Stockport	18	...	1	...	...	1	3	...	1	...	14
Tunbridge Wells	7	7	1	1	...	...	...	...	...	...	16
Wakefield	18	...	...	...	...	...	...	1	...	...	12
Wardington	7	...	...	1	...	...	...	...	...	...	8
Wednesbury .....	...	...	...	...	...	...	...	...	...	...	...
Whitehaven	75	...	...	...	...	...	8	...	1	...	66
Wigan	236	21	5	2	1	2	38	22	...	...	203
Wolverhampton	28	4	7	2	...	...	2	8	2	...	29
Wortley	90	18	...	2	2	1	4	...	...	...	107
<i>Scotland.</i>											
Auchtermuchty	31	1	1	...	1	1	5	...	...	...	27
Aberdeen	17	...	...	...	...	...	...	...	...	...	17
* Annan	24	3	...	...	...	1	...	1	...	...	25
Armadale	18	6	1	2	1	...	...	3	...	...	25
Banff	70	...	...	...	...	2	3	...	...	3	62
Bo'ness	19	...	...	...	...	...	...	...	...	...	19

CHURCHES.	1	2	3	4	5	6	7	8	9	10	11
<i>Scotland.</i>											
Crossgates	80	...	...	...	...	...	...	...	...	...	...
Cupar .....	...	...	...	...	...	...	...	...	...	...	...
Dalkeith	60	6	2	...	...	1	2	3	...	1	61
Dundee	75	5	1	5	7	2	5	1	...	...	85
Dumfries	28	1	1	...	...	...	1	1	...	...	28
Edinburgh	119	8	15	1	2	2	3	5	3	2	180
Findochty .....	...	...	...	...	...	...	...	...	...	...	...
Frazierburgh .....	...	...	...	...	...	...	...	...	...	...	...
Glasgow .....	...	9	9	7	1	1	1	4	7	4	175
Grangemouth	26	12	4	...	...	...	...	2	...	1	89
Kirkaldy .....	...	5	8	...	1	1	7	6	...	...	75
Montrose .....	...	...	...	...	...	...	...	...	...	...	...
New Pitaligo	20	...	...	...	...	...	...	...	...	...	...
Portree, near Banff .....	...	...	...	...	...	...	...	...	...	...	...
St. Andrews .....	...	...	1	...	...	1	...	...	...	...	...
Sanquhar	19	...	1	...	...	...	...	1	...	...	19
Turriff	16	14	1	...	...	...	...	1	...	...	30
<i>Ireland.</i>											
Mallaghmore	48	...	...	...	...	5	1	...	...	3	39
<i>Wales.</i>											
Bangor	5	...	...	...	...	...	...	...	...	...	...
Brecon .....	...	...	...	...	...	...	...	...	...	...	...
Buckley .....	...	...	...	...	...	...	...	...	...	...	...
Cam-yr-Allyn .....	...	...	...	...	1	...	...	1	8	...	45
Cefn Mawr	16	...	...	1	1	1	3	...	3	...	10
Cricieth	57	...	...	...	...	...	...	...	...	...	...
Lanfair .....	...	...	...	...	...	...	...	...	...	...	...
Llanidloes .....	...	...	...	...	...	...	...	...	...	...	...
Merthyr Tydvil	10	...	...	...	...	...	2	...	...	...	8
Newtown .....	...	...	...	...	...	...	...	...	...	...	...
Penmachno	9	...	...	...	...	...	...	...	...	...	...
Portmadoc	38	3	...	2	...	2	...	...	...	...	41
Rhos	30	...	...	6	2	...	3	1	...	...	34
Swansea .....	...	...	...	...	...	...	...	...	...	...	...
Tredegarr .....	...	...	...	...	...	...	...	...	...	...	...
Wrexham	55	8	3	1	...	1	...	1	...	...	60

The minutes of the last Annual Meeting were read and declared correct.

The resolution, of the last Annual Meeting, "That only members of churches on the list of churches co-operating be present at the business meetings of our Annual Gatherings unless by permission of the meeting," was objected to by Bro. Coop, and, though fully discussed last year, it was proposed to abandon it and open the meetings to all comers. Considerable discussion ensued, terminating in passing a resolution, by a considerable majority, to confirm the resolution of last year.

Further discussion ensued on a proposition that certain brethren, who had been excluded from fellowship in churches co-operating, be requested to withdraw. Ultimately it was resolved—

That members of churches applying for admission to our co-operation be allowed to remain at this meeting until their application be reported upon by the Reference Committee.

The reading of letters occupied the remainder of the evening. Applications from several churches to be received into the co-operation were handed to the Reference Committee.

On Wednesday morning business was resumed at nine o'clock. The remaining letters were then read. The Report of the Evangelist Committee was presented and approved.

REPORT.

THE close of another Evangelistic year reminds us of our duty to lay before you the financial statement, together with a brief report of the year's service.

Income.—We commenced the year with a balance in hand of £11 17s. 1½d. Thirty-nine churches in England, three in Scotland, one in Ireland and one in Wales, have contributed the sum of £274 1s. 0½d. Twenty-three individuals the further sum of £644 6s. 6d.; making the total receipts £930 4s. 8d. Funds came in slowly the greater part of the year; but the brethren responded cheerfully and readily to our appeal by circular near its close, so that now the income has been *almost* equal to our increased requirements, and has exceeded that of any former year by about two hundred pounds.

Expenditure.—Five brethren have been wholly sustained, four others for half the year and upwards, and one for two months, at a cost, including travelling expenses of Evangelists, Committee expenses, stamps, stationery, etc., of £937 4s. 1½d.

LABOURS OF EVANGELISTS.—*E. Evans* has spent about eighteen weeks at Green Hill Lane and Derby, and fourteen weeks at Dundee, following the opening service in connection with their new chapel. Four weeks have been given to Leicester, three to Carlisle and three to Blackburn. Passing visits were also made to Spittal, Edinburgh, Bathgate, Whitehaven and Wigan. Knowing that our brother's health had been feeble for some time back, he was recommended to Southport for a few weeks' rest, in the enjoyment of which he was able to render some service to the brethren there.

W. McDougall's labours for about half the year have been chiefly given to Lancashire, comprising four or five weeks to Blackburn, three to Manchester, two to St. Helen's, and several visits each to Southport and Liverpool, and one to Golborne. Banbury has enjoyed four weeks' service, Cam-yr-alyn and Wrexham five weeks. Birkenhead has been visited twice, and Wortley on the occasion of re-opening their chapel after decoration.

Wm. Hindle has given twenty-one weeks' services to Blackburn, four Lord's days to Liverpool, four weeks each to Huddersfield and Banbury, and three weeks each to Wrexham, St. Helen's, Green Hill Lane and Wigan. Southport and Birkenhead have received two visits, and Wolverhampton, Manchester and Leeds one each. He has also held week-evening services in Nottingham, New Brinsley, Camden Town, Chelsea, etc., and the Rossett has been visited once.

B. Ellis's six months' labours in the general field have been distributed as follows, viz.:—Brighton and Piltdown have each been cheered by five weeks' services, and four weeks each have been spent in Kentish Town, Rotherhithe and Leicester. To Manchester have been apportioned three weeks, and Sherwood Street, Nottingham, has received one visit.

J. Adam has devoted twenty-two weeks to Manchester and district and nine to Carlisle. A week's services each were also rendered to Whitehaven, Annan and Dumfries. Three London churches received aid as follows, viz.:—Kentish Town five weeks, Rotherhithe six, and Chelsea one week. Liverpool was visited twice. To Leicester were given two weeks, and Birkenhead and Blackburn one week each.

D. Scott has on nine occasions visited Liverpool and Blackburn, and Wigan and Birkenhead have also repeatedly enjoyed his services. St. Helen's has received four visits, and Manchester three. Five weeks' services were given to the Leicester and Nottingham district, and one each to Dumfries, Annan and Lochside in Scotland. Wrexham and Karlstown have each been visited once and Golborne twice.

A. Brown has spent about six months in Leeds. Carlisle has in two visits received seven weeks' service, and Huddersfield has had six weeks. Bradford had the benefit of four Lord's days' efforts, and several neighbouring villages were visited weekly for a considerable period. To Sheffield was meted three weeks, to Liverpool two, and Liversedge received a fortnight's attention.

G. Greenwell has been largely occupied in Liverpool and in connection with the Lancashire district plan. Five Lord's days' services were also given to Birkenhead, two to Wrexham, and two weeks to Liversedge at the opening services of their chapel, making about seven months' service in general work.

S. H. Coles arrived in this country from Australia about the time of our last annual gathering, bringing with him most ample testimony of his high Christian character and of his ability to serve the Lord successfully in evangelistic work. Hearing of his desire to be of service to the cause, we communicated with him, and found that the exceedingly frail state of our dear sister Coles' health compelled residence in her native county of Devon as the only hope of preserving her to our brother and her children. Bro. Coles' intention was to obtain secular employment amongst their friends in Exeter, and do such service in preaching as circumstances would permit. But native air and unwearied attention were alike unavailing, and our dear sister was called to her rest. We were glad to hear that our brother was spending his spare time in evangelistic work in Exeter, and we sought to encourage him by offering our co-operation, and recommended a brief visit to Chelsea and Bath, which the brethren found highly refreshing. When home arrangements allowed of his leaving, he was invited for a month to Lancashire. During this visit the brethren in Liverpool, Southport, Wigan and Manchester were greatly pleased with his gentle but fervent ministrations. His efforts in Exeter have resulted in the establishment of a small church numbering sixteen souls. His labours there and in other places covered about seven months' service.

T. Thompson, who has been for some time under training with Bro. King for service as an evangelist, has spent four weeks in Lancashire and four in Chelsea. All who have had the opportunity of hearing and making the acquaintance of our brother bear glad testimony to his prudence, his fervent piety and his ability to proclaim the truth. We venture to hope he will now enter fully upon a useful and honourable career.

D. King was strongly urged by the brethren in Tunbridge Wells to pay them a special visit, which he cheerfully did at the request of the Committee, and also renewed his acquaintance with several churches *en route*.

From these statements it will be evident that a large area has been covered, and a large amount of labour expended. Whether by distributing the labour so widely it has been used to the best advantage will be for the results as presented to the meeting to afford the data, and for the meeting itself to consider. It appears to be a growing conviction on the part of many brethren that arrangements should be made for the location of the majority of the evangelists for a longer period in churches where there are good centres of labour than hitherto; and then removed to give place to others, so as to secure variety and interest in the work. If the majority were so placed, there might still be some of the evangelists employed in visiting smaller churches, where continuous labour was not required. We do not state any positive opinion of our own, only we are anxious, in view of the great work before the brethren, and the addition of earnest labourers into the field, that their labour should be directed so as to secure the very highest and best results. We now return into your hands the important trust you have from year to year committed to us, praying that into whose handssoever it be in future entrusted, the Lord's work may be wisely and energetically carried on, and that the word of the Lord may have free course and be glorified.

We are, dear brethren, your faithful servants in Christ Jesus,

G. Y. TICKLE,
T. COOP,
J. COFF,
E. RANICAR,
JAS. MARSDEN.

The Financial Statement having been read, was passed.

The Reference Committee reported upon applications of churches to be received into the co-operation. Certain members excluded from the church in Charles Henry Street, Birmingham, having applied for recognition and co-operation, the Committee (after interview with two of the excluded, together with one of the Charles Henry Street members, and careful attention to the letters from both places) submitted the following resolution, which was adopted by the meeting—

That we deem it improper to receive the brethren meeting in Bradford Street, Birmingham, into co-operation until there be a reconciliation with the other churches in Birmingham to such an extent that they can mutually fellowship together.

The Birmingham churches having, by letters, requested that the church in Icknield Port Road be removed from the list of churches co-operating, in the event of continuing to fellowship members excluded from Charles Henry Street, after being admonished by the Annual Meeting, the Reference Committee submitted the following resolution, which was adopted by the meeting—

With respect to the position of the church in Icknield Port Road, in recognizing and receiving to its communion brethren who have been separated from the church in Charles Henry Street, we cannot but express our disapproval of and sorrow for its action in this matter, as tending to disorder and the sacrifice of the salutary objects of Christian discipline. And as all true co-operation must proceed on the principles of mutual affection and Christian confidence, we earnestly recommend that in order to a continuance with us in Christian work the church in Icknield Port Road seek restoration to the fellowship of the other churches recognized in Birmingham, and in the meantime that the application for its removal from co-operation be allowed to stand over until the next Annual Meeting.

The following resolutions were submitted by the Reference Committee, and approved and adopted by the meeting—

That the church of Christ meeting in Canning Street, Glasgow, be received into the co-operation; and also that the church meeting in Vauxhall Road, Birmingham, and that in Liversedge, be received into the co-operation; also that the church in Bow, London, be received into the co-operation.

That the application of the church in Constitution Road, Dundee, for co-operation, be allowed to stand over; and that Bro. Evans be requested to draw up a note to the church, expressing sympathy with them, and explaining our difficulty under present circumstances to receive them as we should desire.

That the application from the brethren in Deptford, London, for co-operation, be not complied with until there has been a reconciliation with the church meeting in Rotherhithe, to such an extent as that they can mutually recognize and fellowship each other.

That the letter from the church at Carrington be forwarded to the church, Barker Gate, Nottingham, with a request that they kindly report upon it to the next Annual Meeting.

That the church in Exeter be received into co-operation in the event of its notifying its desire to that effect.

That the application of the brethren in Skelmersdale, for co-operation, be declined until their relation to the church in Wigan admits of co-operation with it and with us.

Much time was spent on Wednesday in receiving applications for help from evangelists, supported by information and arguments in favour of the localities advocated in the numerous speeches. It was also urged that the evangelists of late years had travelled over too much ground, and, consequently, had been, in some instances, taken from their homes and families for longer periods than needful. It was generally considered that as many or more churches could receive help if the General Committee's operations were carried out in districts or sections, and that the evangelists would thus have less need to be from home for long periods. It was understood that arrangements of this kind would not at all interfere with the district evangelization already carried on; but that in place of calling upon the same evangelist to spend some time in London, Lancashire, Yorkshire and Scotland, he should be located in a centre, and his work extend to a number of places around. The breaking up of new ground was urged. On Thursday the meeting gave effect to its convictions by passing the following resolutions—

That districts be formed for evangelistic effort, and that the prudence of opening new ground be left to the discretion of the Evangelist Committee for the ensuing year.

That Bro. Adam be located in the London district during the whole of the year.

That the churches in Birmingham be requested to co-operate with the Evangelist Committee in providing for the midland district (as far as Nottingham and Derby part of the district are concerned) in directing the labours of Bro. Thomson; and that the Evangelist Committee be requested to arrange with them accordingly.

That the labours of Bro. Scott be given to the Yorkshire district for the next twelve months.

That Bren. Evans and Brown be asked to devote themselves to the Lancashire district for the next twelve months.

That the labours of Bren. Greenwell, Abercrombie, and Hindle be left for the Evangelist Committee to arrange for, and that the requirements of the northern district for continuous labour be attended to, if possible.

That Bro. Thomson having finished his term of probation under Bro. King, be now recognized as an evangelist and, as soon as his arrangements will allow, that he place himself under the Evangelist Committee for labour, as arranged.

That in the opinion of this meeting it would be desirable for the proper accommodation of the evangelist going to reside for a lengthened period in the district furnished houses should be provided, and that the subject is hereby commended to the churches and the Evangelist Committee.

That we request the retiring committee to continue their services during the ensuing year, with the addition of Bren. Joseph Collin and Thomas Carruthers, with power to add to their number.

That the best thanks of the meeting be given to the Evangelist Committee for their valuable services during the past year.

The resolutions following indicate the remaining business—

That a paper be prepared by Bro. Strong, and read to the next annual meeting; subject—"By what means can we most efficiently raise the condition of the churches to the standard of holiness and devotedness of life required by the Saviour?"

That in future no church shall be removed from the list of churches in the co-operation except by the vote of the annual meeting, and that Limehouse, Mare Hay, and Moss be now removed, as having ceased to meet.

That while we disapprove of the liquor traffic, we do not think it needful annually to pass a resolution in reference to it, and we deem the resolution of former meetings sufficient for the present.

That the Publicity Committee, as proposed in the *E. O.* of December, be carried on by the brethren that already have it in hand.

That the next annual meeting be held in Carlisle.

That our best thanks be given to the brethren at Wigan for their assiduous attention during the annual meeting.

That our best thanks be given to Bro. Black for presiding over the meetings.

That our best thanks be given to the Reference Committee and to the secretaries.

On the Wednesday evening a crowded meeting listened to the paper by Bro. D. King, upon "Our co-operation for Evangelization, from the first General Meeting." Conversation followed the reading, terminating in a hearty vote of thanks, and urgent request that the paper be printed not only in the *E. O.*, but also in a separate form.

The meeting on Thursday evening was also crowded and the speaking good. Bro. G. Y. Tickle presided. The speakers were Bren. Abercrombie, Ellis, Hindle, Adam, Coles, Brown and others. The

proceedings terminated by prayer and singing "For ever with the Lord," one line being changed to "A year's march nearer home."

The special preaching services commenced on Tuesday, August 5th, and were as follows:—*Meeting House, Rodney Street*—August 5, Edward Evans—August 7, A. Brown—August 10, S. H. Coles—August 11, G. Greenwell—August 17, B. Ellis—August 18, W. Hindle—August 19, B. Ellis—August 20, A. Brown. Several open air meetings afforded opportunity for earnest gospel preaching.

SUNDAY SCHOOL CONFERENCE.

The Sunday School Conference, held at the same time for the convenience of those who attended the General Meeting, gave every satisfaction.

According to resolutions passed at the Leicester Conference, Wigan brethren made the necessary arrangements for resuming this important work, by sending out a separate schedule to all the churches asking for information in reference to Sunday School labours, with the following results:—forty-five churches reported schools, with 406 teachers, with 2,884 scholars, of whom 1,814 are under fourteen years of age; there are in connection with these schools 289 scholars members of the church, of which number ninety-one have been baptized during the past year. Thirty-three churches report no schools.

The conference commenced on the Wednesday morning, when Bro. Brown, of Leeds, was elected chairman, and Bren. Dawson, of Wigan, and J. Adam, of Manchester, secretaries. After prayer, a highly interesting paper was read by Bro. D. King on *Sunday School Literature*; on Thursday morning a paper was read by Bro. Beaumont, of Leicester, on *Infant Classes*; on Friday morning by Bro. D. Scott, of Wigan, on *Child Nature and its Development*. The whole of the papers were of a high order, and elicited many expressions of approval. They will be printed for circulation amongst those engaged in Sunday school work. Considering the early hour (seven o'clock) that it was necessary to hold the meeting, the attendance—from forty to sixty—exhibited the increasing interest that is being taken in this field of Christian enterprise. The following resolutions were passed during the conference—

That a Book Committee be formed for the purpose of selecting suitable books for circulation amongst our scholars for prizes, &c., and that Bren. King, Knight, and Mumby be that committee.

That Bro. King be requested to alter the Sunbeam in the way indicated in his paper, and that the brethren be urged to give it a much larger circulation.

That the best thanks of the Conference be given to the writers of the papers.

That the suggestion of the Manchester school be adopted, viz., that an additional item be put in the schedule as follows—"Have you a Band of Hope in connection with your school?"

That the whole of the papers, with summary of discussion, be printed and circulated amongst the churches.

That the secretaries acting for this and future conferences be requested to finish the business and publish the report.

That a collection be made to defray expenses, and that in future the collection be made on the Thursday mornings conference.

That the retiring secretaries at the beginning of each conference present a balance sheet of the previous year's operations.

That Bro. Maraden be appointed the treasurer of the school conference fund.

That the best thanks of this conference be tendered to the chairman and the secretaries for their services.

EXTRACTS FROM LETTERS TO ANNUAL MEETING.

LIVERPOOL.—The churches in Liverpool to the brethren in Annual Meeting assembled.—Dear Brethren,—In the prospect of another annual gathering, and the retrospect of another year, we approach you with feelings of unfeigned thankfulness, that, though the year of labour and effort now closing has not been marked by any great increase in our numbers, or any special vitality in the Lord's work, we are enabled to present in our statistics a nett increase of fifteen, and, as to the general condition of both churches, to report, that we are moving on in peace and unity as separate congregations, and in perfect harmony in our relations one toward another. We pray that in the new and trying circumstances upon which we are now entering we may be enabled, by humble and loving dependence upon God, and by mutual consideration and forbearance, so to act as to avoid all causes of strife and division. The new circumstances to which we refer are no less than those arising out of the purchase of one place of worship, and the building of another; creating an era in our history of which we cannot make mention without a profound sense of gratitude to God and of deepened responsibility before Him. After thirty years of struggle, marked by many shortcomings and imperfections (but during the last twenty years of continued growth), we are about, for the first time, to have places of our own; and the advantage of holding week-night meetings and special services; and we trust of taking a real and permanent hold, in Christian work, of the neighbourhoods in which we shall be located. The neighbourhoods are both new, being on the outskirts, and at opposite ends of the town, occupied chiefly by respectable working class populations. We are making special provision at both places for Sunday school teaching; separate infant schools not being lost sight of. With these prospects it will be evident that we shall have abundance of work for young and old, and that such labour may be directed to the wisest and most fruitful ends is a matter for which we should most earnestly pray, and for which we ask the fervent prayers of the brotherhood. . . . We earnestly entreat you to send us an Evangelist during the whole of the ensuing twelve months. From intercourse with Bro. A. Brown, and some experience of his qualifications we beg to urge that he be located amongst us for that time. The two congregations, with the prospect before them of having to work new and untried neighbourhoods will afford a wide field for all our brother's energies in conjunction and co-operation with the active brethren in both churches, and we feel assured that with our brother's help in wise and well-directed effort, and under the continued blessing of God, we shall be enabled to build up the cause of Christ in its power for good, and add greatly to the number of the saved.

CHARLES HENRY STREET, BIRMINGHAM.—During the year preceding the last annual meeting this church was much agitated by the conduct of a few brethren who, not being able to induce the church to accept their proposals, in reference to certain matters of expediency, determined to withhold participation in the work of the church, and to agitate until the many should be compelled to yield to the demands of the few. This conduct not only rendered increase impossible, but made it desirable to prevent strangers coming into the church; consequently at the last annual meeting we reported only two immersions. By that time, however, the evil had almost reached its climax. One of the offenders had been excluded on very serious charges, and another had, by vote of the church, been informed that he would be separated at the next church meeting unless he repented of his sin. The factionism having soon afterwards culminated it was necessary to separate certain members who were either leaders in the evil doing, or determined supporters of those who were, and who have set up in the immediate neighbourhood another and antagonistic organisation. This necessary discipline caused the church to suffer effects which only time can entirely remove; but it at once restored that happy and necessary condition which had prevailed through our previous history, and which is in harmony with the word of truth: namely, in matters in which there is no Divine law, and which the church has to determine, submission one to another, by adopting and carrying out the arrangements approved by the many. This condition being restored we were again in a position to invite sinners into the Saviour's fold; and we rejoice to add that notwithstanding the

labour involved in rearranging departments of service and in protecting and instructing those likely to be injured by unprincipled attacks by means of the public press, anonymous publications, and other attempts to pervert the minds of the brethren, our efforts have been so far blessed by our Heavenly Father, that our present statistics show a larger membership than reported to the last annual meeting; a result far beyond our expectation, and giving us great encouragement to hope for the future.

SUMMER LANE, BIRMINGHAM.—During the last year, owing to unfavourable surroundings, over which we had no control, and also, in part, to having dismissed certain of our brethren to unite with a few recently baptized persons in another part of the town, thus forming another church in Birmingham, as well as to other causes, we have to report some little decrease in the total of our membership. We are thankful to be able to speak hopefully of the future, as peace prevails in the church; and the conditions, both internal and external, seem favourable to increased and successful efforts to bring sinners to the Lord. We are glad to mention that Bro. Thompson has rendered good service in Birmingham during the last year, and we heartily recommend him to the brethren as a loving, faithful, and useful labourer in the cause of the Saviour. We are sorry to have to inform you that we have been compelled to decline for the present fellowship with the church in Icknield Port Road. We say for the present, because we hope that by your warning they may be led to retrace their steps. This painful withdrawal has been caused by their receiving to their fellowship members excluded from Charles Henry Street church. Under these circumstances we propose that the annual meeting remove the Icknield Port Road church from the co-operation after admonishing it to respect the discipline of sister churches, and in the event of its continuing to disregard the same.

VAUXHALL, BIRMINGHAM.—In February last three brethren, through intercourse with members of the church in Summer Lane, were immersed and, with one brother formerly immersed they formed themselves into a church in Vauxhall Road, Birmingham, being a considerable distance from the other Birmingham churches. There have been transferred to this church from the churches in Summer Lane and Charles Henry Street, in consequence of nearer residence, thirteen members, two other previously immersed persons have also been received. One member has proved unworthy and been excluded. The present number of members is twenty-two. This church is recognized by and co-operates with the churches in Summer Lane and Charles Henry Street, and now asks to be placed on the list of churches co-operating in general Evangelization. Bro. King, and any other brother from Summer Lane who may be present at the annual meeting, will no doubt confirm this statement and support our application.

LIVERSEDGE, YORKSHIRE.—The church of Christ meeting at the above place is desirous of being received into association with you, and hereby asks to be placed in your "list of churches." We are thirty in number, and have recently been transferred to this place from the church in Huddersfield, to which town (a distance of six miles) some of our brethren have regularly travelled on the Lord's day for more than twenty years. By united and continued effort, kindly and liberally aided by the brethren in Huddersfield and by Bren. Coop. Marsden, and Graham, of Lancashire, we have now succeeded in erecting a new meeting room at the above place capable of seating 150 persons, with a cottage attached for the residence of one of the brethren; and we have also sufficient ground to allow of further extension, should circumstances prove favourable to such a step. Our opening meetings have been exceedingly well attended, and a very favourable impression has been produced by the excellent discourses given by our Bren. Brown and Greenwell, and if the efforts now being made could be followed up by the labours of our brother, we feel confident that a large amount of good would be accomplished in our locality.

TUNBRIDGE WELLS.—We appeal to you for help for Tunbridge Wells; you will see that we have doubled our members since the last-named meeting. We have no one able to proclaim the gospel publicly in an acceptable manner, and we feel sure that could an Evangelist be sent here for some time, great would be the results. Our additions have been principally through private conversations. Bro. Ellis visited us in the winter and gave two lectures in the Town Hall, to tolerably good audiences; Bro. King also visited us and greatly cheered and encouraged us to hold on. Brethren,

take pity upon us in our weakness, we are willing to work, but want some one to guide us. Send us Bro. Ellis for a time and we will forever be grateful.

[Other extracts from letters stand over for next month.—Ed.]

SUNDAY SCHOOL LITERATURE.

A PAPER READ TO THE SUNDAY SCHOOL CONFERENCE, BY D. KING.

By "Sunday School Literature" I mean books and periodicals, which the managers of Sunday Schools should provide, or endeavour to provide, for the children entrusted to their care. I shall say but little concerning lesson books, because I hold that but few are wanted, as our school teaching should now become Bible teaching; seeing that common day schools are fast increasing, and the attendance of children, over the whole country, will ere long be compulsory; thus leaving the Sunday School to deal only with Bible truth. In addition to plenty of Bibles we shall want, for advanced classes, books of reference; as *Horn's Introduction to the Holy Scriptures*, *Dr. Angus's Hand Book to the Bible*, *Reason and Revelation*, and *The Scheme of Redemption*, by President Milligan, and others of like worth: all of which are ready for our use; so that in this department we have nothing to create except the funds: needful for the purchase. For less advanced and younger scholars we need *Library* and *Gift* books. In this department there is a considerable supply at the several London publishing establishments. To a large extent we may select safe books of this order without making ourselves acquainted with much more than title page and name of publisher. The *London Tract Society* and the *Book Society* have considerable variety in really useful and unexceptionable books, varying in price from sixpence to several shillings. I do not mean that all their books are thus good or may be thus taken on trust. I except their directly religious productions and somewhat large assortment of volumes which present religious and moral instruction in the form of pleasing tales. In these we shall more often than otherwise find the way of salvation darkened to a degree calculated to injure youthful readers. The books which I speak of as unexceptionable relate to history, science, natural history, manners and customs of ancient or distant peoples, &c. Those that I have alluded to as dangerous belong to a class which if sound in doctrine must be held as highly useful, and which we cannot afford to be without. Now, just at this point we have room for a book committee—not a publishing or bookselling committee, but a committee of examination—in order that on the covers of our periodicals may be advertised, say once or twice in the year, a list of volumes examined, and commended as calculated to impart amusement as well as religious and moral instruction without dangerous admixture. Not only would such committee and advertisement advantage our Sunday Schools, but parents, the churches throughout, would be assisted in selecting volumes for home use and for presents. I feel this want because it has fallen to my lot to be frequently applied to by parents who know not how to get safe books of this class. Again and again I have had money placed at my disposal with requests to aid churches in fitting up school libraries, including like applications from our colonies. I have been obliged in each instance to render little or no help, not knowing books that could be safely named.

I now come to children's periodicals. This class of literature is highly necessary. Halfpenny and penny magazines for children can now no more be dispensed with than can gas, telegraph wires, and cheap postage. Here, too, as with books, the rule holds good that a small body of people, say of four or five thousand, cannot produce them for their children and schools; that is, not in any adequate degree, nor at any reasonable price. Children must have picture books, and to publish an illustrated monthly for our very limited circulation, such as is ready to hand in the book market for one penny, or for the half of that sum, would cost us two or three pence for every copy issued. This, then, is clear; that, under present circumstances, it is no part of our work to publish illustrated publications for young children. They are already provided in profusion, and not at all wanting in taste and pictorial embellishment. The variety, too, is sufficient to enable judicious teachers and parents, by a very small amount of attention, to supply, in ample measure, the requirements of their children without bringing them into contact with detrimental doctrine. And here let me observe that it would be the height of unwisdom for us to attempt to print and publish books or papers of any kind that can be obtained as well and as cheaply from others. There is so much to tax our hands and pockets that none can do for us, even beyond what we can possibly accomplish, that it would be sheer folly to undertake to do for ourselves what others are doing better than we can do it. But illustrated periodicals for young children do not meet our requirements. We might as reasonably ask the Church to seek its edification from only one book of the Bible as to expect to meet the requirements of our Sunday scholars by one periodical. That which is adapted to the younger is of necessity unfit for the elder. Hence we also require a paper for the more advanced. This is already recognized in the numerous Sunday School magazines. These abound, as they should do, with interesting stories, each one bringing out some useful lesson in industry, truthfulness, honesty, sobriety, kindness, obedience to parents, perseverance, and the like; all of which need frequent repetition and variation of form in order to the right development of character. It was chiefly to meet this requirement that the late highly esteemed T. H. Milner commenced the *Sunbeam*, which is still in use among you, continued at a yearly loss, in response to parents and teachers who wish not to be deprived of its visits. But here I submit a question—Are we, in publishing for ourselves this little serial, doing what I have denounced as unwise in reference to largely illustrated papers for younger children? In other words, can we not find among the serials published for general use what will satisfy the requirement our *Sunbeam* is adapted to meet? Now, in the book world, ten or fifteen years produce wide changes. During that number of years, last passed away, periodicals for youths have greatly increased and their quality has considerably improved. When the *Sunbeam* was commenced there was decided need for a paper considerably like what the *Sunbeam* now is; but it by no means follow that there is now the same need, or that there is any need, for us to continue its publication. Having looked carefully at this question, I conclude that, viewing the *Sunbeam* as it now is, a little care on the part of teachers in selecting

from periodicals published for general use, together with the recommendation of the same by such a book-selecting committee as I have already suggested, would secure a very satisfactory supply, and relieve from the labour and loss consequent upon our present publication. If, then, that were all, and there were no other department of information needful for our children, or none which could not be as well supplied from the general youthful literature, I should certainly conclude that under present circumstances the publication of a child's paper on our part is a waste of time and means. But there is a requirement of the highest order which cannot be met from the school periodicals of our day. Examine as closely as you will the children's papers issued during the last year you will not produce a single volume in which the way of salvation is fully and completely presented, or in which there is not entirely wanting that information needful to aid the young enquirer in distinguishing the Church of God from the many unauthorized and unwarranted claimants to its designations, privileges, and honours; nor will you be able to find a single volume in which religious teaching prevails in any reasonable degree that is not calculated to implant the seeds of deviation from New Testament truth, and thus open the way for straying from the paths of apostolic faith and order. Here, then, is a requirement which if we do not meet must remain unmet; and, therefore, I conclude that we still need to publish a periodical for use in our schools and families, and, if you please, for missionary work in the schools and families of others. And in this way, in a form adapted to the young, but yet not in a style repulsive to adults, we may carry to hundreds of homes, into which otherwise we could have no access, apostolic truth in its purity and simplicity. I have already intimated that our *Sunbeam*, as at present conducted, does not meet this want. I conclude, then, that at the close of the current volume it should either be adapted to the requirement and live on in enlarged usefulness, or, having done what it could, and, in some measure, really served its day and generation, yield its breath and receive decent interment in the sepulchre of its predecessors.

If, then, the conclusion that we need a periodical, to cover the ground indicated, be correct, wherein does our present paper fall short? In this—that it is far too largely occupied with those highly necessary tales, narratives, and dialogues calculated to implant principles of sobriety, industry, truthfulness, assiduity, &c. (which, as I have said, are amply provided in the current school periodicals), and consequently it does not, in anything like an adequate proportion, keep prominent faith, repentance, baptism, the church, the way of salvation, the order of the Lord's house, and kindred themes. Not that we should fill a paper for youthful readers with these themes; nor that they should be treated in a style adapted to adults, as in our tracts, pamphlets, and *Old Paths*. As a dry, formal dissertation upon industry or truthfulness would be useless in a paper for children, while a tale or narrative, illustrating the advantages of those qualities, would gain close attention, so in regard to the highest of all duties and interests—service to God, obedience to Christ, and eternal salvation. The paper we need, then, should contain very much of that which is most prominent in the *Sunbeam*; not because you cannot get it elsewhere, but because you

cannot interest the young sufficiently to bring your higher considerations duly under notice without it, and you supply it, rather than procure it from other publishers, because of the need to send with it the higher good, the true healing balm, which they withhold or corrupt.

I ask you, then, to determine whether in view of these facts and considerations we do not absolutely need a penny or halfpenny serial for children. If yes, then I would say by all means keep its price at one halfpenny, if possible. If so, then let the brethren see that it maintains an adaptation to the special requirement on the ground of which its existence is defended, and that it is not merely an addition to a class already found in the book market in ample variety.

Of course if such a paper is supplied, it matters not whether the *Sunbeam* be adapted to the end required, or a new production issued from other hands; and, so far as that is concerned, the Editor would be ready to endeavour to continue his labours, or relinquish them to others who can promise greater efficiency. But, if continued, no matter by whom conducted, it should be sustained without loss; the number of children within our influence is large enough, with due effort on the part of teachers and school committees to secure that result. More should not be asked; let it be a labour of love. But that will not be realized without abiding effort to keep it in circulation; not in place of picture books for younger children; not to the exclusion of more advanced periodicals, carefully selected, which abound in moral and useful instruction, but as that which is an absolutely needful addition, in view of planting in youthful hearts the unadulterated seed of the word of truth—the faith and order of the primitive church. Then I hold that the required serial cannot be produced and continued by the Editor, whoever may take it in hand, unless the brethren bring their attention to it with a view to furnish the writing needful for its pages. I could supply any amount of material such as we have seen may predominate for the purpose of helping those higher topics into notice. By reprints from American and other school papers we can furnish a superabundance of that kind at very little cost; but the Sunday School papers of our brethren in America are almost entirely destitute of the very thing we need, and no help can be got from that quarter. In order, then, to supply the paper, we require brothers and sisters (and I believe more particularly sisters), must employ their pens—write and pray over it; write and burn the sheet, and pray and write, and write again; until, in language adapted to the young, the story of the Cross and the way of salvation are told out in various attractive forms, falling monthly upon the young heart as do showers upon the thirsty earth, thus leading it to Christ, to God, to happiness, and to heaven. Now it is of no use to look to an Editor to do all this. It is not the work of one person, but of many; and if you are interested in providing a healthy and sufficient literature for our schools you must do something in this direction. You may not *all* be able to write for publication, but it is absolutely needful that you make frequent efforts to stir up those who may be considered equal to the work, or who may hopefully apply themselves to acquire by practice the requisite ability.

OUR CO-OPERATION FOR EVANGELIZATION.

A PAPER READ AT THE ANNUAL MEETING, WIGAN, BY DAVID KING.

BELoved BRETHREN:—A year ago our general meeting laid upon me the burden of preparing, for presentation to this assembly, a paper upon "*Our Co-operation for Evangelization, from the first general meeting; with special reference to the suggestions thereof as to operations in the future.*" We were moved to select this topic by the consideration that many among us are really not acquainted with the history of our co-operation, while a larger number have anything but a clear idea as to its nature and limitations: and further, because possessing considerable statistical information, and having passed through various changes, it was thought that a careful review might suggest modifications in our movements, tending to beneficial results.

You are aware that commonly we speak of these meetings as "*our Annual Meetings.*" But we have really never resolved to meet annually. As Annual Meetings, development and not creation has brought them into existence. We have held some twenty-seven General Meetings. The first was convened in EDINBURGH, A.D. 1842. Though in Scotland, it was no more a Scotch meeting than is the present one an English meeting. It was, as each subsequent meeting has been, a General Meeting for the Churches in the United Kingdom of Great Britain and Ireland. That meeting was not intended as the commencement of a series of Annual Meetings, and it did not fix time or place for a subsequent meeting. Five years passed before the Second Meeting was called, which was held in CHESTER, in October, A.D. 1847, in connection with the visit of Alexander Campbell, and was presided over by him. That meeting resolved that the next meeting should be in Glasgow, in September following; and each subsequent assembly has arranged for another during the year ensuing; and thus we have come to a meeting annually without ever resolving that it shall be annual.

The first meeting, held, as we have said, A.D. 1842, was called by circular, which read:—"Let it be repeated that this meeting is to be invested with no representative powers; its object being to collect information relative to the state of the churches, consult as to the best means of removing what is evil, supplying what is deficient, and promoting what is good, and then to recommend to the churches the results of the united deliberations for adoption; leaving it, however, open to any church to refuse to act upon the same." The meeting was declared *non-representative*. Its scope was that of deliberation and recommendation. It cannot, however, be said to have kept strictly within the outline expressed in the words quoted, though, I doubt not, it did confine itself within the circumference those words were intended to describe; and certainly it did not trespass on forbidden ground, nor infringe the rights of disciple or church. There was nothing done at that meeting which we have cause to deplore. What was done may be thus described:—1. They resolved, there and then, to gather up statistical information as to the state of the churches in Great Britain.—2. They bound themselves, individually, to co-operate for the maintenance of Evangelists.—3. They appointed a committee to receive contributions from individuals and churches and to expend the same

in supplying the wants of Evangelists and their families, and they requested each church to contribute quarterly.—4. They instituted regulations for calling out and locating general Evangelists. Though binding themselves individually, they made no attempt to render their actions binding upon others, nor did they hold the churches as under obligation to act with them. The first meeting, then, did something more than deliberate and recommend. It really formed an association, with committee and funds, for the purpose of bringing out and sustaining Evangelists. Churches (and individuals) *might*, and *did*, fall in with their plans; while others, which did not approve, or were indifferent, were not on that account less welcome to fellowship.

Over that meeting, John Davies, of Mollington, was called to preside, and Peter Stephen, of Dundee, and John Frost, of Nottingham, were appointed secretaries. There were present brethren from fifteen churches, and eleven other churches gave in adherence by letter. Information was supplied (relating to time of formation, officers and members) from eighteen churches in England, from twenty-one in Scotland, and from three in Wales. Those in England numbered 530 members; those in Scotland 608; and those in Wales 95: the total amounting to forty-two churches, and 1,305 members. The largest church was Nottingham, which consisted of 202 members; the next in numerical strength was Edinburgh, which then had 94 members. Dundee standing third on the list, having 70 members. Besides the forty-two churches included in this enumeration, there were, at that time, eight other churches in England, which did not forward statistical information, although fully committed to the principles of the Reformation. Of these fifty churches, scarcely any had an existence seven years before that date. The church in Nottingham was planted A.D. 1830, that in Edinburgh A.D., 1840, and over twenty of those churches had been planted within the preceding two years. These results were produced with very small instrumentality. Brother G. C. Reid had laboured as an Evangelist some time before the Edinburgh meeting, chiefly in Scotland; and the *Christian Messenger* was earnestly circulated by the brethren.

After the meeting in Edinburgh, Brother Reid continued to labour in connection with the committee then appointed; and Brother James Wallis and others, who made a place for their religion in their business and in their pleasure, visited many places and laboured much to extend the knowledge of the truth. In March, A.D. 1843, William Thompson, from Edinburgh, engaged with the committee to do the work of an Evangelist, on the principles agreed to at the general meeting. The following year George Greenwell entered into a similar engagement. Soon after the expiration of the first year of co-operation the committee published a cash statement, from which it appeared that two Evangelists (one sustained during the whole year and the other during part) had received from the fund £132; that the total received by the committee, from over forty churches, was £150, nearly one-third of which was contributed by the church in Nottingham. Thus at the end of the year there was a balance in hand of over £18. The sum thus realized was small, but had the expenditure required more it would certainly have been forthcoming.

The Evangelists of this period were general Evangelists, in the widest sense of the term: they were almost constantly on the move; going where there were churches and where there were none; hiring halls or school-rooms; staying often only a few days and seldom or never beyond a few weeks. It was the intention of the Edinburgh Meeting that they should go everywhere, and not stay long anywhere. It was no objection that they had families; the care of their families devolved upon others; the meeting having passed a resolution which reads—"That when a brother having a family is called to labour as an Evangelist, the Elders, or, in cases where there are no Elders, the leading brethren in the church where the family resides, shall supply the Secretary with information, from time to time, as to the condition and wants of said families; and the Secretary, by advice of the committee, shall forward to such Elders, or brethren, the necessary means to provide for the said family." Thus the wife of an Evangelist, and his children, were subjects of a provision by which they were blessed with an unusual plurality of guardians.

The three Evangelists named went into the work seemingly with untiring energy, and certainly they had not cause to leave it from want of success. But in the next half of A.D. 1845, G. C. Reid broke down completely. His life of arduous labour, I doubt not, brought him to his grave in the prime of life. Weakened in body he crossed the Atlantic in hope of physical revival, but he soon fell asleep in Jesus: his works follow him, and his name is fragrant to all who knew his love to the Saviour, manifested as it was by almost unsurpassed devotion to the work of God. W. Thompson continued in the work only about two years. In his letter of resignation he wrote—"I never considered myself fitted for the work. I undertook it at a very great sacrifice of feeling, but under the idea that I should become more inured to it. Instead of this, the further I proceed the more I feel my inadequacy." He added—"I shall never forget the ardent affection, disinterested zeal and sterling piety of many with whom I have come in contact and co-operated." In the month of May, in the same year, the committee said, by circular, "Brother Reid has sailed for America; Brother Thompson has retired from the work; Brother Greenwell is now our only Evangelist, and his continuance in the field, will, most likely, be only for a short time. Shall we call another General Meeting to arrange for the continuance of the present or any other plan that may be thought preferable? Or shall the committee report upon the receipt and disposition of funds entrusted to them, conclude the present plan of co-operation, and leave it to the churches to do all they can in their own localities or in district associations? Or will it be advisable to conclude the present arrangements, but continue to raise a fund for the purpose of obtaining the assistance of able brethren from America?" At this time one of the brethren wrote to the *Christian Messenger* saying—"The most of the churches are planning district schemes of Evangelization; and others that are planning nothing are falling into a heartless condition; others are so narrow-minded that if they do not see the work of salvation going on in their own locality they conclude there is nothing doing: on the whole, the feeling of most of the large churches seems to be, only let us have a good supply

for ourselves, and the small churches may perish without remedy." Now I am not able to take this statement of the case as correct. The churches in large towns, no doubt, considered that more good would accrue from bringing the labours of the Evangelists to bear upon large centres and populations than from rapid visitation from place to place. The Brotherhood was divided in opinion: on the one hand, in several directions, there was a desire to support an Evangelist in a given district; while, on the other side, there was a firm conviction that it would be far better to adhere to the plan of the Edinburgh Meeting. Had there been some half-dozen men at hand, willing and able to enter upon the work, something might have been profitably done in both directions. But the men could not be found. Consequently, in the November following, the committee published a statement of income and expenditure, from September, A.D. 1842, to September, A.D. 1845, showing an income of £408, and an expenditure of £413. To this statement was appended the intimation that—The only remaining Evangelist (G. Greenwell) had removed to Nottingham, the church having engaged him as Evangelist for that town and district; and that the arrangements for evangelical purposes had come to an end. At the same time there appeared in the *Christian Messenger* an address to the Brethren of England, Ireland and Scotland, signed by James and Thomas Wallis, as Pastors of the Church in Nottingham, and by other officers of that church. The address intimated that Alexander Campbell was about to visit this country; that a fund must be raised to meet the expenses of his journey, from and back to America, and to provide the requisite expenditure during his stay, and that a treasurer had been appointed. Thus ended our first organization for evangelization.

On the 29th of May, A.D. 1847, Alexander Campbell and James Henshall landed at Liverpool. On the 5th October, in the same year, they sailed from our shores, having in the interval widely preached the truth in the United Kingdom. The call for funds was not only answered to the full extent required, but there remained a surplus of nearly £200. Our second General Meeting was held in Chester, on the 1st of October, in connection with their departure, and was presided over by Brother Campbell. That meeting disposed of the surplus funds by donating £100 to Bethany College, and by appropriating the remainder as a first contribution to our present Evangelist fund.

The Chester Meeting, then, and not that at Edinburgh, must be considered as inaugurating our present association. All the known churches of the Primitive Faith and Order in this country were invited to send representatives. The meeting held itself a representative assembly, and only those churches were included in the organization, which, by representative or letter, consented to the co-operation. A resolution was passed inviting the churches which had not then done so. The number of churches represented, as also the number of brethren present, was smaller than at the first meeting; there being only some forty brethren, representing some twenty-five churches. From this one fact we might be led to fear that during the five years intervening between the two meetings, little, if any, numerical progress had been made; and the more so when we find that at the Chester meeting there was no attempt to collect statistics: an omission which

is sometimes supposed to be made when figures do not indicate favourable results. But the omission on this occasion was certainly not owing to considerations of that kind, and there can be no doubt that had the statistics been supplied a favourable increase would have appeared. I so conclude, because at the next meeting, held one year from that time, there were letters or representatives from over eighty churches, having among them above 2,100 members; whereas at the Edinburgh meeting the churches reported were forty-two and the membership 1,800. And also because, before retiring from connection with the first committee, W. Thompson reported, in the *Christian Messenger*, a clear increase of 800 members in the course of three years.

The Chester meeting passed its resolutions unanimously; including a resolution to support a General Evangelist; another appointing a committee for the year ensuing; another requesting Brother Campbell to select and send an Evangelist from America; and another fixing the next General Meeting to be held in Glasgow in the September of the ensuing year. I have already stated the number of the churches represented, and also the number of brethren present at the Glasgow meeting. It will suffice to add that no Evangelist had been called into the field, simply because no suitable person responded to the call. As much money was not wanted little was contributed. The treasurer reported the receipts of the year a little over £35, and the expenditure a trifle above £10. A committee of Nottingham brethren was appointed for the year following; and the arrangements of the Edinburgh meeting, in reference to selecting and engaging Evangelists, were re-adopted. The co-operation gained at the Glasgow meeting a new feature—the committee, at its discretion, was authorized to assist district Evangelists; leaving it, in each case, to the next General Meeting to determine as to the continuance of the same. This arrangement not having been repealed the present committee is empowered to grant aid to districts, and the annual meeting would be completely within its recognized scope were it, in any case, to originate or prolong such aid: as, indeed, was recently done in the case of the Welsh co-operation. Such action, however, is only permitted, as at times desirable, and not included in its primary work.

Having thus described the launching of our present co-operation, let us glance at resolutions subsequently passed, to confirm or modify the same.

Immediately after the Glasgow meeting a proposal was published to limit the transaction of business to duly accredited delegates; the number of representatives from each church to be determined by the amount of money contributed. A year's careful consideration of this scheme was urged. At the next Annual Meeting it was discussed and laid aside as undesirable. It was then understood, and has continued to the present time to be understood, that the co-operation includes all those churches and those only, which have, on application, been placed by the Annual Meeting upon the list of churches co-operating, and not subsequently removed therefrom—and that all the members of the churches thus upon the list have equal liberty to take part in Annual Meetings—that while churches may, and do, delegate brethren to represent them, such delegates have only the same facilities for speak-

ing and voting as non-delegated brethren; the sole advantage of such delegation consisting in enabling the meeting, at times, to know that the delegate speaks the mind of the church and not merely his own. But does this reception of churches, by voting them upon the list of co-operating churches, imply the right of rejection and removal? Certainly, as the action of former annual gatherings fully indicates. In A.D. 1861, a few brethren, who had declared themselves a church, applied to be placed upon the list. These brethren, for the most part, had taken themselves away from the recognized church of the town in which they met, on account of dissatisfaction with the filling of certain offices. Their application was rejected by a resolution intimating that the Annual Meeting declined their co-operation until they were recognized by the church from which they had separated. To that same Annual Meeting another small church, in another large town, composed chiefly of members which had come away from the already recognized church of that neighbourhood, sent a donation to the fund and applied to be placed on the list. The contribution was declined and a resolution refusing co-operation passed. Two years later a further proposal to receive that church was submitted; which was dismissed by confirming the previous resolution. In A.D. 1868, a small church, not known to have originated offensively, applied for reception. As some matters, in reference to its relation to others, were not clear, the application was ordered to stand over till the next Annual Meeting; at which meeting, satisfactory information being given, it was placed upon the list. At the meeting last year, a church in London made similar application, but not being commended by the London churches, it was resolved, that the church thus applying be recommended to confer with the London churches and communicate the result to the next Annual Meeting. These, with other similar cases, show that, in this respect, the co-operation has acted upon principle, and maintained a uniform course.

But has the meeting a right thus to refuse and to accept churches? Certainly it has! Every church has the right to enter into arrangements with another church in reference to special evangelizing work. Any two churches thus arranging have the right to admit to that special co-operation any other church that may wish to be included, and the right to accept includes the right to refuse. What the Annual Meeting has not a right to do it disclaims all intention of doing, viz.:—to determine the status of churches as to fellowship with each other, and to bind the churches to its conclusions. This has been, again and again, re-affirmed, and also been put on record, in carefully chosen words, by the Annual Meeting of A.D. 1861; when the following resolutions were adopted:—

"That this co-operation shall embrace such of the churches contending for the primitive faith and order, as shall willingly be placed upon the list of churches printed in its annual report. That the churches thus co-operating disavow any intention or desire to recognize themselves as a denomination, or to limit their fellowship to churches thus co-operating; but, on the contrary, they avow it both a duty and a privilege to visit, receive and co-operate with Christian churches, without reference to their taking part in the meetings and efforts of this co-operation. Also, that this co-operation has for its object evangelization only, and disclaims all power to settle matters of discipline, or differences between brethren or churches. That if

in any instance it should see fit to refuse to insert in, or to remove from the list, any church or company of persons claiming to be a church, it shall do so only in reference to this co-operation, leaving each and every church to judge for itself, and to recognize and fellowship as it may understand the law of the Lord to require."

"That churches newly planted, and adopting the New Covenant Order, and wishful to take part in this co-operation, shall be placed upon the list when proposed to, and, for that end, approved by a General Meeting."

"That in the event of division unhappily taking place in any church having part in this co-operation, and the General Meeting consenting to examine the case, and declining further co-operation with one or both parties until the breach be healed (all conferences and synods claiming power to control individual churches being unscriptural and evil), the decision of this co-operation, in such cases, shall only relate to its associated action, and leave each church to determine for itself in all matters of fellowship and co-operation, with the party withdrawn from."

You may now consider that in the particulars thus recited you have a fair exhibit of the nature and limits of our co-operation, as they existed last year, when you requested me to address you thereupon.

In the next place we must retrace our steps, in order to report progress in churches and membership generally. You have been reminded that our first General Meeting was held A.D. 1842, and that then there were fifty churches and over 1,300 members. How came these churches to exist? There had been no general or district meeting; no committee or general fund. Seven years earlier scarcely any of them were in existence; and the two or three very small churches that claim to have been planted earlier, knew nothing of each other. An enemy (for such we are painfully compelled to consider Elder William Jones, of the Scotch Baptists) was used by the Lord to set rolling the ball which, during the period in question, gathered up material and increased in bulk after it had left his hands and irrespective of his utmost efforts to arrest its progress. Elder Jones so far mistook the nature of the movement led on by the Campbells (father and son), in America, as to conclude that it could be worked to the advantage of his creed and sect; and to realize that desideratum he commenced a monthly periodical, reprinting the writings of A. Campbell. This he continued about two years, and then abandoned the work and became its opponent. By means of this periodical the principles of our reformation were introduced to Scotch Baptist Churches, and to other churches and persons; so that when Elder Jones would go no further, many of his readers determined to advance. Among these were the late beloved James Wallis, and a number of Scotch Baptists in Nottingham; who resolved that the monthly periodical should not cease, and consequently the *Christian Messenger* was edited by Brother Wallis till his physical condition rendered it needful to transfer it to other hands—the title having then been changed to the *British Millennial Harbinger*. Subsequently it took a new designation, and now lives among us as the *Ecclesiastical Observer*. During, then, this first period of unorganization—a period, say, of seven years—the work was done largely by the press. As churches were formed the desire to send out men, to make known the truth, gained strength, and Bro. Reid (of whom I have already spoken) was induced to go out. I am told that he did so without committee or funds; receiving from churches as he passed along, such help as they disposed to bestow. Of course under such an arrangement, where each

church gives to the Evangelist without knowing what other churches supply, he might be sore pinched or elaborately furnished. I am informed that after a year or so of this way of proceeding Bro. Reid intimated that the plan was a bad one, inasmuch as no one knew, save the Evangelist himself, what had been received, and, therefore, that none could judge whether the resources of the brethren were well applied. He declared that his own requirements had been amply met, and that had he taken all that had been offered him he would have had enough to support another Evangelist. He, therefore, recommended the appointment of a committee to receive what the churches had to contribute, and that the Evangelist be reasonably supplied from the fund thus created, being sure that it would at once prove sufficient to sustain another labourer in the field. This experience and recommendation, no doubt, hastened the first General Meeting, and the formation of the first committee. By the press, then, with one Evangelist, sustained by receiving what he needed from the churches as he passed along, and by the untiring efforts of brethren generally, who received our great principles chiefly from the press, were the work and success of the first seven years carried on. I particularize this because I deem it wise that you note the several stages of this work of evangelization, and measure, so far as you can, the various conditions and arrangements under which it has been carried on, that you may adopt, so far as possible, the good of each. So much, then, for our *first* period of seven years—which may be called the unorganised period. It begins with nothing, or at most with two or three small churches, which did not originate the others, but were rather found by them, and it terminates with fifty churches and over 1,300 members.

Our *second* period covers five years—from the Edinburgh meeting to that of Chester. It begins with a committee, general fund, one general Evangelist and intention to obtain more; and, in the course of a year or so there were three or four general Evangelists in the field. The organization, however, expired, and the committee disbanded in the latter half of the time, owing to the removal of one of the Evangelists to America, the retirement of another to secular employment, and the third becoming a district Evangelist; the committee being unable to find men able and willing to fill the places thus made vacant; there being a growing determination to co-operate in districts, and thus confine the labours of Evangelists to smaller circles. This period of five years was not unproductive, but the prosperity was considerably larger in the first half of it, when general Evangelists were in the field, when (say during three years) some 800 additions were reported. Statistics, we have seen, were not reported at the Chester meeting, and, therefore, I cannot state the progress of this period at the time of its termination. But the year following was a year in which little was done. The committee then appointed could not find a man to take the field, and the districts formed could not find local Evangelists. We shall, then, not be far out if we take the statistics of the following year as about equal to those of the close of this period. I shall, then, put it, as accurate enough for all practical considerations, that during this five years of labour, change of the basis of action, and partial stagnation consequent upon that change, that the fifty churches had

increased to eighty seven, and the 1,300 members had become over 2,100.

Our third period shall cover the seven years next following the Glasgow meeting, that is from A.D. 1848 to A.D. 1855. During that time we have a general fund and committee, and a large balance in hand at the end of each year; that is large in proportion to the amount expended. But during the whole time no Evangelist could be obtained. The General Meeting appealed to American brethren to send a man from the other side of the Atlantic, to be supported by the churches here. But America gave no response. Hopes were held out year after year, but they were not realized. After awhile American brethren failing to send a man at our cost determined to send one at their own expense. Even that we would, then, have accepted, but after starting a subscription it ended in our hearing that the expenses of collection had swallowed it up, and so the missionary never came. During this period several districts were formed, but they were also unable to bring out Evangelists; now and then, first one and then another of them got hold of a brother to labour for a few weeks or months, but nothing permanent was realized; perhaps during these seven years there was not more than one district which found a man to devote all his time to the work. There was no special agency at work, and very little new ground broken. Some preferred general Evangelists, others gave preference to local Evangelists; but all would have rejoiced to see the work go on in either way. We were not brought to a standstill by not agreeing as to the method, but because the men were not forthcoming. This section of our history, then, so far as instrumentality is concerned, might be designated the barren period. I would give in full the numerical results of these years, but that cannot be done, because at that time the schedules were not as complete as now, the number of immersions, separations, etc., not being included. I find, however, that in the last of these seven years there were *reported* 119 baptisms, the results, in this particular, from a number of churches not being included. The list of churches made up, at the Manchester meeting, to the end of this period, contained seventy churches: there having been eighty-seven on the list seven years earlier; and a membership of 1,823 in place of 2,123. But then there were fifteen churches out of the seventy which did not report, while of the previous eighty churches there were only two or three that neglected so to do. Consequently by allowing an average membership to those fifteen churches, you have a collective membership at the end of these seven years somewhat over what it was at the commencement, though the churches on the list are seventeen fewer. But this period was not only one of small instrumentality, but it was a period of faction and division. At the beginning of these seven years Dr. Thomas having, by fraud and falsehood, obtained fellowship among us, commenced to carry out his design of dividing churches, by carrying off members to form new organizations upon the bias of his perverted creed. He traversed the country and was untiring in efforts to draw away disciples after him, and thus churches were divided and societies adhering to him were formed; but in almost every instance they speedily went to pieces, leaving the men who formed them, as arid in heart and soul as dried sponge, only fit for the infidel

camp. It has been remarked of the few which remain, and of others since added to them, that the more closely you know them the less possible it is even to suspect them of the least approach to spirituality.

Without Evangelists, general or local, with but few members not compelled largely to engage in their daily calling, with no breaking up of fresh ground, and with an unscrupulous, vigilant, and powerful enemy, using all his powers to subvert the brotherhood, it would not have been surprising had these seven years landed us in a considerable decrease. But it was not so, there was still some advance, though but little. To God and to the principles of our apostolic faith we give the praise! We came thus through that period of trial, not because we were strong and able, but because those principles were right and true, could not be destroyed, and would not be suppressed. We claim, then, that even this barren period was one of triumph so far as principles are concerned.

We may now advance seven years, and glance at the next period of that length. The period last under review gave us a committee and general fund, with but little for the committee to do, and scarcely any demand upon its treasury: only a few pounds being granted, now and then, to help short preaching efforts. But the year which closed that period and brought the General Meeting to Manchester, ushered in other conditions, which gave the committee a wider sphere of usefulness and considerably, and gradually, up to the present time, increased its income and expenditure. In that year the Lancashire District Committee resolved to plant a church in Manchester, in the event of being able to induce Bro. King, who was then Evangelist to the London District, to aid them in the effort; which he consented to do. Some while before this Bro. Rotherham had been 'so far enlightened by our periodicals and intercourse with brethren, as to resolve to terminate his connection with the Baptists, and do evangelistic work among us. It was arranged that he take part in the Manchester movement. Bren. Hill and Sinclair also undertook to aid for a few months. The effort thus entered upon soon gave indications of success, and hence the last General Meeting of the period just considered was held there. But though the Manchester work was undertaken by the Lancashire Committee it was not done at the cost of the churches of that district; the appeal for funds was responded to by the churches far and wide, so that the income of that District Committee, by means of contributions from the churches at large, far exceeded the income of the General Committee. The effort in Manchester was protracted, and the interest in it so widely spread that it was transferred to the General Committee, which from that time supplied the wants of the Evangelists in Manchester and after the removal of J. B. Rotherham from that city retained him to labour in the field generally. Thus the General Committee found scope for the employment of its powers on the lines originally laid down for it and from then till now work, Evangelists and funds have been increasing upon its hands. Passing over various interesting events belonging to this period, I come to its close, when in A.D. 1862, the General Meeting was held in Liverpool, and reported ninety churches, nineteen of which did not fill the schedule; the collective membership of the churches which did report being 2,785.

Having thus come to A.D. 1864, ten years bring us to the Annual

Meeting held last year in Leicester. The churches then upon the list were 110, but nearly one-fourth of them supplied no returns. The collective membership of the churches which sent in their schedules was 4,053; giving in the ten years a net increase of twenty-two churches and 1,268 members, or an average *yearly* increase of two churches and 126 members. In view of all the difficulties by which we have been surrounded, these results (bearing in mind the number we lose by emigration, who are not lost to Christ and His cause, but gone to do His work elsewhere) encourage us to hope and press onward.

But were I to close my review of these last ten years just here, I should shut out an important aspect of the case which we ought to look at with attention and ponder with gravity. Ten years form a considerable period in a calculation like this; and it does not suffice to say, that during that time churches and members have increased one-fourth or one-third, as the case may be. It is most important to know whether that increase has been gradual and continuous; and if not, whether it was attained early in the period, or belongs to its latter part; and also whether during the period larger numbers were realized and subsequently reduced. If it should be found that during the former part of the time little or no progress ensued, but that the closing years had given the entire increase, or very largely contributed to it, our satisfaction would be increased, because we would then be justified in concluding favourably of present machinery, modes of action, and prospects. Now I am sorry to say that the facts will not exactly allow us to take this favourable view of the case. To put it fairly before you, I divide this period of ten years into two sections—one of seven years, and the other of three years. Taking, then, seven years from A.D. 1862, we come at the Annual Meeting held in Liverpool A.D. 1869. There we have upon the list 112 churches, twenty-nine of which did not return the schedule; the collective membership of the other eighty-three being 4,040. The Evangelists sustained by the committee at the close of these ten years were D. King, E. Evans, W. Hindle, J. Strang, and W. McDougall. The last-named was only engaged during part of his time. Now what remains for the last section of three years? This: the churches are almost the same in number as in 1869; the collective membership reported to the last meeting is but little over that number. Last year nearly one-fourth of the churches did not return schedules; then the emigration of the last few years has been higher. But after due allowance for these considerations, we have to face the fact that the increase of the last ten years, both in regard to churches and membership, was gained in the first section thereof—that is, the early seven years—and that during the last three years, with more Evangelists in the field, both general and local, and with more money expended, we have only maintained our numerical strength against the inroads of emigration, apostacy, and death; our numbers last year, in churches and membership, being as nearly as possible what they were three years before. Of course, this unsatisfactory result may have come from causes outside of our communion, and over which we have no control. But I submit that we are not at liberty to assume that it is so, but are in duty bound to

endeavour to ascertain whether the disposition of our forces and our modes of operation have not been, during these three years, somewhat at fault. I ask you, brethren, to give this enquiry prayerful consideration.

I must now request you to wander for a short while among the tombs. It is needful to say something of dead churches. I do not mean churches that are weak and dying, but churches that have ceased to be. Upon the list before us last year there are churches which had then no existence. This is not because of a desire to have it so, but because it has never occurred to us to direct that churches shall be removed from the list only by a vote of the Annual Meeting, in the same way as churches are added. The churches that have been removed have been taken off, I may say, by accident. Some one may have incidentally intimated that the church in a certain place had ceased to meet, when some remark from the chairman has led the secretary to put his pen through the name, and so that church has appeared no more, while others not subject to like accidental reference remain in print years after they have ceased. As instances of churches no longer in being, but retained upon our list, I may name Limehouse and Mare Hay.

Looking through the Annual Reports since the first General Meeting, I find over eighty churches which have been, in some informal way, removed from the list as no longer existing. Some few of them, I have no doubt, are still in being, and still on the list under other names. In a number of instances a small church has removed its place of meeting to a neighbouring village, or just over the boundary line of the township after which it was designated, and the new name has been substituted for the old one without any record of the change. But making the utmost allowance for cases of this kind, and also allowing for a few instances in which the church has retrograded from the primitive order, perhaps to rank rather with the Baptists than with ourselves, there must remain not less than sixty instances of churches which have completely ceased to exist. I am glad to find that the churches which have thus fallen away were planted in much larger proportion during the earlier years of our work; so that the labour of later years has the element of stability in increased degree.

But what shall be said upon the fact that not less than sixty churches, planted within the last thirty-five years, have entirely ceased to exist? Is it discouraging? Is it what might have been expected? Can the like be prevented in the future? I answer that I am not at all discouraged thereby—that it might have been most reasonably anticipated—that we should not expect the like proportion in future, is indicated by the fact that the later years have been less prolific of such results. Then we must not over estimate the loss. "Sixty churches" is a very indefinite quantity. What as to the total of membership in those churches? If I were to hear of that number of Presbyterian, Wesleyan, or Congregationalist churches dying out I should consider the loss to be tenfold what it is in this case; because those parties do not organize a church without a considerable strength of membership to begin with, nor without conditions indicating permanence. But in our case, wherever there are three or four disciples

of the Lord Jesus in a town where the apostolic order is not observed, we encourage them to consecrate, on a part of the Lord's day, school-room, parlour, kitchen, or barn, for attending to the apostles' doctrine, the fellowship, the breaking of the bread, and prayers. And where this is done in loving obedience to the Lord, by any number of baptized believers, we recognize a church; and many such churches have been planted: some of which stand to this day with considerable membership; others of which number, as churches, with the dead, while their entire membership has been transferred to churches of the same faith and order. In some instances emigration and death have removed the membership so as to leave it no longer possible to spread the table of the Lord. Now this kind of thing will, and ought to, go on as, without doubt, it did in the days of the apostles. The Christian system meets the requirements of the *two* or the *three* gathered into the name of Jesus, wherever they may be, and presents for their use all the ordinances of the Church of God. We expect, then, in the future that the appearing and disappearing of small churches will be recorded, because where Apostolic Christianity is carried out it cannot be otherwise. I do not mean that all our departed churches have gone in this allowable or necessary way. Churches of considerable membership have died as the result of folly and sin. Opinionism, the tyranny of self-will, schisms, and divisions have wasted and destroyed them. But this, in my humble judgment, has not prevailed in larger degree than might have been reasonably looked for; seeing that in coming out from unscriptural organizations we had everything to learn, that our churches were all newly planted, and, of necessity, not fully set in order.

In conclusion, let us notice a few facts for the purpose of preventing unreasonable expectation and consequent disappointment, and also with a view to put an end to a fallacious mode of calculation, which always deceives, often produces dissatisfaction where it would not otherwise prevail, and tends to unprofitable changes. Readers of our American periodicals some thirty years ago will remember frequent allusions to the gigantic progress of the Reformation in that country, and that calculations were frequently published in reference to future success. These anticipations were put forth somewhat in this way—"In the beginning of our enterprize we were but a few souls, little known, and having but little influence. In a few years our ranks have increased to so many thousands, and we have now many persons of position and power; our appliances are also vastly enlarged. This being the case, what may we reasonably expect, say in the next ten or twenty years?" To this it was added, that "if we continue to progress at the ratio of the past few years our increase in twenty-five years will surpass that of the Wesleyans in their first century?" But how stands the case in America? Why, for a dozen years or longer we have been told that our brethren there number 500,000; and no one offers proof that during that time they have made any considerable progress. Nor can I doubt but that the increase of the last ten years, realized by those hundreds of thousands of members, has not only not been after the ratio of former times, but far less than the actual increase of the early years. Now turn from America, and see how this result repeats itself in this country. From nothing, or next to nothing, the first

seven years give us some fifty churches and getting on for 2,000 members. Now apply the same fallacious arithmetic—"If a few widely separated brethren (say, perhaps, not more than the number of fingers on your two hands) in seven years bring over to the Primitive order fifty churches and close upon 2,000 persons, what will those churches and persons at the same rate accomplish in the next seven years, or in four times that number of years?" Why the total would be vast indeed—so vast as to require but very few years of like results to bring the whole world to Jesus. But the truth is that this rule of increase is never realised; it is opposed to all experience, and contrary to what may be viewed as the law of the case. The great movements of the ages, religious and political, have all been subject to the same law, and all fail to progress as calculations according to this principle require. Were it not so, Lutheranism would have subdued Christendom before the days of Wesley; or, starting from those days, Methodism would ere this have subjugated the world.

Now what, in this particular, applies to our movement as a whole, applies generally to individual churches. Have we not known instances in which the increase of the first years of church life and work, in a given place, have been contrasted with the progress of subsequent periods and an unfavourable conclusion, as to personal efforts and modes of operation, improperly arrived at? To examine ourselves and our work is well. To mourn over neglected opportunities, and to call upon ourselves and our brethren to increased labour and faithfulness, is also well. To examine, and re-examine, agencies and operations is not less well. To cry to God to help us to better results is proper and needful. But to fret and despond because results are not realized which are contrary to the law and the philosophy of the case, is to retard rather than facilitate the desired progress. I put it, then, thus—where a church, having anything like reasonable ability, is planted in the midst of a large or moderate population, where the apostolic order is not already in existence, the rule is that progress is greater during the early years (other circumstances being equal) than subsequently—that the exceptions to this rule are very few. This may be illustrated by a few examples from the older or more prominent churches.

IN A.D. 1842 the NOTTINGHAM church had been in existence about five years, having commenced with fourteen members. It then reported a membership of 202. For over twenty years it never exceeded that number. The highest point reached at all was 232; the number reported last year being 181.*

EDINBURGH has been upon the list from the beginning. In A.D. 1842, having existed about two years, it numbered ninety-four; for fifteen years it never exceeded that number; then it reported a membership of 136; its highest subsequent number being 169, and its number last year 119.

DUNDEE also reported in A.D. 1842. It had been in existence three years, and numbered seventy. At the next two General Meetings it was over 100, but for ten years it was under that amount. Its highest

* It has been suggested that last year there was another church in Nottingham that did not report to the Annual Meeting, numbering sixty-eight members. That fact raises the total membership to 249, which however, does not at all affect the illustration.—Ed.

membership was 166, the number reported last year being seventy-five.

WIGAN reported to the first General Meeting *nineteen* members, having been in existence about one year. At the next meeting it reported a membership of fifty, and the following year a net increase of ten, making sixty. During the next five years it made no increase, and its growth from sixty to 104 took ten years, and the twelve subsequent years were required to produce a further net increase of 100. Its highest number (239) was reported last year.

HUDDESFIELD reported to the second General Meeting ; its membership being sixty. It did not again report for four years, when there was a net increase of ten ; for twelve years it did not surpass that number—its highest membership since then being eighty-eight.

MANCHESTER commenced with considerable agency. The church there did not exist when the Annual Meeting of A.D. 1855, was held. There is an earlier entry on the list from Manchester, but it is an error, and refers to a Scotch Baptist Church, which never was in any way associated with us. In A.D. 1855, there were but three persons in our fellowship resident in Manchester. To the General Meeting of A.D. 1856, there was reported a membership of forty-four. In the following year those were increased to sixty-nine, by the next year to ninety-seven, and the year after to 119. The following year the net increase was one only. Upon that number there was no increase for six years. The highest number (181) realized, is that of last year.

BIRMINGHAM.—The public effort commenced somewhere about April, A.D. 1858, with about eleven members. To the Annual Meeting of that year they reported thirty-seven members, and the next year seventy-nine. The year following reported a very large increase owing to the church uniting with a Baptist Church, which union did not continue beyond a few months. The following year gave a membership of 198, being a net increase in two years, irrespective of the Baptist Church left behind, of 119. Each year from then till the Annual Meeting before the last, with only one seeming or very small exception,* shows an increase ; the highest number being then reached, viz., 410 ; last year's report showing a reduction, but only of six members.

It is thus seen that in all these prominent and long-standing churches the rule applies, and the progress of the earlier period surpasses that of later years. Even in the case of Birmingham, where, during the whole period of fifteen years, there is an annual increase (excepting only the one trifling instance referred to), the rule is found to apply ; for though increase in Birmingham has been thus prolonged and continuous, the highest rate appertains to the earlier years.

MELBOURNE.—Not only does this rule hold in America and in this country, but it reappears in Australia. An American Evangelist, after labouring in England, commenced his labours in Melbourne, July, A.D. 1864. Then the church in Melbourne was comparatively small, and not able to command a large hearing. The Evangelist, on arrival, commenced preaching in the largest hall that could be obtained, which was immediately and continuously filled to overflowing. During the

* The figures returned by the Birmingham churches, A.D. 1868, show some decrease upon the former year, but a third church had been that year formed by members transferred from the other two churches, and the membership of the new church was not included in the report.

first month he reported thirty-one additions ; the second month twenty-eight ; and at the expiration of nine months the additions reported as resulting from his labours, in connection with that church and neighbourhood, were 246. Some few months later he left Melbourne, having thus largely increased the church, and aided in the building and opening of a commodious chapel, and in instituting appliances to promote the permanence and progress of the church. It must be understood, however, that he did not leave Melbourne until his place was supplied by an able and devout Evangelist. Now, did this high rate of increase continue? Certainly not! Nor did the falling off arise from the removal of the first Evangelist, for it set in before his removal, the additions of his last five months being but little more than one half of the number reported in the first five months. Then in August, A.D. 1872, he returned to Melbourne and resumed his labours, but with what different success! The additions reported each month, up to April last, are before me, amounting in nine months to thirty-four: a striking contrast to the 246 additions of his first nine months. For this change I neither blame the Evangelist nor the church. I see in these Melbourne facts the same law of progression which has been made apparent by the cases previously cited; and we are made to see it turn which way we please. Why it is so, and why it must and will be so, is no mystery. We may all find the reasons, not far under the surface. But I must not attempt to point out, as the time will suffice for the facts only. Let us, then, avoid extremes—1. Let us be careful not to pine and censure, because the early rate of increase does not continue.—2. Let us not make the understanding that this result comes from an underlying law, not dependent upon us, an excuse for lukewarmness in the work of the Lord. Grant that, in any given place, the progress of the first years is not to be expected, it by no means follows that larger progress than that realized cannot be made. The Lord may have a controversy with us, on that head, which we can only meet by repentance and reformation.*

But I must now close; only offering two or three brief suggestions for your consideration. I conclude, then, from the foregoing facts—

1. That we should make provision for the yearly revision of the list of churches, in order to the removal therefrom of any church which has ceased to observe the ordinances of the Lord; and it should be resolved that churches be not taken off the list except by resolution of the Annual Meeting.

2. That some further arrangement should be made with a view to secure from each church on the list an annual return of, to say the least, its membership.

3. At the last Annual Meeting the committee reported that five Evangelists had laboured during the entire year; three for half that period; and that occasional help had been rendered by others. Having at the time of writing this no criterion as to the number to be sustained

* We are informed that a good brother, at the Annual Meeting, in the absence of the writer of this paper, intimated that he could not accept its conclusion; that churches cannot increase to much beyond 300 members. But there is nothing in these pages which limits the membership of churches. What the facts prove is, not that churches may not become large, but that, under the circumstances described, however large they become, the increase relatively, as to time, and as a rule, will be larger during the early period than subsequently. Ed.

during the coming year I shall base my suggestions upon the supposition that considerable alteration will not take place. I submit, then, that the facts of the past indicate the need of breaking up fresh ground, and that we should aim at a sort of Manchester movement annually—that we should fix upon one of the most important and promising of our large towns, where we have not a church, induce a competent brother (if one such cannot be found to fix his residence there) to commence the work by lectures and preaching and further help it on by occasional visits for the same purpose—that a brother should also be placed there for the year to carry on continuously the more ordinary operations. The next year, perhaps, half the assistance thus provided could be withdrawn, the church planted come under the ordinary range of operations, and another similar locality entered upon. I submit that unless we undertake far more in this way than heretofore, centuries will be required to present the large towns of Great Britain with even the chance of hearing an outline of that return to the primitive faith and order for which we contend.

In the next place we should select each year one Evangelist at least, but two or more if possible, for paying short visits to those churches which have not come under any special provision; so that with very small exception, every church may be visited during the year, and some more than once.

When these two lines of movement are provided for then let the remaining Evangelists be located in centres, around which they are expected to work during the year; but let no location of this kind take place till the foregoing plans have been arranged. New churches will thus be planted and all the churches will become interested in the work. This done, and done as well as we can do it, my conviction is that large success will not be absent. On the other hand, I do not expect any considerable results from the course we have lately fallen into. Depend upon it new ground must be broken, and that we have been remiss in so long leaving it untouched.

And now may the All-gracious One, who brought from the dead the Great Shepherd of the sheep—whose we are, and whom we serve—shine upon us, bless us, and energize us to wise, loving, zealous and successful efforts to promote His glory, by the salvation of sinners and the upbuilding of His church; that truth may go forth, and righteousness cover the earth, as do the waters the channels of the great deep. And when He appears for whom we wait, may we be found ready to enter into the joy of the Lord.

NOTES UPON THE ANNUAL MEETING.

Last month we were unable, through want of space, to comment upon several items of interest and importance.

The assembly was as large as that of any former year, and included representatives from Ireland, Wales and Scotland. The meetings, as a whole, were happy occasions, though that of the first evening was somewhat of an exception and considerable time was then wasted. The Thursday evening social meeting was well attended; the speaking was

almost entirely by Evangelists, and, in our opinion, every address was good and useful. Still we were not satisfied. The old social meeting, of former years, was not discernable. Each speaker, or nearly so, came up with a text, of which he gave an exposition or upon which he delivered an address, all so well done that the assembly must have received good. There was no indication of weariness on the part of the audience, although the exercises were protracted. Still, at the close we could not discover what has been so apparent on many former occasions—something like an agony of unwillingness to close, and we neither know nor suspect any cause of the change excepting that alteration in the speaking which has gradually come upon us during the last two or three years and which was about completed on this occasion. In the better meetings of former years no one took a text for exposition; we had not several sermonettes; we had a few words from many speakers; the addresses were historical, biographical, experimental. The effect was certainly superior to that resulting from a series of small sermons, however good.

On the Tuesday evening the schedules were not read, but a statistical table, prepared therefrom, was accessible to all present. The totals of that table are—number of members returned last year, 4,082—immersed during the year, 349—received from sister churches, 156—received, having been formerly immersed, 76—restored to fellowship, 45—died, 62—separated, 251—transferred to sister churches, 183—removed to where there are no churches, 57—emigrated, 24—present number of members, 4,049. Taking the number of members returned last year, and those returned this year, as given in these totals, there is a net increase of *twenty*. But so to estimate is fallacious; because the churches returning schedules this year are not the same in number, and only in part the same churches; some churches neglect each year to send in schedules. Out of the total of churches on the list, *seventy-one* returned schedules both years; their total membership last year being 3,583, and this year 3,639, giving a net increase in the *seventy-one* churches of 56. But this result falls short of showing the increase produced by these seventy-one churches: there being instances in which members have been dismissed to form a new church and, though recorded as removed, will not appear till next year on the other side. Thus some *thirty* members were transferred from the Huddersfield church to organize anew in Liversedge; and a new church, of twenty-two members, has been formed in Vauxhall Road, Birmingham, mostly transferred from Summer Lane church. In this way the increase made by the churches, reporting both years, is considerably larger than intimated in the printed table. It may be well here to observe that the statistics given in our report last month will not be found entirely to harmonize with those printed in Wigan. The difference arises from the figures of several schedules being included in our report, which did not arrive in time to appear in the Wigan table.

The Sunday school statistics were given in our last. It is pleasing to find that in the *forty-five* churches, which engage in Sunday school work, no less than *ninety-one* scholars have, during the year, been immersed and added to the church. This is enough to encourage those churches which have schools to persevere, and to move those which have

not to do all they can to obtain them. The school is an auxiliary to the church, and leads to the salvation of souls. Not that we can attribute to the Sunday school the conversion of the *ninety-one* scholars referred to. We have heard of some attempts to disparage the work of the Evangelists, by extolling the results of school labour. But no good will accrue to either school or church by over estimating one set of results to the undervaluing of other agencies. The truth is, that the work of the Evangelists and the work of the schools do not admit of contrast, because in many instances they so blend that neither the child brought into Christ and into His church nor his teacher, can tell how much of the result is attributable to the Evangelist, and how much to the school. We doubt not that a proportion of these converted children would not have been in the church had it not been for the school; also, that a still larger proportion are in the church earlier than they would have been had the school not existed. On the other hand, a number of these young converts have parents in the church, and have been under Christian training, and might have put on the Saviour quite as early had they never entered the school. Then, too, there are instances in which two thirds of the converts from the school have been brought to decision directly by intercourse with the Evangelist. And besides this, how many have decided for Christ, influenced by public preaching rather than by school instruction? It is not, then, at all correct to say that the schools have made ninety converts during the year—the converts were in the schools, but how much of the converting influence was brought to bear by parents, how much by public preaching, how much by personal intercourse with Evangelists, and how much by school instruction, is only known in heaven? Still enough will remain to the school to lead us to praise God, take courage in school work, and increase our efforts. This year the Annual Meeting has effected an extensive change in locating of Evangelists. It has been usual so to divide their labours that each Evangelist has visited places distant from each other. But now the country is set out into five main divisions, and, as a rule, they will not be required to go beyond the division in which they are located, and the location will be for the year. Less travelling, less cost, and fewer long periods of absence from home must consequently result.

But has the Annual Meeting authority thus to map out the country? To arrange the churches into districts and to require certain churches to act together, as thus arranged, would amount to a trespass upon church freedom and to a usurpation of authority on the part of the Annual Meeting. But the change now made is not of that kind: it is one which the meeting was, most certainly, entitled to make. According to the former plan several churches in Yorkshire might apply for evangelistic help; a like appeal might be made from churches around London; an Evangelist resident in the Midlands might be sent a few months in answer to each of these appeals, and spend the remainder of his time in far-off places. Now, all that the Annual Meeting has undertaken by the new arrangement is, that Evangelists under its direction shall be located in defined sections of the country for the year, and, under the guidance of the general committee, meet, as far as possible, the applications of the churches of the division in which they

are located. In the same division there may be churches asking for help from the Evangelists, and churches not asking for that help; churches wanting it, and churches not wishing to have it; churches formed into districts, and churches not included in the district co-operation. The Evangelists are to be sent to those churches only who ask for them. Thus the liberty and independence of every individual, of every church, and of every district are perfectly respected. It is impossible to find, taking the whole of the resolutions passed at Wigan into view, that the Annual Meeting had any intention to enlarge the powers of the general committee, create new committees, or set up other organizations. The Annual Meeting allotted Evangelists to divisions, and left the general committee, precisely as heretofore, to arrange with them as to the time for repairing to, or remaining with, this or the other church.

During the whole of the time occupied in the discussion of this arrangement, and in locating Evangelists in the newly-formed divisions, we were absent from the meeting owing to an unusual attack of illness, of a kind from which also several others suffered, though not so severely. Upon being informed of the resolutions passed, we saw at once that a change had been made which would, ere long, suggest some more elaborate organization. Still we felt that the meeting had done well by halting where it did, and not even recommending, for the present, further changes. It is so easy, in church co-operation, to run on to prohibited ground, that whenever we set ourselves to create organizations, having new features and objects, we should hoist the danger signal, shut off steam, and move along with the utmost caution.

We are not unacquainted with the fact that the committee, in the exercise of landable earnestness, has made haste to do something more than the resolutions of the Annual Meeting indicate, as may be seen by their circular, given on another page. Upon the scheme, outlined therein, we offer no present comment, because unable in some particulars to understand it. Certainly it is comprehensive; as it calls into existence new committees, creates districts, and embraces particulars that the Annual Meeting has never professed to meddle with.

Readers of the reports published last month have most likely discovered that the Wigan meeting made no provision for breaking up fresh ground. This we deem an error. In our opinion it should have been the first step taken, and should be first undertaken each year in the future. Calls from old churches that have had evangelistic help, ever and anon, for many years, with but small results, should stand over. At the present rate of entering upon new ground, centuries must elapse ere our large towns and cities can have the chance of hearing the plea we are raised up to present. Whole counties as yet are left without visitation, and yet the fact stares us in the face, that our most successful efforts (those with the largest and most enduring results) have been of the kind here pleaded for. For perhaps a dozen years, two, three, or more brethren have been meeting in a private house in Sheffield. Seven years ago it was proposed to locate an Evangelist there, and for help to be rendered by others; but still the ground remains unoccupied, or nearly so. Northampton has claims upon us, and is, perhaps, peculiarly prepared for the primitive order. There is

no end of places ready to hear. Extravagant intimations were made at the Wigan meeting as to the cost of entering upon new places. It must, however, be clear that the outlay, so far as Evangelists are concerned, is no more when they are located on new ground than when they are supported while labouring with old churches. Some, but not considerable, extra expense would be incurred for rent of hall, or other meeting place, and for printing; but that surely is a matter too small to justify the rejection of a necessary and promising enterprise. Surely this work is too important to allow of its being much longer set aside.
ED.

EVANGELIST COMMITTEE CIRCULAR.*

DEAR BRETHREN.—With pleasure we beg to send you the report of the Evangelist Committee and the Treasurer's Balance Sheet for the past year.

Will you kindly give attention to the following important matters?—

1st.—The requests for Evangelistic help continue to be far in excess of our ability to supply the same, and that notwithstanding an increase in the number of Evangelists.

2nd.—It will afford you satisfaction to see that the Income of the past year exceeded by more than £200 that of any previous year; but it is necessary to call your special attention to the fact that, nevertheless this, the Balance Sheet shows we are in debt to the Treasurer.

3rd.—We strongly recommend the practice of *systematic* giving, and regular *quarterly* remittances to the Treasurer. It is to be desired that the first quarter's contribution should be *promptly* forwarded, in order that the present deficiency shall be met, and the need of the Evangelists supplied.

4th.—It having been decided at the Annual Meeting, just closed at Wigan, to map the whole country out into Five Leading DIVISIONS, viz., Southern—Midland—Yorkshire—Lancashire, including Cheshire—and Northern, we think it desirable that a Committee be selected in one leading church of each Division, in order to secure regular and efficient service.

That no time be lost through one church waiting for another to take the initiative, we have asked the churches in Chelsea, Charles Henry Street, Birmingham, Huddersfield, and Carlisle, and the local Committee already formed in Lancashire, to make themselves the centres of co-operation in their respective Divisions, in order to secure an efficient Committee in each for the present year.

It is desirable that when formed these Committees communicate with the General Committee.

5th.—We wish to urge the importance of establishing Sunday Schools in all churches, such schools to include infant, adult as well as intermediate classes; and, as Elementary Education is now largely undertaken by the State, our aim should be to impart direct Christian

* Dated August 27th, 1873, and forwarded to each of the churches.

teaching, in simple and attractive forms suitable to the capacity of the scholars. It is obvious that to do this work effectively, the teacher should be a devoted follower of the Saviour.

We remain, dear Brethren, your faithful servants in Christ Jesus,

[Signed by the Members of the Committee].

EXTRACTS FROM LETTERS TO ANNUAL MEETING.

(Excluded last month by want of space.)

BLACKBURN.—We are requested by the church to convey their warmest thanks for the evangelistic help given to Blackburn during the past year. We are sorry that we cannot report larger increase, still we have cause to thank God and take courage. Our nett increase since August, 1872, is nine, and the attendance of strangers since the opening of our new meeting house in September last has been on the whole much better than ever it has been since the commencement of the church, in 1866. We earnestly ask you to grant us at least the same amount of Evangelistic help for the next year as you have so kindly given us in the past.

EXETER.—Since last report four new members have been introduced into the fellowship of the church; two by faith and baptism and two previously baptized. My labours here are now concluded, and I am about to proceed to Southport, Lancashire, to co-operate with the church there. A farewell tea meeting, which was well attended, was held last Wednesday. The church will continue to meet in the Temperance Hall, Friars, and several brethren have been appointed to administer its affairs.

BANBURY.—Until the last few months, the past year had not been a prosperous one with us. Our meetings were not well attended, and we had no additions. But since our Bro. McDougall's visit in May, and the subsequent visits of Bren. Scott and Hindle, there has been some measure of awakened interest; the meetings have been better attended, and we thank the Lord that the preaching of Christ has been so far successful that six have been added to the church—five since the brethren came and one shortly before. We are encouraged by it, brethren, to hope that the time of lethargy and non-success has gone by, we pray never to return, and that brighter and better days are before us. You know very well how difficult it is to stay the downward course of a declining church; and that had been our course during the last three years. And you know, too, how much easier it is to maintain progress when once a good start has been made. Well, now we have made at least some start, if not a very vigorous one, towards a better state of things, and we want you during the coming year to see to it that the good movement begun does not suffer through lack of the help we need. We ask you, then, during the coming year to give us six months of evangelistic help, three months from Bro. D. Scott and three months from Bro. B. Ellis. We regret that Bro. McDougall's health has latterly been failing. We have always found his visits helpful and refreshing to the spiritual life of the church.

NOTTINGHAM.—I am desired by the Sherwood Street church to ask you to give us, if possible, some portion of evangelistic labour during the coming year—either Bro. Hindle, Bro. Ellis, or Bro. Abercrombie; also to suggest the desirability of encouraging, in connection with the churches, Bands of Hope for the Sunday Schools, and any movement that will aid to stem the tide of iniquity caused by the liquor traffic and intemperance.

PLYMOUTH.—We feel thankful to say we are united together in brotherly love and peace, and watching over one another with a godly jealousy, and working together for the building up of the church and also for the conversion of sinners to Christ. We feel thankful to God that we have been spared through another year, which has been to us a happy one; for though we have not increased in number, yet we have been built up in the Lord. Bro. B. Ellis has spent some four or five Lord's days with us during the year. His work is always good in building up the church and telling the gospel to sinners. We should feel thankful if arrangements could be made

for him to be sent into this quarter to labour, and for his visits each time to extend over a month; if so we believe much good would result. We should feel happy if the church in Brighton could have a larger share of his labours, also the church in Tunbridge Wells. The brethren there are steadfast and persevering in the Lord's work, and greatly need help.

HUDDERSFIELD.—On behalf of the churches in co-operation in Yorkshire, we have to lay before you the following resolution passed at our last meeting—"That the Association of Yorkshire Churches ask the Annual Meeting for the labours of Bro. Brown for six months, and also the labours of some one or more evangelists for the remaining six months, their time to be spread over the Associated Churches, but that the largest portion be given to Leeds." Since passing the resolution we learn with deep regret that Bro. Brown is not open to remain with us. This being the case, we have to present the resolution so far as it represents our need to you, and to ask that you will make such arrangements as will admit of our having the evangelistic help we desire. Our delegates will be able to state the requirements, and we trust that you will be in a position to respond to our need.

DEEY.—We have for a long time been labouring amidst many adverse circumstances, and as yet are but little known in this town. The truth has, however, found its way into some hearts, and we are cheered by the existence of a small company of faithful brethren. Our labours have been constant, and we are confident that the good seed has not been sown in vain. Besides our usual meetings, we have on Lord's day evenings, for several weeks, preached the gospel in the open air, and have had attentive audiences. A spirit of enquiry is beginning to manifest itself, as the speakers on concluding have given opportunities to ask questions upon the way of salvation. If this work could be followed up by some abler brethren we doubt not that good results would accrue. It is our decided conviction, from the general promising character of this town, that if its commodious Lecture Hall were taken for two or three months of evangelistic labour by Bro. King, Ellis, Strang and others, a church of some considerable strength and importance would be the result, whose welfare would then be fostered, if needed, by the churches in Birmingham, Nottingham and Leicester.

WREXHAM.—We avail ourselves of this opportunity to thank the committee and those brethren who have so kindly assisted us in our efforts to make known a Saviour's love. We desire to request that when you arrange the districts for the evangelists to labour in during the next year you will appoint one for the churches in Denbighshire and Cheshire, as we feel convinced that, under the blessing of God, a little *continuous* labour in evangelistic work would be productive of much fruit. Wrexham and its neighbourhood, with its rapidly-increasing population, presents a promising field for such labour, and we trust it would result in an abundant harvest. Nineteen years ago the Annual Meeting was held in Wrexham, and we wish that the next meeting may be held here.

LEEDS.—We again avail ourselves of the opportunity of thanking you for the assistance afforded by locating Bro. Brown in Leeds, for Yorkshire, during the past year. We express our appreciation of the self-denial and earnest devotion he manifests in his work. We think that much good has resulted, though our total increase is not large; but we are much better able now to maintain our position and spread the truth. Still, we deem it needful to ask you to grant us further assistance, as during the year we have had severe losses, having transferred four of our most useful and promising members, and lost or parted with one that he might go and be with Jesus. In view of these losses we have no hesitation in asking that when you arrange for the location of evangelists you will keep our need before you, and locate at least one in Leeds for the Yorkshire district. We intended to apply for Bro. Brown again, but he thinks it will be for our good to have a change, and consequently he has decided to lay himself open for some other field. We, therefore, ask for Bro. Evans.

NEWCASTLE.—At the close of another year we are glad to be able to report peace and progress. We have had some additions to our numbers; our congregations are increasing, our meetings for prayer better attended. We regret not being able to say with what success an evangelist has laboured amongst us, for an evangelist was

promised us at the last annual meeting, but we have not had the pleasure of seeing one. We suppose the pressing demands from other places have prevented the committee from sending one to us.

CHELSEA.—We deem it highly important that the discipline of any one church should be recognized and acted upon by all others; so that one church may not be embarrassed, its actions rendered null and void, and its confidence and co-operation destroyed by the subsequent action of other churches towards those upon whom its discipline has been exercised.

THE CHURCH MENDICANT—NOTTINGHAM DISTRICT.

"For His name's sake they went forth, taking nothing of the Gentiles."—JOHN.

"CHRISTIAN MEETING HOUSE, LANGLEY.—SCHOOL ANNIVERSARY.—On Lord's Day, August 3rd, 1873 (D.V.), two sermons will be preached by Mr. B. Mumby, of Nottingham; service to commence in the afternoon at half-past two, and in the evening at six o'clock. The children will sing and recite interesting pieces. Collections will be made for the school fund. On Monday, August 4th, 1873, a public tea meeting will be held at four p.m.; tickets 9d. each. After which, at half-past seven, Mr. B. Mumby will deliver a lecture, subject—'Maidens, Wives, Mothers.' A collection will be made to defray expenses."

Several letters concerning the above anniversary service and similar aberrations from our usual practice, are to hand. One concludes by asking—"Whether it is in keeping with the principles of our current reformation and with the New Testament to make public collections for building chapels or to support Sunday schools?" Another writes—"I trouble you in hope that you may be able to say something towards stemming the tide of *deformation* which seems to have set in among us. I fear that unless something is done the things carried on in two or three churches will rend our district and separate churches which, till the advent of certain influences, worked together in harmony." Again we read—"I am fast tending to the conclusion that the time has nearly arrived when a determined stand must be taken both against churches and individuals who practise such things." One also writes—"With reference to the absence of brethren from the laying of the memorial stones at Underwood, noticed in the *E. O.*, we were so ashamed of the whole thing that we could not go."

We give these extracts from letters, now on table, for the purpose of showing that brethren are pained and wounded by the proceedings referred to, and that those proceedings constitute a disturbing element which never can be compensated for by the paltry gain which touting to the world would bring.

As to doing something, as our correspondent points out, to "stem the tide of *deformation*," we do not know about that. When tides set in they are hard to stem. In this case, however, we think that there is not a tide in view; an eccentric wave will, perhaps, better express the dimensions of the thing.

The question asked is—"Whether it is in keeping with the principles of the reformation and with the New Testament to make public collections for chapel building and Sunday schools?" Collections from the world for church purposes are not in keeping with the plea and practice of the reformation churches in this country, but entirely opposed thereto. They are not in keeping with the pleading of

Alexander Campbell. From the New Testament neither precept nor example enjoins any such practice. The apostle John tells, with loving approval, of those who went forth, for the Saviour's sake, **TAKING NOTHING FROM THE NATIONS.** In certain American cities churches of the reformation have so far backslidden from the original position as to beg and manœuvre to get at the world's dollars, but they don't stop at that; having entered into partnership with Mr. Worldling, in the building business, they allow him a seat in the midst of the brethren when they surround the table of the Lord; they pass into his hands the collecting bag as often as he occupies the seat. They tell him that they don't invite him to partake of the Lord's Supper, and that they do not debar him; at the same time they put the bread and cup into his hands. Recently, at the opening of a chapel, which one of the worldling family had assisted to build, a programme regulated the proceedings which was a disgrace to a church claiming affinity with those of the apostolic order. When the programme was attacked, through the public press, the excuse was that it was not authorized by the church, but that Mr. Worldling, of the congregation, had prepared and printed it at his own cost. Thus the church's simplicity and purity are marred by its partnership with the world and the consequent influence of non-members.

The church's high and honorable attitude is that of giving. The church, in this particular, should be like its Head. He gave Himself, and never went begging of the world. The apostles never went round, to Jews and Gentiles, hat in hand. The church in its early and best days was a "church militant, but never a church mendicant." To pass by worthy brethren who have faithfully lived and laboured in the church of God for many years to get an outsider to lay a memorial stone, for the sake of lucre; to make public collections in aid of chapel building funds, and to teach a few children in the church's meeting place and then advertize sermons and recitations on the Lord's day in order to collect from all comers the small amount requisite to meet the cost is, to say the least, a disgrace to any church or people who admit obligation to follow apostolic examples, or profess to respect the spirit and genius of the Christian system. We implore the brethren to stand on their true dignity. Let us do the Lord's work at our own cost. Let our offerings to Him come out of our own pockets, and not out of the pockets of those from whom He asks nothing, until they have first given themselves. To sustain His cause is an honour and a privilege He has committed to His church only. The world needs to see the disinterestedness of the church, and its separatedness also. The denominations generally are taunted by multitudes on account of their readiness to get at the pockets of the people. We have seen the taunting infidel struck dumb when shown that the Christians he has assailed would not take money from him if offered, and had never made a public collection in aid of church work, nor afforded opportunity for a promiscuous assembly to contribute. There is a nobility and a power in this position worth far more than ten times the amount that all the churches in the Nottingham district could extract from the pockets of the unconverted, were they to devote their efforts thereunto for the next century.

Since writing the foregoing we have received a newspaper report of the opening of the chapel at Underwood, which will be found in our "Intelligence of churches." Copies of the printed programme are also to hand, bristling with public collection notices. Five discourses, by Mr. R. Mumby, are specified, with a collection after each. Other speakers are announced on the same page, with the intimation "no collection." Thus it would almost seem that the preacher named is specially called and sent with a view to the revival of public begging. Well, we cannot wish him God speed in this particular enterprise.—Ed.

A BOOK FROM THE BIBLE CARRIAGE.

Will the editor of the *E. O.* allow me to call the attention of the brethren to what I consider an evil of some magnitude?

I was surprised by being able to buy from one of our Evangelists a work entitled "The Centre and Circle of Evangelical Religion, or Perfect Love." The book affords a fair display of pure Methodist conversion. On page 141 we are furnished with a remarkable case said to be brought about through the prayers of the man's wife and sister-in-law. Now this man's wife may have felt a desire for her husband's conversion, and may have been led to pray and fast; but I judge that until he has passed through the waters of baptism he will not be converted as directed by the New Testament. In this case (so far as we can gather) the man was not baptized; and, therefore, a process of conversion not according to the New Testament is taught. On another page we read—"When faith is exercised the new birth takes place." This is not the first time I have heard of men being "born of faith." Nevertheless, I prefer to hear the Saviour, who taught that we must be born of water and the Spirit (John iii. 5). Again, the book says, "Christ comes to you in your polluted and weak state, and says, 'Rise up and walk;' 'I will; be clean.' You say, 'Oh, if I could believe!' And why do you talk so? Is it because Christ seeks to impose upon you by telling you to do something you cannot? Certainly not. Then, instead of saying, 'Oh, if I could believe,' say at once, 'Lord, I believe.' Rise up in faith; be clean by believing; believe only." On page 192 we are taught, "When faith is exercised for a perfect sanctification, as it was for a perfect justification, the one is received like the other, by faith only."

These samples will suffice to show the nature of the work, being only a few errors out of many. Now surely for one of our Evangelists to be engaged selling such a work is a grave mistake. There is consistency in having a Bible carriage to circulate the glorious light of God; but there is certainly no consistency in carrying with it such a contradiction of its doctrine as this work contains. Surely our brother has forgotten the position he has taken. A Reformer, trying to bring the people back to primitive teaching, yet deforming them by sectarian error in the books he seeks to sell. We want, as a people, most earnestly to discountenance everything that would hinder the answer of the divine prayer—"Father, I will that they all may be one."

But our brother says he sells these books because he finds in them what he cannot find in the books written by the brethren of the reformation. Now were I asked to give my view of this plea, I should say that I think it comes rather from feeling than from a fair estimate of the works published by ourselves. It certainly seems to me as though our brother had never read our works. If he has, surely he has forgotten those by Bren. Campbell, Milner, Milligan, King, and others—works rich with precious information for the children of the kingdom and others—works which afford more real profit and sound doctrine than piles of volumes issued by a multitude of sects. If one of our Evangelists is allowed thus to circulate error among the brethren and the public generally, will it not be undoing, to an extent, the valuable work of others? If Methodism is so near the truth that we can co-operate to sell its doctrinal works, then let us one and all go to work in this way. But we are persuaded from the force of truth that it is an error, and that to co-operate with it to any extent is a mistake. Surely we have not forgotten the standard, "The Bible alone the only rule of faith and practice." Brethren, may we cling to this, and leave Methodists, with their books of erroneous doctrine and other novelties, and, with the spirit of the first Christians, "contend earnestly for the faith once delivered to the saints."

J. THOMAS.

THE PUBLICITY COMMITTEE.

THE recent Annual Meeting resolved that,—“The business of the Publicity Committee, proposed in the E. O. of December last, be carried on by the brethren who already have it in hand.” The committee at present consists of R. Black, London; D. Graham, Darwen; W. Johnson, Birmingham; W. Perkins, Manchester; W. Linn, Glasgow; G. Y. Tickle, Liverpool; D. King, Birmingham.

Suggestions to hand indicate misunderstanding as to the work of this committee. Printing and publishing books, pamphlets and tracts, at the cost or risk of the committee, is not embraced therein. Perhaps we cannot do better than again present, in part, the outline given in December:—

Now as to the work to be undertaken. It is not the publication of tracts, pamphlets, or books. It is not to set up a book room, nor to incur expenses for rent or paid agents. There is a much needed work which can be done with small labour, by a committee, whose members may be hundreds of miles apart, and without risk as to expenditure.—

1. The preparation of such brief and explicit statements of our principles for insertion, as advertisements, in religious or semi-religious papers, as *The Christian World*, *The Nonconformist*, *The Freeman*, &c., &c. These statements might vary considerably as to length—a standing advertisement of only a few lines in some instances, and in others a half, a quarter, or a column, as circumstances and funds indicate—each advertisement to terminate with a list of names, from whom can be obtained further information. The committee of course to select the brethren whose names shall be thus appended,—say one resident in each of the following places:—London, Edinburgh, Glasgow, Dundee, Ireland, Wales, Liverpool, Manchester, Birmingham, Wigan, Huddersfield; others can be added, if deemed desirable.

2. The preparation of a brief synopsis of leading principles to be printed on a neat card, or leaflet, with names added, as above, for distribution in railway carriages, and for enclosure in letters. The card or leaflet thus prepared and authorized to be

printed and sold by any brother who will undertake to supply it at cost price. The use of such card in railway travelling would often lead to valuable conversation during the journey, and, no doubt, to frequent application, by post or otherwise, for further information; which would be replied to by forwarding tracts, pamphlets, &c., according to the need of the applicant, or, in some instances, by referring him to a church near to his place of abode.

3. Advertising such periodicals, books and pamphlets, as the committee approve; excluding all publications which render prominent questions upon which the brotherhood is of divided opinion. In a word only such publications to be advertised by the committee as set forth principles upon which, as a people, we are at one. It is not intended that the committee shall in any case publish, or become responsible for the cost of publishing, books or pamphlets; but that if a manuscript be submitted to the committee by the author, or a reprint be proposed, they shall determine whether it is desirable to advertise the same without cost to the publisher. Useful works would thus go to press which otherwise the authors would not venture to publish. Of course the committee in determining whether to advertise any given work would take into consideration the style of printing, price, &c.

Our ready postal facilities enable this work to be done by a committee selected for its fitness without regard to locality. The Secretary would send round by an arranged rotation, proposals for publication, or other matter to be decided; the papers would return to him, having gone the round, with the decision of each member attached. In this way larger intelligence and fitness would be combined in the committee than would be possible were the selection made in one town.

It is now desirable that the committee, as approved by the Annual Meeting, with as little loss of time as possible, by the methods enumerated in the foregoing, endeavour to promote enquiry and provide for affording information when sought. Advertisements will require to be prepared with considerable care, containing much information in the fewest words. The Synopsis of Leading Principles, for distribution on railways and otherwise, though a small affair, will need careful attention. It is not at all needful, nor desirable, that all that may be used, from time to time, emanate from members of the committee. Proposals, suggestions, outlines, will be gladly received. It will be perceived that every part of the work to be undertaken will be attended with cost, and that nothing can be done without funds. Subscriptions, donations and all other communications to be addressed "For the Publicity Committee" to the editor of the *E. O.*

THE TRAINING FUND.

DEAR BRETHREN.—When this note comes before you my term of training will have ended. I have thus spent over two years in Birmingham. It has been to me a season of mental profit, and, I trust, of spiritual improvement also. That which increases our light or helps us in understanding the Divine Word, should also improve us spiritually. And now, through the *E. O.*, I would express my gratitude to all who have, in any way, contributed in preparing me the more efficiently to serve the Lord in preaching the gospel. And specially are my thanks due to the Editor, upon whom the burden of the work has fallen, and whose kindness will long be remembered. I have had the privilege of his valuable tuition, and trust that, thus equipped, I may be wise to win souls and to assist in hastening the triumph of the Redeemer's cause. May I remind you that the work is, therefore, not yet completed. In the future I need—as indeed do all preachers—your prayers and co-operation. These I feel sure will be accorded, and thus praying and labouring the work will prosper in our hands. May it be ours to labour diligently, and by-and-bye have "ministered to us an abundant entrance into the everlasting kingdom of our Lord Jesus Christ."—Yours in that hope and for service in the Lord's work,
T. THOMPSON.

As BRO. THOMPSON has now closed his connection with the Training Fund, and entered, for the year ensuing, into arrangements to labour in

he Birmingham and Nottingham districts, we are open to receive one or two brethren, who may desire the advantage of such training for evangelistic work as he and others have received. We shall be glad to obtain from any church in Great Britain, information concerning any brother who should be called into this work; and subsequently to receive and support him, should his testimonials satisfy those who are entrusted to decide as to the eligibility of those who apply or on whose behalf application is made. Brethren who have done service in making known the truth, and who desire opportunity for improvement may apply on their own behalf. Communication, on request, will be held as confidential.

D. K.

SELECTIONS FROM THE MANUSCRIPTS OF AN OLD DISCIPLE.*

This book has come to hand with a request that we notice and advertize it. We have no clue to either sender or author. From the preface we learn that the writer has "attained to the ripe age of more than three score years and ten," having known from a child the Holy Scriptures, and been favoured for the last thirty years with comparative retirement and consequent opportunity for meditation thereon. The volume consists of over 120 small pages, one-third of which is devoted to verse; chiefly hymns of good sentiment, not badly expressed, but with small approach to poetry. The topics of the book are numerous. In short pieces the author gives us to know his view of many subjects. Almost every reader will find much that he approves with much that he cannot accept; the book will not change his opinion because the themes are treated with too much brevity. The author terms himself "An Old Disciple;" and no doubt he has long been learning from the Bible and from the Saviour, and, so far, is fully entitled to the designation. He is, however, evidently not at one with those who have, in contradistinction to unscriptural names, been called "Disciples of Christ." We merely mention this to prevent misunderstanding and consequent disappointment. Our conclusion in this respect is deduced from the book, in the absence of all idea as to name and location of the author, whose whereabouts doctrinally may, in some respects, be learned from the following:—

"The Holy Spirit is bestowed, in a measure, upon all those to whom the gospel is made known, to convince them of sin, of righteousness, and judgment."

"In the present day baptism seems to be obligatory only in the case of those who once stood in a position of antagonism to the Christian faith."

"The baptism of infants, though nowhere enjoined, may be vindicated by a number of arguments and considerations, having collectively considerable weight."

HYMNS ON THE MISSION OF THE COMFORTER.

I.

Formless the void where dragons sleep,
And darkness reigning on the deep—
But lo! the shaping Spirit moves,
His plastic power creation proves.

lightning, and the water poured down, and for all the roaring of the wind we could hear the awful thunder. Some swore and blasphemed, some wept and screamed to be let on deck, but a quiet man, Thomas Saunders by name, whom we had oft evil entreated, knelt down and prayed; and the wildest and wickedest of us got about him and took hold of him as if he could save us from dropping into hell. When the storm had abated, most forgot their fears and returned to their wallowing in the mire; but I had much talk with that good man, and it was blessed by God. Besides myself, he was the only West countryman amongst us. He came from Wrington, in Somersetshire, but the others were strangers that had been caught astray in the streets of Bristol. He was a cooper by trade. It was he who afterwards taught me to read, and helped to teach me to write and cypher. He knew whole chapters of Holy Writ, by heart, and these he would recite to our great comfort when he had found that I would give heed unto his words. Since we were to be sold into bondage, we desired greatly that we two might be sold to the same master. John prayed that it might be so, and though his prayer was not directly answered, through Providence we were suffered to be neighbours. Although we knew not what might befall us in the strange land unto which we were going, yet did we rejoice when we saw the shore with the forests thereon rising up out of the waters.

We anchored in the Savannah river, and were sent up in batches to Savannah, being bidden to row the boats. There were we sold like bullocks. My master had a plantation at Highgate; and John's hard by at Hampstead. The sun beat on our heads like the heat of a furnace as we toiled. Nevertheless, by the time the cold months came, we had ceased to murmur at our lot. Our masters were not bitter against us, and we could shoot the deer in the forest, and the wild fowl which swarm there in the marshes and the swamps. Moreover, John and I met in the forest, and, kneeling down on the sand under the pines, offered prayer and praise to God, and there we read His word, and comforted and edified each other.

Three years of our bondage were over and gone when a little English clergyman came to Georgia. He was the great and good Mr. Wesley: but people called him a Papist and a Pharisee because he was strict about the Prayer Book, and did not fear the face of man, but would reprove a rich man as soon as a poor man for his sins. He made a custom of coming over to Highgate and Hampstead of a Saturday. He read the prayers in French and German, because most of the people thereabouts were French or Germans, and that was not of much good to John and myself; but we could pray in English in our hearts, and it was good to have a word from him; and afterwards in England I heard the whole full, free gospel preached by that blessed man. He was good to the Indians, too; and if he could have had his way, he would have gone about among them, just as he went about afterwards among the heathen at home—though the Indians were not such heathens as some of the Kingswood colliers. The only prayer I had ever said before I fell in with John Saunders was this—

"Four corners to my bed,
Four angels round my head:
Matthew, Mark, Luke and John,
Bless the bed that I lie on."

And I did not know who angels were, or Matthew, Mark, Luke and John either. Now the Indians believed in a God, and trusted in Him after their fashion.

We had been out about five years when a change came to poor John. His master died, and his nephew took the plantation,—a wild, drinking, swearing man, who hated John for his goodness, and seemed bent on working him to death. To grieve him the more he charged him with being a liar and a thief, and other villainies. A good many folk were glad to believe that John was as bad as themselves; but it was my custom to solace him with that comforting Scripture, "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven." It was not often we could meet now. The last time, John was wasted away like a whittled stick. He said to me, "Jonathan, I shall never live out my time, but I trust, through God's goodness, to meet thee at home in heaven. If thou ever gettest back to England, wilt thou go to Wrington, and if my old mother be still alive, give her my love? I have naught else to send her." The next week I heard that he was dead, and I was exceeding sorrowful.

I should now have had no earthly friend, had not the Lord put it into the heart of my master's little daughter to look upon me with an eye of favour. She could begin to say her words, and I carried her into the woods, and picked flowers, and gathered wild grapes and plums, and hickory-nuts and huckle-berries for her. When she increased in stature I prayed God that she might increase in wisdom also. I taught her a prayer, and read to her in the woods, as John Saunders had read to me. When this came to the ears of her father he was exceeding wroth. Although he had not been ungracious towards me, he was a carnally-minded man, at enmity against God. With many blasphemous words he swore that child of his should never be a Methodist, and sold me for the rest of my time to the man who had killed John Saunders. Whether this was law I know not. The little maiden wept sore when I departed. My new master gave anguish of spirit unto me, and, after taking counsel of the Lord by prayer, I was resolved to free myself from his cruel bondage. In perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness, I made my way to Charleston, for I knew that there would be small likelihood I could escape if I attempted to take ship at Savannah. It was needful for me to wander far otherwise than the crow flies. The Indians I feared most, as I had heard much of their cruel scalping and tortures, but I escaped them, although oft by only the skin of my teeth. I swam across rivers and drifted over them on logs. I dragged my legs through white sand and black sand, and at times I was nigh bogged in swamps. My food was the wild mulberries and such like, but now and then a friendly Indian would give me a bit of dry bear's flesh. In Charleston I was taken up by a constable, but I got off, thank the Lord, and shipped on board a brig bound for London as cook.

In the year 1740 I returned to my native country, and was paid off at Gravesend, and walked up to London. A little beyond Dartford one overtook me with whom I fell into grave discourse. Hearing of the country whence I came, he inquired of me whether I had known that man of God, John Wesley. I answered yea. "Why," quoth he, "he will preach to-morrow in Moorfields. Come and lie at my house, as thou art of the household of faith. To-morrow we will go together." I lay at his house in Clerkenwell, and on the morrow we heard Mr. Wesley preach to a great multitude on Faith. After sermon I strove hard to come at him, but could not for the press; but in the evening my friend carried me to the love feast in Fetter Lane, and there I spake with him, and at his call I related my experience. In Bristol I obtained work as a porter, and afterwards by diligence in business, and bettering my knowledge of accounts, rose to the post of overseer. I found that John Saunders's mother was dead, and my father also. But my mother was alive; she had joined the Methodists, and rejoiced as one who hath found great spoil when she heard that I was walking on the way to Zion. I went out to America as a slave, but I came back the Lord's freedman. Glory be to God. *Free Gospel Magazine.*

Intelligence of Churches, &c.

NEW CHAPEL AT UNDERWOOD.—A new chapel was opened by Mr. R. Mumby, of Nottingham, on Sunday last, when impressive discourses were delivered to crowded audiences, especially in the evening, when every available corner and the aisles were occupied with attentive hearers to a discourse on "The Christian System." The Sunday school children sang and recited several pieces. Collections were made for the building fund, and met with a hearty response. The members of the church and their friends took tea together on Monday afternoon, and held a public meeting in the evening, when various speakers addressed the assembly. We understand that next Sunday is to be the school anniversary, when hymns, anthems, and recitations will be said and sung by the scholars and teachers. On the following day (Monday) the children will have tea provided at four o'clock, the teachers and friends at five. Mr. R. Mumby will give a lecture on "Maidens, Wives, and Mothers," at seven o'clock. The chapel is pleasantly situated on the brow of a hill, overlooking the Erewash Valley, about two miles south-east of Codnor Park, and about one mile from any other place of worship. It is located in the midst of a new district, now being built upon, adjoining Selstone Common.

The chapel was built by Messrs. George Bell and Son, of Nottingham, and does them great credit, both for design and workmanship. It is capable of seating comfortably 300 persons, and cost (including the land) about £500. The building is well ventilated, lighted, and seated, the whole of the sittings being made free for ever. The chapel deeds are so constructed that when none of like faith can be found to carry on the services in the chapel, the trustees are empowered to sell the same, pay all demands, and hand over the surplus to such benevolent institutions of Nottingham as they may think best.—*Communicated to and reprinted from a local newspaper.*

LEICESTER.—During the present month (September) two young men have been immersed and added to the church, and one aged disciple restored to fellowship.

J. L.

BIRKENHEAD.—I am glad to report one addition to our number by immersion since the report of the Annual Meeting.

BIRMINGHAM.—Since the Annual Meeting four have been immersed and added to the saved.

DERBY.—One, who this month has been won to Christ as the fruit of outdoor preaching, has been immersed and added to the church.

R. M.

DUNEDIN.—The church here has cause to be thankful for the success of late, resulting from its efforts. Bro. T. Bates, recently returned from America, has been engaged as an Evangelist by this church for twelve months, and has been preaching the last six weeks with great results—nine have been immersed, and three others have been added to the church. There are hopeful signs of others deciding for Christ. Bro. Bates seems well fitted for the important work in which he is engaged. The following is from our evening newspaper:—"A well-attended tea meeting was held in the Christian Meeting House, Great King Street, last evening, to welcome Mr. T. Bates, an Evangelist, lately arrived from America. About 200 sat down to a tea provided by Mr. Kroon, after which Mr. Elborn took the chair, and having opened the proceedings with singing and prayer, stated the object of the meeting, in doing which he gave a brief account of the institution and progress of the church in Dunedin. Their first meetings were held in a private house; subsequently they met in the old Oddfellows' Hall, which stood somewhere about where Mr. Wilkinson's shop now is, in the Cutting; after that they removed to the Meeting House, Upper Hanover Street, where they continued without any considerable addition to their number or influence till Mr. Earl arrived here from Adelaide. Under the ministrations of that gentleman considerable additions were made to their membership. Then Mr. Surber came to Dunedin, and in four months sixty were added to their number. Mr. Surber was followed by Mr. Wright, whose acceptable aid did the work of an Evangelist. Since Mr. Wright left the gospel had been preached in their meeting house, not altogether without satisfactory results. Now they were met to welcome another Evangelist, whose coming amongst them he doubted not, from what they had already seen and heard of him, would be productive of much good to the city and neighbourhood. The meeting was subsequently addressed by Mr. Henderson, on church work; by Mr. Fergus, on its difficulties; and by Mr. Haig, on the means to overcome them. Mr. Bates was then introduced to the meeting, and expressed the pleasure he felt in being present, and stated that their object was not to form a sect, but to restore the church to its pristine simplicity and purity by preaching the gospel of the Lord Jesus." The church now numbers 150 members; the

chapel seats 450. We have on Lord's day evenings an attendance of about 400. There is every prospect of increase.

E. STOKES.

SEDALIA, MISSOURI STATE, September 5th, 1873.—Dear Bro. King—Many unfavourable circumstances conspired to render it impossible for me to write to you, as I had hoped, before the Annual Meeting, and circumstances as unfavourable have caused me to leave home for a time. I have been moving about now for a fortnight nearly, and it fell in my way to attend the State Meeting of our brethren of Missouri, which closes to day, and it seems to me that you will be interested in some of the details of this gathering, and it will be better for me to write now than to delay longer. I might premise that I have visited two or three other places in Missouri before reaching Sedalia, among others Platte City and Camden Point, both situate in Platte county, which borders on the Missouri river. This whole community, before the war, was slave-holding, or otherwise interested in slavery. At Camden Point is located an orphan school, of which the head is Bro. Broadhurst, a pleasant, genial Englishman, and the funds and control of the school are entirely supplied by this state. The meeting at Sedalia commenced on Tuesday, but as I arrived at night I only know what has been done on Wednesday, Thursday and Friday. I would say that the meeting is conducted very much in the manner of our meetings in England, only that *the delegates* are formally enrolled and their credentials shown, and a formal resolution of the meeting invites and welcomes visitors from other states, to take part in the proceedings of the convention. By virtue of this I spoke and was well received. There is perhaps a little more formality all through the meeting than in English meetings, but it is simply an adhesion to parliamentary customs in the transaction of business which does not by any means hinder the expression of deep feeling when the character of the business calls for it. This was especially manifest when the report of the orphan school was brought up by the committee appointed for that purpose. The committee reported that they had been obliged to refuse several orphan girls for lack of funds, and Bren. A. Proctor, of Kansas city, and Wyatt, of St. Joseph, talked to the three or four hundred brethren and sisters there with such power and pathos that in half-an-hour the greenbacks representing 235

dollars were in the president's hands, and two girls were admitted. When the report of the State Evangelistic Board was read, a committee was appointed to consider it and select the salient points for presentation to the meeting for discussion. They presented eight such points, one of which was in words to this effect—"That the churches cannot any longer delay the claims of the coloured population of the state to have the Gospel preached to them, without sin." On this being brought before the meeting, one or two preachers referred to a prejudice against preaching to them which had grown up since the war in some localities. This brought up others, and my soul was made glad by the firm conviction wrought by the temper and tone of the speakers, who were all of the most influential men in the state, that in this matter the churches are right, individual cases to the contrary notwithstanding. We had a social meeting each morning from eight o'clock till nine, and when the business was finished, a little before twelve, on Friday, Bro. Munnell, from Ohio, spoke grandly on the missionary work, for twenty minutes, and then, for one hour, we had five minute speeches and a few songs and prayers and a meeting closed that, for unity and spiritual good, was equal to the best I have been at in England. That last hour was especially moving to the soul, and no Missourian will feel it invidious if I tell you a little of the grand speech of A. Proctor, for they love him much. He spoke, as others did, of the memories of the past and our present position, and said we were on too high a plane ever to go back. He briefly recounted the story of the boy who climbed the precipices at the natural bridge in Virginia and who got so high that he could neither get down nor look down, and who climbed on and on with torn clothes and bruised flesh till tired and weary he was only able just to fall into the noose of the rope that was let down to him from above, and so was drawn up. Bro. Proctor, who has been preaching for 30 years, said he was like that boy, he would go up and up till the angels reached down to take him above. The meeting then closed, with a touch of Bro. Proctor's pathos in every soul and a little of his grand faith in every heart. This afternoon we have had a mass meeting of 1,200 Sunday school children, teachers and friends, and to-night's programme ends with preaching by Bro. Garrison, editor of the *Christian*. Among

the friends I have found at this meeting I may mention Bro. Joseph Harrison, of St. Louis (brother of Nathan Harrison, of Manchester), and Bro. Surber, cousin of the Surber who went to Australia. In person and spirit he is very like C. C. Foote, whom you know. With love to the brethren, I am, your's truly,

ROBERT HAY.

Obituary.

SUSAN TENER.—On Sunday, August, 31st, at Pittsburgh, U.S.A., widow of the late George E. Tener, Cloughbane, Ireland, and fourth daughter of the late James Wallis, of Nottingham. "Rejoicing in hope, patient in tribulation." T. W.

GEORGE KING, of Uckfield, whose illness and death were very sudden, was taken ill on Thursday evening, the 29th of August, and died on Saturday evening, the 30th, aged sixty-one. He was in great agony for about an hour before his death, but at last quietly fell asleep in Jesus. He has left a widow in the Lord, and many friends to lament his removal. He was liberal and earnest in promoting our great Redeemer's cause; a kind-hearted brother and friend, ready to help in time of need. He filled many offices in the church, and he had the esteem of his neighbours in Uckfield as a worthy citizen, many of whom closed their shops at the time of his interment, and paid the last token of respect by heading the bier from his residence to the grave. As a church, we have sustained an irreparable loss through his death. But the Lord's will be done.

A. DUMEDY.

ST. HELENS.—Suddenly and unexpectedly has the hand of death been uplifted and cut down two of our dear brethren. The first, **WILLIAM SIMPSON**, aged fifty-four years; he was immersed in December, 1857. He was at business the previous day, and closed the day, as usual, by reading the Scriptures and prayer, and then retired in his usual health. But at midnight alarming symptoms set in, and in twelve hours he fell peacefully asleep in Jesus, July 23rd, 1873. The second is **JAMES BERRY**, aged sixty-one years. He was one of four who first, in this town, declared for Jesus and New Testament principles, and in all our difficulties stood by us and took his share of calumny and reproach. On the morning of Tuesday, July 13, he was seized by an apoplectic fit, and in half an hour fell asleep in Jesus.

J. W. JONES.

LORD'S DAY MORNING TEACHING. No. V. *

THE PRAYERS.

We have seen that the church in Jerusalem "continued steadfastly in the apostle's doctrine, in the fellowship, in the breaking of the bread, and in the prayers," and we have discoursed to you upon each of the ten; thus enumerated in the second chapter of the Acts, save the last; consequently, your attention is now invited to "THE PRAYERS." The words thus cited have been quoted by certain of our neighbours of the State Church, as authorizing a liturgy. They say "the prayers" must mean a form of prayers received from the apostles. They say this, I presume, merely from the want of a single text or fact indicating the existence of, or sanction for, anything of the sort. In the New Testament there is no form of prayer. Saying prayers from memory, or reading them from a book, has no apostolic sanction. Had a liturgy been intended, the apostles, no doubt, would have been moved to compile it; but no hint of anything of the sort is given. The Lord's prayer, commonly so called, is deemed by many a prescribed form of prayer. In the State Church it is often used some six times in one service; and I have here a "*Plain Guide*" to church worship, by a church priest, which says of this prayer, "We must use it whenever we pray"—"Always use the Lord's prayer when you pray"—"It is well to say a few prayers, if possible, in the middle of the day." Let us, however, remember that "saying prayers" and praying are by no means the same thing, and that "saying prayers" is often worse than doing nothing, because it leads people to consider that they pray when they do not, and thus prevents them from recognizing their prayerless and godless condition. But the Lord's prayer is not given as a form of prayer for the use of His church. His disciples were around Him, and He said to them, "*After this manner, therefore, pray ye:*" and the prayer was given, not as a form for all time, but as a model for that period—not even as a complete model for us; that is to say, it was given as a model prayer for Jews, under the dispensation which then existed. It is still perfect and precious so far as it goes, but it is not complete as a model for the church of Christ. In it there is no recognition of the Mediator; nothing is asked in His name. It was given during the time of which He subsequently said, "Hitherto ye have asked nothing in my name" "but the time cometh when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father. At that day ye shall ask in my name." To us it appears somewhat wonderful that orthodox churches should adopt as a form of prayer one which makes no allusion to the Lord Jesus Christ nor to the Holy Spirit.

We are sometimes asked why the phrase "the prayers" should occur in Acts ii., and not rather, "they continued in prayer," if, indeed, prayers provided by the apostles were not used. By "the prayers" we understand the various public and associated supplications of the church. They were daily in the temple praising God, and as not the prayers of one man, nor of one occasion, but the frequent prayers of the many are referred to, there could be no better form of expression than that adopted.

Looking around us, at the churches of our land, we find generally, on the one hand, prayers read by priests and repetitions and responses by the people. On the other hand, we see one man doing all the audible prayer of the occasion. Service after service, year after year, this continues. The members of the church, in the prominent public meetings of the church, never speak in prayer. They are supposed to respond in heart, but their voices are never heard. The minister is the one man whose voice is heard; he prays some three times in the course of each service. Now, much as there is to object to in the liturgical service, it is certainly preferable to this one-man prayer system. But neither one nor the other has any shadow of support from the scriptures of the New Covenant. In this church, I am happy to say, you are free from both these evils. Every brother able to speak to edification can, so far as time permits, lead us in supplication and giving of thanks. Nor are we confined to a given number of prayers or to a fixed proportion of the time. When the spirit of prayer prevails, let it have free course, even though the morning should be mostly passed in pouring out our desires to God. Of course, there are those who cannot, neither in prayer nor otherwise, speak to edification. These, then, should hold their peace; and it is the duty of those who have oversight of the church so to require, should any such not discern their own inability. Here, too, we have no routine: prayer may precede or follow the teaching; go before or come after the breaking of the bread; or prayer may be offered both before and after the one or the other. In this way we have large facility for the heart to direct the exercises. Occasionally we have a short pause; whether the silence will be broken by a hymn, a prayer, or by an exhortation, we don't know. I want a word with you concerning these brief periods of waiting. I have been asked whether I do not very much object to them. Whether I object depends upon how we use the time. If you fidget about, wondering who next will do something, and what—if you take the pause of a few seconds as an evidence of a lifeless condition, and worry over it as a defect—then I object very strongly. But if you will come into the chapel at least some minutes before the service commences, speak to no one, shake hands with none, till the service is over, spend those few minutes in communion with the Lord, keep in the spirit of that communion, and renew it whenever there is a pause in the service, shut out every worldly thought as an intruder, and learn to worship in silence, then I believe that these pauses may prove the most blessed seasons of the morning. If, when thus meditating, your heart is drawn to prayer, or the sentiment of a hymn is impressed upon your mind, or you feel like speaking to the brotherhood to comfort or admonish, then rise and speak to God or to man, as the case may be. Then will your worship, or your address, be real, and you will speak from the heart to the heart. To that end I know brief periods of silence, well used, may contribute much.

Now a few words as to posture. I would that we kneel in prayer; but our arrangements as to seats, &c., do not admit of that being generally done. I find in the Bible authority, in the form of example, for kneeling and for standing, but none for sitting. I know two or three texts quoted in favour of sitting, but I am sure they are mis-

understood, and that the book contains no sanction for that attitude. Here, then, as we cannot kneel, we have resolved to stand. Now and then we call attention to this; and then for a time every one stands, or, at least, every one that ought to do so. But, after a little, a few sit during prayer, and then the number of these increases until a good few do so, as was the case this morning. Now, I ask, had you to prefer a petition to the Queen, would you think of putting yourself at ease in a chair in order to present it? Would you not render honour to whom honour is due, by assuming a becoming attitude? Of course, the aged and the sick and weakly can sit, or even lie, and pray. I would be quite satisfied if a lame brother were brought in upon a couch, and thus united with us in prayer; but for young and healthy people, to sit themselves down when prayer is being offered, is painful in the extreme, to the discredit of the church, and an insult to God; that is, unless they intend their so doing to be taken as indicating that they are not in a spirit of prayer, and wish to be considered as not participating.

"STAND up and bless the Lord;
The Lord your God adore."

Long prayers are in many places a vast evil, tending, most surely, to destroy the spirit of prayer. The Saviour's condemnation of them is recorded. Here we are not noted for the length of our supplications. Still there is room for improvement. One person, too, often prays for too many things. I do not mean on the Lord's-day evening when there is but little more than one prayer. I refer to the Lord's-day morning and to our prayer meetings. A more thorough division of topics would aid our devotion. Brethren come to feel that to pray aloud they must flow on over some half dozen distinct topics, and not being sure that they shall just then nicely manage that, the desire to speak in prayer is suppressed. Let this not be. You feel a desire for some one blessing, or thankful for some one mercy. Get up and express that desire, or speak out your thankfulness. If only a few sentences it will suffice. Sit down and you will have spoken in a truer spirit than if you had added much more, and the impression made will be greater. Prayers grasping everything kill the prayer meeting. As a model take the inspired prayer in Acts iv. That prayer contains but one petition,—God hears; the assembly is filled with the Holy Spirit; and the answer is at once vouchsafed.

O my brethren, what a blessed privilege is prayer! Who, understanding anything of its value, and feeling his own need, would neglect to come up at the appointed seasons? But can we not pray at home? Yes, and if we do not we shall not long continue to pray here. But home prayer, and secret prayer, are aided by our prayers in the assembly. We shall go from a season of prayer here, if we use it aright, far more fitted and inclined for prayer in secret. Then there is a peculiar power in associated prayer and praise—there is a blending of heart and intensification of desire, which often leads to spiritual elevation, when nothing else would meet our case. Private prayer has, too, its advantages. Therein we come to a fuller out-pouring of secret things than would be desirable in the midst of the congregation. Hence, the Lord has ordained both, and called us to the one as well as

the other. Let us respond to the call, and be more than ever men, and women of prayer!

There are other points of importance, but as time will not allow me to deal with them, this morning, they must stand till our next convenient season. Let us sing—

"Come let us pray: 'tis sweet to feel
That God Himself is near;
That while we at His footstool kneel,
His mercy deigns to hear:
Though sorrows crowd life's dreary way,
This is our solace—let us pray."

THE BODY AND BLOOD OF THE LORD.

(Please read from page 289.)

DEAR BRO. KING,—Many thanks for your admirable papers entitled "*Lord's Day Morning Teaching*." Personally, I have read them with deep interest and much profit. They are calculated to render invaluable service to the churches.

On "the breaking of the bread" you advance what I presume is an original idea. "By the bread, then, let us discern not a dead body, not a broken body, not the sacrifice unto death for our sins, but the living body, manifesting God in the flesh, and teaching us how to live the life that God demands." Now I confess that I have learned to look at a thing twice before venturing to call in question anything put forth by a writer so careful. But after some consideration it seems to me that, in eliminating the sacrificial element from the bread used in the memorial feast, you have done so on too slender grounds.

It is admitted that the word "broken," as applied to the body of Jesus, rests upon exceedingly doubtful authority. Yet it is certain that the Lord Jesus, in instituting this feast, said, "This is my body which is *given* for you" (Luke xxii. 19). Jesus *gave His body* as a sacrifice for sin. "By which will we are sanctified through the offering of the body of Jesus Christ once for all. . . . But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God" (Heb. x. 10—12). "Who his own self bare our sins in his own body on the tree" (1 Peter ii. 24). See also Gal. i. 4, ii. 20; Eph. v. 2, 25; 1 Tim. ii. 6; Titus ii. 14. When Jesus said, "This is my body which is given for you," He used the words in view of His approaching death. His body was given up as a sacrifice for sin. His blood was shed for the remission of sins. And Paul connects both the bread and the cup with one event—the death of the Lord (1 Cor. xi. 26).

As to 1 Cor. x. 16—17, it is most important that the life of Jesus be reproduced in the church. But these verses seem to aim at *unity* rather than reproduction. A glance at the context will show this. The "one bread" represents the one Christ crucified for us. (Is Christ divided? Was Paul crucified for you? Chap. i.) As there is but one Christ, so there is but "one body." The "one bread," therefore, which either was, or ought to have been, on the Lord's table at Corinth, is an eternal monument of the oneness of the body of Christ,

and a standing witness against strife and division in Corinth and in Glasgow, in the first and in the nineteenth century.

It does seem to me that your exposition, although beautiful in itself, and obviating thoroughly the difficulty which a Romanist might put in our way, is not sustained by clear scriptural authority. A private reply will most agree with my feelings, as I do not wish this letter to assume anything like a controversial form. If, however, you have reason to believe that it contains a fair statement of objections shared by the writer in common with others, you are at liberty to make such use of it as you deem best.

With sentiments of sincere esteem, I remain, yours truly in the Lord,
JOHN STRANG.

REMARKS.

Though at liberty to treat this communication as private, we present it, because it seems to us to state clearly the only ground upon which reluctance to accept our exposition can rest. Of course, the discourse in question was not spoken and twice subsequently printed without previous contemplation of the texts cited by J. S. As before said, we cannot accept as the lesson conveyed by the bread the death of the Saviour, and then immediately take the cup to show forth precisely the same thing, neither more nor less. The *American Bible Union*, Alford and other modern translators relinquish the word "*broken*;" and the New Testament accounts of what our Lord said convince us that Paul did not use that word. Even if we supply, in 1 Cor. xi., from the Gospel of Luke, the word "*given*," we may then ask, "*When given?*" without being compelled to answer, "*Given when He gave up His Spirit.*" We may rather look to Heb. x. for a reply—"When he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a BODY HAST THOU PREPARED ME." "The word was made flesh"—"came into the world to save sinners." For us, then, the prepared body was *given*—not given when it died, but given when the Son of Man was brought forth into our world. In putting it thus we are not forgetting that the body was prepared with a view to a sacrificial death; but that comes before us in the cup. It was not possible that the blood of bulls and goats should take away sins; but His blood was poured out for that very purpose; and it is thus seen in the poured-out wine. To attain this end a body was needful, and was given, but not for this purpose only. Had that been all, the body, at a very early period, might have been consumed as a sin offering, or otherwise slain. Rome so constantly exhibits a *dead* Jesus and a *living* Virgin that many come to feel that if they remember the last moments of the Saviour's life (in other words, His death) that the requirements of their case are met. But we need and are really called to remember the toiling, suffering, loving life of the Son of God. And when we behold the commemorative bread our faith should gaze anew upon the body which lived that life; not as a dead body, hanging on a cross or lying in a sepulchre, but in its loving activity. To this it is objected, that "*Jesus gave his body as a sacrifice for sin*"—that we are "*sanctified through the offering of Jesus Christ once for all.*" Truly. But it was not the *dead* Jesus that offered Himself. So far as this offering Himself is, or can be, attributed to Him, it is the act of the living man, done

in the living body. His offering Himself is not the act of dying, but the giving Himself up to die. No one would say that the bullock of the sin-offering offered itself, though it died—the offering was effected by the priest. In contemplating Jesus as offering Himself, we contemplate His priestly work; and that work was not done in a dead body, nor did He die as a priest. It was no part of the priest's function to be put to death, neither in the type nor in the antitype. In the antitype the priest and the victim were the same person, but the office of each is just as distinct as would have been the case had the personality differed. To confound the one with the other is to shroud in darkness what otherwise would be light. When, then, by means of the bread, we behold the living body of Jesus, we see Him questioning in the Temple, discoursing on the Mount, uttering His parables, confounding His enemies, healing our diseases, raising the dead, casting out demons, agonizing in the garden, mocked by soldiers, crowned with thorns, bound and bleeding, carrying His cross, pierced with nails. We see all that He did and suffered, short only of that which crowned the whole—His more than martyr death. For that we turn to the cup, and there we behold the life surrendered, the death sacrificial, the blood poured out as the antitype of the blood of bulls and goats. Thus we have all that is embraced in the more usual view, and more. No single thought or aspect is lost or hidden. We see the death as fully, and the life more so.

In conclusion, the reader is invited to careful consideration. We care not for controversy upon the subject. Let each mark, learn, and inwardly digest the words of our Lord and those of His apostles, and all will be well.

D. K.

THE CHURCH AND THE CLERGY, AND WHAT IS SAID ABOUT THEM.

"THE Anglican body, for all its sacerdotal pretensions, is only a loose bundle of discordant sects, who are constituted into one Catholic and Apostolic Church by the Erastian bonds of an Act of Parliament."

"Our people have an instinctive distrust of clerical influence—a distrust which often takes vulgar and even unjust form, but which is at bottom one of the soundest and shrewdest of all our national impulses. What respect can we have in a time of active scientific inquiry, for men who at the age of three-and-twenty bind themselves in heavy penalties never again to use their minds freely so long as they live? We may look upon the victims of these emasculating vows with more or less of friendly tolerance and personal sympathy, but it is impossible to forget that as an order they move through the world of light and knowledge, of discovery and criticism and new truth, with bandaged eyes and muffled ears. They are in their non-official relations as amiable, kindly, well-meaning as other bodies of men, if you will only excuse them from using their minds out of the prescribed bounds, or from coming to other than the prescribed conclusions."

"Individually often mild and candid, collectively they are always as narrow, intolerant and angry as circumstances permit. For individual clergymen one often has, and cannot but have, the warmest respect and

affection; like other men, they are often full of that milk of human kindness which is dearer to us than light and dearer than new ideas. But they are seldom strong enough to resist the overwhelming pressure of the organization to which they belong, and few persons reflect how closely and in how many forms this organization comes to the life of the ordinary working clergyman. He has his company drill, his regimental drill, his brigade drill, his battalion drill; he is banded with his fellows as a unit in the ruridecanal system, in the archidiaconal system, in the diocesan system. The habit of acting together in bodies which broadens and strengthens other citizens by forcing them to sacrifice personal prejudices for the sake of a public cause, narrows and weakens the priest by forcing him to sacrifice his civic impulse for the sake of mere ecclesiastical ends. They all alike come to distrust the lay mind. Above all, they are secretly big with the consciousness that they represent a great dominant organization, which some of them believe to be the mystic creation of saints and apostles, and others more prosaically believe to come from the Act of Uniformity, but which on either theory confers on its ministers the blessed rights of classifying dissent with beer-houses, and of despising and denouncing all who use their minds independently as schismatical, heretical and anti-social."

"We are naturally ready to give to clergymen the same credit for honour and law-abidingness as we give to other men. But, then, clergymen somehow are not exactly like other men. They are very apt to look at laws as women do, who never can be taught that it is wrong to smuggle, or to cheat a railway company. None but clergymen would think it honest to draw pay for forcing what they call Catholic practices and Catholic truth into a Protestant establishment. Indeed, one can hardly imagine a more admirable training for a low-class attorney than a short apprenticeship to one of those heroic Anglicans, whose whole lives seem spent in finding out by how many little devices of costume, lights, banners, processions, practices, postures, they can strain and evade the law without being convicted and punished. The organ of the rising party in the church has actually enjoined upon the clergy to hear confessions in spite of the mandate of the Ordinary to whom he has sworn obedience, for 'who is to know when a priest is hearing a confession, or when he is arguing in the vestry with a Congregationalist inquirer upon, let us say, the divine institution of episcopacy?' Tartufe was a man of honour, a creature of a fine moral sense, compared with this sly priest, solacing or chastening the penitent soul, tongue in cheek. If he will cheat his bishop, are we to blame if we suspect him of willingness to cheat the law? Liberal clergymen used to evade the clauses in the trust-deeds making attendance at church compulsory on the children. Why should not illiberal clergymen now show equal ignuinity for ends which they think equally laudable?"

Fortnightly Review.

A NUMBER of mariners, following the direction of the compass, finally found themselves in an enemy's port, where they were seized and made slaves. The cause of this was, the captain, in order to betray the ship, had concealed a large loadstone at a little distance on one side of the needle. So men are misguided by a perverted will acting upon the conscience. They follow what course the conscience directs, and are led into moral bondage. The conscience is deceived by the will.

FREE SCHOOLS.

THE officers of the School Board in Birmingham are now summoning parents for not causing their children to attend school, at the rate of one hundred or more per week, and in nine cases out of ten it is simply poverty which keeps the children at home, and not unwillingness to accept education or indifference to the great advantages which instruction confers. The fact is that there are, unfortunately, hundreds and thousands of families who are already striving every nerve to provide the bare means of living, and the new demand upon their resources, in the shape of school fees, is more than they can possibly meet. They do not like however to appear as supplicants for charity, or to appeal for exceptional relief. It is their pride that they have never accepted parish aid, and they cannot see much difference between seeking assistance from the Guardians, and asking for the payment of fees from the School Board. Under these circumstances, the children are retained at home, or if they are sent under the pressure of a magistrate's order, the school is regarded with distrust and hatred, instead of being, as it should be, the most popular institution in the town.

The Liberal members of the School Board have advocated the exercise of the powers conferred on them for the establishment of Free Schools, at which no Fees shall be demanded or taken, but which shall be open to all, as the Free Libraries, or the Art Gallery and the Public Parks are open at the present time. This proposal has been resisted by the Tories on various pretexts, but really in the interests of their Denominational School. These schools could not exist a day in presence of Free Board Schools, unless their supporters would also surrender the fees they now compel the parents to pay. But this arrangement would not suit the men, who are continually trumpeting forth their own liberality and generosity, but who claim a great deal of gratitude for a very little money. Thus from returns published by the House of Commons three years ago, it appears that St. Paul's Schools in this town obtained in the shape of Fees for children's schooling, £433 2s. 2d., while the voluntary subscriptions amounted only to £8 8s. 0d. per annum. In other words for every penny which the proprietors of these sectarian institutions are willing to find, the parents are made to pay fifty, and the taxpayers pay nearly as much more.

At St. Mark's Schools at the same period, the contributions from parents were £386 8s. 2d., while the subscriptions only amounted to £12 9s. 10d.

For this ridiculously small sum the church has secured the whole control of the Schools while the parents and the taxpayers have no real voice in their management.

Now, considering the political advantages which the church has derived from the Schools, and considering also, that according to Mr. Thomas Hughes, M.P., the revenues of the Establishment may be taken at something like ten millions per annum, it does not seem very unreasonable to ask that these voluntary subscriptions should at least be increased sufficiently to cover the present sum received from the parents, and make all Schools free.

ON ROMANISM IN AMERICA.

Just at this time, there is going the rounds of the religious and secular press, a number of editorials and letters published in the *New York Times*, a paper of large circulation and recognized ability, on the *Decline of Protestantism*. The agitation of this subject will create no surprise among many; but to others, some features of this matter will be astonishing. It is now a fact that there is an alarming increase of Roman Catholic power and influence in every department of our nation. Truth compels us to say, that so popular has the doctrine of the Pope become, in the City of New York, that some Protestant churches are gradually reviving the ritual of the Catholic service! This shameful result has been brought about by political influence in the main, but somewhat by the strong tendency of many people to imitate the great and the powerful.

We must not be surprised at results when we learn that the municipal authority of New York city has been strongly impregnated with Catholic religion and sentiment.

The foreign element is becoming very strong in our country, and such is the liberality of our laws, that it is admitted to every place of influence. With this foreign element came the friends of the Pope, and thus an easy stepping-stone is made for the final enthronement of his power. It is no longer an idle question as to the intention of Catholics in regard to America. Every movement points in one direction—the securing of our country for a stronghold of Catholicism. This will be attempted at all hazards, and they will not give up the tempting prospect without a terrible struggle. This struggle will be a repetition of the past—a contest between Protestants and Catholics—between the freedom of the human soul and the enslavement of the same.

The forces are now gathering like a terrible, dark cloud, that will produce a contest, intense in its character, and momentous in its results. The monster of the Inquisition is invading our land, not in the hideous garb of a blood-thirsty persecutor, with the instruments of torture in his hand, but comes clothed as an angel of light. We are not to be conquered by the terrors of Catholicism, but by its smiles and pretended friendship. No rude soldier comes to put chains upon us and incarcerate us in loathsome prisons, but tender women approach us like angels of mercy, and tell the story of their religion in anything but repulsive language. The priests are not tyrants, but mingle with our people in a jovial, free and easy style, that begets friends, instead of making enemies. They do not preach the old and disgusting doctrines of the "mother church," but dwell upon the higher and more modern forms of "the faith." They take care never to show us any of the cross upon which Jesus was crucified, the nails that were driven through His hands, or the spear that pierced His side. They never have for exhibition any of the ashes of "St. Peter," the blood of the martyrs or bones of the apostolic fathers. Not much is said of the miracles performed by the saints, or any of their traditional vagaries that are so ridiculous to the American mind.

Certainly the conflict will come, but not until the enemy has gained every advantage that cunning device, coupled with undying determina-

tion, can achieve. They are stretching their arms of bone and sinew throughout the whole country, and when the proper time shall come, they will clasp us with the strength of a giant almost too powerful to be withstood. Protestants will have to prepare for this contest, and in that preparation more will perhaps be involved than many of us expect. That it will create changes in the relations now sustained by Protestants towards one another, cannot admit of a reasonable doubt. Protestantism will no longer be at liberty to multiply her sects, but will rather reduce the present number of her children to one. We cannot afford to wage a war so important in its results with our forces scattered; and this fact is sure to make itself known at the proper time. Then let it not surprise us, if Catholicism, by drawing around us too closely the meshes of her cunningly devised net, dictates to us the terms of our union.

When the conflict approaches, may it not be that the differences of Protestants will grow much less than we now suppose them? And would union not become comparatively easy in sight of the "man of sin." But whatever may be the results growing out of our preparation, whether forced or voluntary, one thing certainly is true; the present divisions of Protestantism furnish to the Catholics a powerful means of increase. This we shall not now discuss, but proceed to ask a question. We, as a people, must take a prominent part in this coming contest, and we ask, what preparation we shall make? Upon this point we beg leave to offer a few suggestions:

1. Our preachers should make themselves better acquainted with the history of Catholicism. Few of our preachers could make a clear exposé of her doctrines and practices, simply because they know nothing of her nature and history. They should know what Catholicism has been, so that they may tell the people what she will inevitably be again, for she never changes. And let them especially study the position she now assumes in our own country, so that they may warn the people of an unsuspected danger. Would it not be well for our young preachers to devote some attention to this grave matter while they are pursuing their studies in our Bible Colleges? Protestant principles are principles of the Bible, and their antagonism to Roman Catholic superstitions, traditions and tyranny should be clearly taught and faithfully studied.

2. Our papers should give more attention to a matter of such great importance. They should wage an unceasing warfare against the rapid encroachments of Catholic power. Let us not devote so much precious time to controversies with other Protestants, while a monster of such fearful magnitude rears itself up before us, threatening the destruction of religious liberty. And certainly it would be more useful, if not more courteous, to devote more of our belligerent powers to Popery, and less to one another. The trifles that some of our papers employ valuable space week after week in discussing might very appropriately give way to a matter of far deeper and more general interest. Our papers are a marvellous power among us, and the seeds they sow are bound to bring forth an abundant harvest.

3. Let us no longer recognize any excellence under Catholic control. It has too long and too dangerously been the practice of some to patronize Catholic schools because they are good and cheap. While we

are not willing to admit that they are any better or much cheaper than our own, we feel safe in saying that a more ruinous project could not be indulged in. It opens a door to the family circle that is not easily closed, but faithfully employed by the insinuating, often gentle, missionaries of the Pope. Hundreds of Protestant mothers can now point to Catholic daughters who were made so by being sent to a convent. How long has it been since two of the fairest and most brilliant young girls of the South, sent a pang of everlasting anguish and disappointment through the hearts of their parents and friends, by "taking the veil" in the city of Rome? They were sent to a convent to be educated, and rewarded the care of their parents by taking this lamentable step. The heart of a young girl is a tender, impressible thing, not able to bear the loving advances of the zealous "sisters." No beings on earth are so devoted to their work as these same "sisters," into whose hands yours daughters are entrusted when sent to a convent. They knock at the human heart with unspeakable gentleness and love, and are always ready to impart a favourable opinion of a religion which they so blindly serve.

Catholics want no better avenue to power than may be found in the education of our children. If they can only inculcate a respect for their religion into the children of our country, they are gaining a victory, the danger of which we do not properly consider. This is what a Catholic priest said under oath, and constitutes the motto of all the others: "I believe I have divine authority to secure Protestant children from Protestant mothers and make them Catholics. I deny the right of Protestant ministers to do the same."

Look at that, mothers, and then send your children to a convent! By so doing you will place them in the clutches of a priesthood who are watching for them like the eagle watches the unsuspecting lamb. God help us to cease a practice that may make our children the agents of our own ruin. I have merely touched upon a subject that I hope will commend itself to the consideration of some more able and experienced hand.

Apostolic Times.

THE CHURCH COLLECTING MONEY FROM THE WORLD—IS IT RIGHT?

THE Book of God alone must decide this question. Reports in *E. O.* shew that teaching on the subject is seasonable and needful. The complaining letters on page 848 are a fair specimen of a very general dissatisfaction in the churches of the Nottingham district. The editorial remarks thereon I regard as sound, timely, and faithful. The New Brinsley church (now meeting at Underwood), consists of very worthy brethren. I have laboured among them many seasons with more than ordinary joy. Valuable additions were obtained, and primitive truth and examples were appreciated. But through the teaching and influence of one brother, they have recently adopted a course which I regard as subversive of the principles which they formerly received with joy and gratitude. I trust these good brethren, and others, will reconsider the new course they have taken, and if found to be of men,

abandon it at once. I submit for careful consideration the following points:—

1. "Without faith it is impossible to please him (God)." "Whatsoever is not of faith is sin." The drunkard, gambler, fornicator, and all the rest of unsaved characters, are far off from God and righteousness, and have no faith in Him. Therefore they cannot serve nor please Him. Neither does He require the silver and gold of those who will not be reconciled to Him. "The sacrifice of the wicked is an abomination unto the Lord."

2. Paul says, "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." The love of Christ is not in the hearts of the ungodly. They refuse to give their hearts to Him. They will not obey Him. It then follows that whatever their sacrifices might be, small or great, they will realize no profit. God, therefore, can in no way sanction the unholy practice of collecting from the world, for none of His creatures who serve Him from a right principle go away unrewarded. In reference to the statutes and judgments of the Lord it is written, "In keeping of them there is great reward." Not even shall so small a thing as a cup of water, given in the name of a disciple, go unrewarded. I therefore conclude that the Lord is not the author of the practice of seeking offerings from those who love Him not, nor can His holiness sanctify it.

3. The character and reward of true giving as described in the New Testament are such as no unsaved person can have any participation in. "Ye (Philippians) sent once and again to my necessity. Not because I desire a gift; but I desire fruit that may abound to your account I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing unto God." "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt; and where thieves break through and steal: but lay up for yourselves treasure in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal Ye cannot serve God and mammon." "Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world: for I was an hungred and ye gave me meat," etc. Now surely no man can have the daring to say that contributions, apart from faith and love which are in Christ, would ever receive the blessed approbation and eternal rewards specified in these texts. We are not untrue or unfriendly to the world when we thus teach. We are its truest friends. But those Christians who teach the world to give in its unregenerated state, encourage it to spend money on grounds that will yield no profit, that satisfieth not, and, therefore, they are more the world's enemies than its friends. This will perhaps appear still more manifest in the following sections:—

4. It is well known that many ungodly men, who give towards Christian work, condole themselves as having done acceptable service to God. It eases their conscience. The delusion consolidates and fortifies the heart against the power of the gospel of Christ. If this is truly the case the practice of collecting from the world strengthens the kingdom of Satan against the kingdom of God's dear Son.

5. It is a fact too well known and deplored, that churches which are dependent upon the world for its wealth suffer many evils. Worldlings feel (and we cannot blame them), that where their wealth goes their wishes should, in some measure, be regarded. Hence a dictatorial sort of rule is often felt in those churches from without, which they cannot dispense with. The ministry, too, has often to be silent on important matters, lest Mr. or Mrs. Worldling be offended. Certain sins are overlooked, or winked at, lest the coveted treasure should be lost. Cursed beggary, cringing system! Christian brethren, touch it not.

6. Good and well informed brethren in the churches of the Nottingham District lament and greatly deplore that miserable sort of co-partnership with the world, which has been announced by bills, and published far and wide in the newspapers. They could not with a good conscience countenance such proceedings. So they have discountenanced the whole thing by standing aloof from those meetings in which public collections were advertised to take place. The new expediency adopted is rapidly working evil. It is, indeed, a "*disturbing element*," hinders "the communion of saints," and if it is persisted in it will, in all probability, bring the co-operation hitherto enjoyed to an end. I hope the good brethren at Underwood will give this paper a thoughtful and prayerful reading; also other brethren affected, and that they will see it due to our Lord and His people to abandon expediences which tend to disturb the peace of Zion and prevent fellowship and co-operation.

ED. EVANS.

PAUL TO THE ELDERS IN EPHESUS.

"Take heed unto yourselves, and to all the flock over the which the Holy Spirit hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Acts xx. 28.

PAUL, addressing the elders of the church in Ephesus, reminds them of duties to themselves and of duties to the church—that their office they had received from the Holy Spirit—that their charge was a precious one.

Taking up these points in the order in which I have placed them, I observe, first, that Paul reminds the elders that they had a duty to perform to themselves—"Take heed to yourselves." That is, they were to care for, to watch over themselves. This caring for and watching over had reference to their spiritual estate. I understand it to mean that they were to educate or discipline their minds, so that they would be enabled to attend to the duties of their office in such a way that both they and their charge would be profited. I do not suppose that they would be taking heed to themselves were they to neglect their own education; nor can I suppose that they could take

heed to their charge were they not to take heed to themselves. By education I mean acquainting themselves with what the church was to learn—training themselves in the art of ruling, adjusting their own conduct to the rules they had been taught, and qualifying themselves generally to help the church to grow in knowledge and in preparedness for heaven.

To "take heed" implies that there would be certain impediments thrown in their way by the enemy, or that there was in themselves something that might, unless care were taken, lead them to be forgetful of their spiritual well-being. Perhaps this "something" might be expressed in the words of the Saviour—"The cares of the world and the deceitfulness of riches choke the word;" and so the persons in whom this takes place become unfruitful. What they had received from the apostles they were to carefully cherish and prayerfully meditate upon, that their own profiting might appear, and that they might creditably act their part to their charge. But they were also to take heed to the church. If we fall back upon the figure the apostle uses we shall the better understand what he meant by taking heed to the church. He speaks of the church as a flock, and of the elders as shepherds. Now if we know to some extent the duties of a shepherd, we may to the same extent understand the duties of the elders. The shepherd watches that the sheep do not stray from the fold; he takes care that no wild beast gets among them; he is careful to watch whether any of them be sick or feeble; he takes care of the little lambs; he leads his flock where they are most likely to get green pasture and sweet water, and where they may obtain shelter from the storms of winter. I do not know that the apostle could have used a similitude more illustrative of the duties of elders of churches. These elders were to shepherd the flock. Following the points in the similitude, we learn that the elders were to see that on the occasion of their gathering together, *all the flock was present*. I say on the occasion of their gathering, because the figure used requires it. How could they be likened to a flock unless gathered together?

How the elders satisfied themselves on this point—what plan they adopted to ascertain whether all were present—I presume not to know: but if they did not see that all were present, and if any were absent endeavour to know the reason why, they failed, so far, to do the duty of a shepherd. If any were absent their duty was to find out the reason why: if sick, or becoming faint-hearted and feeble, or under the influence of some strong temptation from the adversary, or it may be because of domestic troubles, their position required that they should care for such, to take heed to them, and, so far as possible, help to restore the sick to health, and to remove, if possible, every troublesome hindrance. Again, should any wander away from the church, these should in like manner be sought after, and every proper means used to restore them to the fold. Should any be influenced by evil teaching which they may have unhappily lent an ear to, and be in danger of being poisoned thereby, then the duty of the elders was to seek them out and administer the antidote. I say seek them out, for individuals under such influences are not likely to go to the elders to tell them their troubles. Exceptions there may be; but the rule, as it

appears to me, is, they would stay away, and, it may be, remain away until sought for, their case considered and the proper remedy applied. But the little lambs are peculiarly the shepherd's care; so the young members of the church were to be tenderly cared for by the elders. Many reasons might be presented why they are above and beyond the rest of the church to be especially cared for. If properly taught they will make the strongest and tallest Christians. They were uppermost in the mind of the Saviour when He talked with Peter after His resurrection: being unsophisticated, simple and inexperienced, are more likely to become the prey of the enemy. Therefore are they very specially the care of the elders. The elders were to take heed to themselves, to the sheep and to the lambs of the flock over the which the Holy Spirit had made them overseers. This leads me to notice further, that Paul reminds them they had received their office from the Holy Spirit. They were, therefore, men according to the mind of the Spirit. They had all the qualifications necessary for the proper discharge of their duties. This we must admit, else we shall find that we are holding that the Spirit contradicts Himself, which is an impossibility. "A bishop *must* be," &c., is His language in Paul's letters. That, to my mind, settles this point.

During the time that Paul had been among them—three years—he had been successful in developing the characters necessary to the office. He did not create the faculties. They were in no sense Paulites; they heard the gospel: they obeyed the Lord; they brought with them the raw material, so to speak, and the teaching of the Holy Spirit by the agency of Paul—floated them to the surface. Thus were they developed; thus were they qualified and so called by the Spirit, and by the Holy Spirit appointed to the work. The appointing may have been consummated by the laying on of the hands of the apostle; still were they the choice of the Spirit, and by the Spirit appointed to the work. Their being reminded of this was intended, doubtless, as a stimulus to them to do their work heartily. We may readily conceive how much they would be upheld in the performance of their grave charge by the knowledge that they were appointed thereto by the Holy Spirit. They knew they were. If they did not know before this farewell interview, they most certainly knew then. Paul the Apostle told them so. I may remark, in passing, that brethren who have all the qualifications specified in the Pauline letters may, according to my judgment, rest assured that the Holy Spirit has called them to the office of elder.

Lastly, their charge was a precious one. Said Paul, "Feed the church of God which he hath purchased with his own blood." I know that various of our modern versions of the New Covenant writings say, "Feed the church of the Lord which he hath purchased with his own blood;" but, without giving my reasons why, I choose to abide by the words as we have them in our common version. Being bought with blood, as described by the apostle, the church in Ephesus was a precious church. God's purchase, purchased at a great price, and hence precious to God. A lively sense of that fact was necessary to prompt the elders to fidelity; hence the reason why the apostle put the fact so plainly before them. It seems to me that the church itself

well understood that they were, in the sight of God, of great value, very precious; for their history, as far as I can trace it, is an honourable one. It is true that the letter addressed to the church in Ephesus (Rev. ii. 1—8) states that they had fallen considerably from their first estate. But the statement of their fall is medalled all over with honourable deeds—deeds which would, if performed now, render honourable in the estimation of all able to form an opinion any church at the present time existing. Indeed, I may ask, Where can we find such a church, notwithstanding its failure? But whether they understood this fact or not, they were exceedingly precious. They were entrusted so far to the keeping of their elders. To prompt them to do their duty faithfully to the church Paul reminded them that they were the blood-bought property of the living God. In view of this knowledge, and in view of the grave nature of their duties, unless they had been sustained by the Divine Spirit, I know not how the elders could have ventured upon such a sacred charge, unless, indeed, they were unscrupulous or dishonest men, which they were not. But they knew that if the church was so precious in the estimation of heaven, they, the elders, were no less so; and if they could only do their duty when sustained by the guiding presence of the Holy Spirit, they knew that the church required help from the same Spirit to work out their salvation; so that their labours, though exceedingly serious, would after all prove a labour of love—a labour in which all were concerned. Many things remain to be said; but having detained you so long already, I must defer further remarks until another opportunity. Meantime let me call upon my brethren who are elders to perfect themselves for the work, and they shall, as a blissful reward, see the churches revived, all apathy and lethargy gone, gratifying evidence be afforded that the Holy Spirit had not left them, that the early days of Christianity had returned, and that many were turning to the Lord, our Redeemer. *Oh for that happy day!* C. A.

NORE.—The elders addressed by Paul were shepherds because they tended the flock; they were bishops because they supervised the flock. There is no evidence here in support of the belief that in the church there are elders, and pastors and bishops.—C. A.

REMINISCENCES OF PRAYER MEETINGS.

"Sweet hour of prayer! sweet hour of prayer!
That calls me from a world of care,
And bids me at my Father's throne
Make all my wants and wishes known."

"MEN ought always to pray, and not to faint," said the Great Teacher. Some very beautiful things have been said and written by theologians and poets on the subject of prayer. It is a fruitful theme. Montgomery's exquisite hymn, beginning, "Prayer is the soul's sincere desire," has been a comfort and delight to thousands. The same may be said of Cowper's suggestive lines, "What various hindrances we meet."

The eloquent Jeremy Taylor has given, in one of his sermons, a pretty rural illustration of prayer, borrowed from the soaring of the

lark heavenwards. The little creature was at first hindered by an adverse wind, but eventually succeeded in reaching the desired height, where it sang "as if it had learned music from an angel, as he passed sometime through the air, about his ministering here below." Bishop Hall compares prayer to an arrow. The royal bard of Israel finds an appropriate simile in the fragrant ascending incense.

My practical acquaintance with prayer meetings began among the Congregationalists, with whom the early days of my spiritual life were spent. The congregation of which I was a member was neither influential nor fashionable. It was, for the most part, a homely company, assembling in a quiet sanctuary in a pleasant parish of an old cathedral city. Monday evening of every week was set apart for the prayer meeting. It was not attended by a crowd. "Various hindrances," I presume, kept it somewhat small. After a considerable lapse of time, I can now, with much realistic recollection, look back on those old days. Nearly all the friends whose voices were then heard have closed their earthly pilgrimage, and their prayers, like those of David, the son of Jesse, are ended. Methink I see the aged pastor, with silvery locks, dark amiable eyes and pleasant, healthful countenance. His kindly, gracious bearing recalled the lines of Goldsmith—

"At church, with meek and unaffected grace,
His looks adorned the venerable place."

The prayers of the good man were characterised by good sense. Appropriate language clothed seasonable ideas; it was sober, just, holy, temperate. Amongst those who led in prayer was an elderly deacon, whose verbosity was rather a trial to most people. A quarter of an hour or twenty minutes was required to give expression to all he had to say. Many well-worn and stereotyped phrases formed the regular constituents of his petitions, which, no doubt, were offered in all sincerity. He had served under Lord Nelson at Trafalgar, and one would have thought he might have taken a hint from that commander whose words were brief and decisive. Dear old man; he had got into the circumnavigatory style of supplication, and I suppose it would have been difficult for him to steer clear of it. In vain did the good pastor suggest in the most gentle and courteous manner the desirability of brevity; the deacon still went on in the old tracks.

How often is a prayer meeting spoiled by this undue lengthiness! Patience is sorely tried; and those who have been prayed into a good frame are in danger of being prayed out of it again. Truly the exhortation of the ancient Hebrew preacher needs to be remembered, "Let thy words be few."

Another aged man somewhat interested me. He was very old and infirm. His limbs and speech trembled with the weight of many years, and there seemed literally but a step between him and death. His aspect was that of a most humble suppliant. Short were his prayers, and he generally concluded with the lines—

"A guilty, weak and helpless worm,
On Thy kind hands I fall."

(Similar lines are inscribed on the tomb of William Carey, the devoted missionary to India, by his own direction.)

Several other good men took part in these devotional assemblies, and one of the city missionaries sometimes dropped in. His visits were always acceptable, for he was a great help, his gift in prayer being more than ordinarily good, and characterised by a natural eloquence and simple and felicitous diction. During the last twelve months I have occasionally seen and heard this good man; he is still in harness and flourishing like a cedar in Lebanon.

My mind now runs back to the year 1854, when, being on a short visit to the city of Bristol, I attended on one Lord's day afternoon a prayer meeting on board the floating chapel by the Quay. The place was well filled. The meeting was led by nautical men, who appeared to be captains of vessels. The predominant element was *heartiness*. Perhaps this had much to do with the large attendance. Heartiness is somewhat contagious; everything seemed to be done so heartily. The singing was hearty; it was a "merry noise." The prayers were also hearty. One short, stout man, somewhat advanced in years, with bald head and ruddy countenance, particularly caught my eye. It was a sight to see that man sing. Like David dancing before the ark, he did it "with all his might." He sang as though he ne'er should sing again. From this prayer meeting I learnt the lesson of *heartiness*.

To Bristol I am indebted for yet another lesson. Eleven years after the incident last mentioned, a small company of disciples met in an upper room to commend the writer, who was about to return to Australia, to the merciful care of our Father in heaven. Amongst those who offered their supplications was one who sought the Lord's blessing in a most minute and detailed manner, specifying many particulars in regard to the voyage. This prayer made a great impression on me at the time—an impression which was afterwards deepened by the fact (to which grateful testimony is borne) that it was most graciously answered. From this prayer meeting I learnt the lesson of *precision*.

Too many prayers are little more than mere generalities, in which the mind and attention become lost. How pointed and direct are the prayers contained in the Psalms! Names of persons and places are specifically referred to, and also historic events and the wonders of God in creation, imparting freshness, force and variety. Allusions are made to the praying men of God—Abraham, Jacob, Moses, Aaron and Samuel. "They called upon the Lord and he answered them." Surely this inspired book might be perused and studied with profit by those who help in prayer meetings.

During the long period of my Australian life ample experience of prayer meetings was afforded. Sometimes in the city; at others in the rough bush districts; in cottage dwellings as well as in houses of prayer. But time would fail me to particularize further than to mention that, while engaged in the gospel work in Sydney, I remember that amongst our numerous devotional meetings were some for which *specific subjects* were selected, such as "Growth in grace," "The spread of the gospel," "The conversion of the young" and "The recovery of backsliders." We found this plan very profitable: thought was concentrated, and the mind aided in shaping its petitions.

And now briefly to conclude, let us take encouragement to continue "instant in prayer," from the thought that the Lord *still* hears and

answers prayer. He who "helped his saints in ancient days" is equally willing to aid his people *now*. "The Lord is nigh unto all them that call upon Him—to all that call upon Him in truth. He will fulfil the desire of them that fear Him: He also will hear their cry and will save them."

S. H. O.

RELIGIOUS EDUCATION IN CHURCH SCHOOLS.

CHURCHMEN want to tax the people for religious education. It is almost a pity that they cannot have their way more completely and be allowed to exhibit the inconsistency, and incompetency with which they would execute the task. Already, however, we know enough to form an idea of the difficulties they have to encounter. In the first place, if they were left to themselves they would quarrel over the disposition of the money. When the Church Congress was held at Leeds, the dispute between the clergy of the High Church, the Broad Church, and the Low Church parties became so warm that the chairman had to give out the evening hymn to allow time for the passions of the angry disputants to cool. Yet all these antagonistic sections want the money of the ratepayers to teach that each other's doctrines are damnable heresy. They are wonderfully unanimous in wanting the money: even when they have got it, everybody will be teaching his own religion at everybody else's expense.

A clergyman in the church paper advertizes for a teacher "Who must be a Ritualist." In the same column, another clergyman requires the services of a teacher who must be a good Christian and not a Ritualist." It is evident that the second parson thinks his Reverend brother no Christian, yet he joins with him in asking public money for giving contradictory teaching. What must be the effect on a child's mind of these divergences of opinion? If he is to be taught in his earliest years to take this uncharitable view of all who differ on points of doctrine, he will entertain a strange notion of the gospel of Love. Fortunately, perhaps, he is not likely to understand much of the instruction given. The Government Inspectors' reports of the religious instruction given before the year 1870 showed, that it was almost uniformly slovenly and unintelligent. The Catechism and the Creed were taught by rote, with no attempt at explanation suited to the capacity of the children. Yet this irreligious treatment of sacred things was allowed to interfere with the instruction in common knowledge, by which alone the child could be fitted to take his place in after life as a useful citizen; and even such instances as the following, related by a magistrate at Bolton, at a public meeting, are not uncommon. He said that he had been examining the children in a denominational school, and had been struck with their ignorance and stupidity; at last he asked one boy who had been some years at school "if he could write?" Answer, "No." "Can you cipher?" Answer, "No." "Then what on earth can you do?" Answer, "I can do Catechism." "Well," said the gentleman "Let us see if you know that; what did your Godfathers and Godmothers do for you?" Answer, "They did promise and own that I should nurse the devil and all his works, and renounce the pumps of this wicked world."

Answers like these show the confusion into which children are thrown, and the inefficiency of the teaching; and yet those who refuse to be parties to the outlay of public money on such miserable results, are denounced as Godless and Atheistical by the defenders of a political State Church.

Liberal.

QUERIES ON OFFENCES AND DISCIPLINE.

GOOD TEMPLARISM.

"Does a Christian, who is a good Good Templar, by breaking the vow of that Order, commit an offence which requires the church to take action; and if so, what should that action be?"

Disciple.

That the church should take action is clear, because a member so acting is a covenant-breaker. The Good Templar, before an altar, with an open Bible, in a most solemn manner, vows *forever* to abstain from using, as a beverage, intoxicating drinks; that he will neither give nor sell them, nor cause them to be given or sold; and that he will keep all the secrets of the Order. Good Templars admit that members may leave when they please; so, that, by ceasing to be a Good Templar a man commits no wrong and breaks no vow. But, then, when he has left, his vow is as binding as ever. For his whole life he has vowed to keep whatever secrets are committed to him, and to abstain as above stated. It is, therefore, the duty of the church to exclude from its fellowship every member who breaks, and continues to break, the vow, or solemn covenant, thus made. It has been asked what the church can have to do with insisting that its members shall keep a pledge given to a worldly and unauthorized society? The church has to do with the conduct of its members to men of the world as fully as it has with their conduct to the brethren. A Christian may no more lie to, steal from, or break his covenant with, worldlings than he may when brethren are concerned, and the church is bound to exercise discipline in every such case. A Christian should not take such a vow, but having taken it he is under obligation to keep it, and must be treated as sinning if he violate his engagement.

Ed.

PROBATION IN ORDER TO RESTORATION.

"If a member having been excluded from the church, on account of sin, confess the sin, how long must he remain in a state of probation before he is restored? Do the scriptures give any light on this question?"

T. D.

The writer is, no doubt, aware that the scriptures do not define the "how long" about which he enquires. It has been said, that whenever a brother says "I repent" he should be restored, and so on till "seventy times seven." But no such law is laid down in reference to church discipline. The excluded sinner is to be restored when his repentance is manifested "lest he be swallowed up with overmuch sorrow." The results, in conduct, of true repentance are given by Paul in view of the case of the incestuous person. The period elapsing before restoration should depend upon the nature of the sin; whether once, or frequently committed, and upon the antecedents of the person committing it. In some cases restoration might immediately follow the avowal of repentance; in others, it should wait for restitution and reformation; and in

others the profession of repentance must be treated as worthless, on account of known character. In cases like the last-named the proper course is to demand evidence of reformation, and time must elapse before restoration could wisely be permitted. Each case should be judged on its own merits. The church should act in the spirit of love and mercy, but yet not allow itself to be imposed upon and its future peace marred by empty professions of repentance. Ed.

"September 10th, 1873.—According to the scriptures it is wrong for a Christian to wear ornaments. If, then, one in the church will continue to wear them, after being told of the evil, ought he not to be put out of the church? Every converted person must know it to be a sin to wear such useless things. They cannot wear such unto the glory of God. And if a majority, or a part of the church, hold with such a one, and will not confess their fault, ought not that part which obeys the truth to withdraw from such? T. STAINTHORPE."

If the scriptures say, "It is wrong to wear ornaments," then church members who wear them after admonition should be excluded. But we know no chapter of the Bible which contains the prohibition. Women (and of course, by implication, men also) are required not to let their adorning be that of the putting on of gold and costly array, but that of a meek and quiet spirit, including all the graces and fruits of the Holy Spirit. But that is not equal to the command "Thou shalt not wear any kind of ornament." Of course, if a converted person believes it sinful to wear ornaments and yet persists in doing so he is condemned of God, and should be by the church, for doing what his conscience forbids; because the thing is sin to him, though not so in itself.

But though the wearing of ornaments is not absolutely forbidden, yet the ornamental should be blended with the really useful. God, in His works in nature, has given the ornamental in profusion, and surely He does not desire that our works, whether in dress or furniture, should be the perfection of ugliness. A sister may just as well fasten her dress with a neat brooch, which is a useful contrivance, as to tie it up with two ends of white tape or put in an unprotected pin. But let it be understood that the spirit of the New Testament is completely opposed to vain show, useless parade, inconvenient and wasteful embellishment. Though we have no objection to a brooch of moderate pretensions, because there is a real need that it can supply, we object to useless articles of adornment, as ear-rings and finger-rings, because of no service, inconvenient, wasteful and a mere tribute to worldly folly. If our fingers required hoops to keep them intact, we would say, put a ring or two upon each, and be sure to make them ornamental rather than ugly. There is as much use for nose jewels as for finger-rings, excepting the wedding ring (which answers a good purpose and should be worn by every married woman). All this useless, cumbersome ornamentation is barbaric and clearly indicates that the wearer is but very imperfectly civilized. To a Christian it is a disgrace. Ed.

DELIVERING OVER TO SATAN.

"I wish very much to ask what we are to understand by 1 Cor. v. 5—'Deliver such an one over to Satan.' Can these words be applied in the present day? If so, to what class of persons do they apply? H. E. S."

The words in question are understood by many to denote merely exclusion from the church. Persons who use them in that sense generally understand them to mean that the offender, by the act of exclusion, passes back again to the world, or domain of Satan, in order that he may be brought to realize his sinful condition and come to repentance, when he will be restored to the privileges of the kingdom of God's dear Son. Should, then, one of those who so understand the words apply them to one from whose fellowship the church had withdrawn, nothing more would be intended than that the offender had been excluded from the church and left to feel himself an outcast in the kingdom of Satan, or the world, "for the destruction of the flesh;" that is, in order to awaken a sense of danger and lead to the subjugation of fleshly evils or sins; and all must admit that to be the purpose for which discipline is exercised by the church.

But, in our judgment, the persons who apply the words of Paul in this way misapply them. The apostle called upon the church in Corinth to do two things—1, To deliver the offender over to Satan for the destruction of the flesh, that his spirit might be saved in the day of the Lord; 2, To put him away from their fellowship. These are not two ways of expressing the same thing, but two widely different acts. By the *first* we understand delivering over the offender to be the subject of bodily disease, terminating in premature death unless arrested on the ground of repentance and reformation. The church had no power to do this, excepting as "the power of the Lord Jesus was specially put forth for the purpose, and the church could not know that judgment of this kind would follow exclusion from its fellowship, in any given case, unless informed by an inspired apostle or prophet. That only those offenders were delivered over to Satan for this purpose, concerning whom it was revealed that God would thus deal with them, is not intimated. There were persons in the Corinthian church who were in bodily weakness on account of sin which had no tendency in itself to produce that result; and others had fallen asleep, or died, from the same cause. See 1 Cor. xi 30—33.

There is no reason to conclude that God has changed in this particular—none to warrant us to infer that He does not still hand over certain offenders to Satan for physical affliction, ending sometimes in death. We have now no prophet or apostle to indicate when sickness does and when it does not come in that way; and we have no right to say, in any case, if such affliction follow manifest sin or exclusion from the church, that it is a case of this kind. God does not now reveal to us the instances; and whatever we may think probable in any particular case, we shall do well not to express an opinion. Secret things belong to God, and there let us leave them.

We, then, are now called upon to withdraw fellowship from those who sin and walk disorderly; but we have neither authority nor power to hand such over to Satan. That belongs to God. In His hands we leave it, assured that when He so acts it is done in love, that the spirit may be saved in the day of the Lord. Such is His purpose, whether the sinner frustrates His generous design or allows it to be realized.

ED.

DIRECTIONS FROM GOD'S INFALLIBLE WORD.*

WHEN the convinced Jailor asked what he must do to be saved, the answer was, "Believe on the Lord Jesus Christ." And when the multitude, on the day of Pentecost, cried out, "Man and brethren, what shall we do?" the Apostle replied, "Repent, and be baptized, EVERY ONE of you, in the name of Jesus Christ, for the remission of sins." Acts xvi. 31; ii. 38.

The way to receive salvation is, therefore, by means of *Faith, Repentance, AND Baptism.*

FAITH looks to Christ alone for righteousness and for strength; believing him to be truly the Son of God, and that He died for our sins, and rose again for our justification, and ascended into heaven, having obtained eternal redemption for us. "LORD, unto whom shall we go? THOU hast the words of eternal life."

REPENTANCE is manifested by hating sinful ways, by turning to the Lord, and by cleaving to Him with full purpose of heart. "Except ye repent, ye shall ALL likewise perish." Luke xiii. 3.

BAPTISM is the way that Christ has appointed for all that love Him to confess His name, and shew regard to His will. "*HE that BELIEVETH and is BAPTIZED, shall be saved.*" Mark xvi. 16.

There cannot be Faith unto salvation without Repentance; neither can there be true Repentance without Faith;—nor any right and true Christian Baptism, without both FAITH and REPENTANCE.

Therefore, every one that seeks salvation is directed *to repent—to believe—AND to be baptized.* It is *thus* he will enjoy the blessings of SALVATION BY GRACE.

"GOD commandeth ALL men, EVERYWHERE, to repent." Christ is become "the Author of eternal salvation to all that obey Him." "And now, why tarriest THOU? Arise, and be baptized, and wash away thy sins, calling on the name of the LORD." Acts xvii. 30; xxiii. 16; Heb. v. 9.

READER! the JUDGE of all worlds has declared, "If a man love me he will keep my words." And again, "Ye are my friends, if ye DO WHATSOEVER I have commanded you." John xiv. 28; and xv. 14. And again,—

"Whosoever will come after me, let him DENY HIMSELF, and take up his CROSS, and follow me. For whosoever will save his life, shall lose it; but whosoever WILL LOSE HIS LIFE for my sake and the gospel's, the same shall SAVE IT. For what shall it profit a man if he shall gain the whole world, and LOSE HIS OWN SOUL? Or what shall a man give in exchange for his soul? Whosoever, therefore, shall be ASHAMED OF ME, and of MY WORDS, in this adulterous and sinful generation, of him also shall THE SON OF MAN BE ASHAMED when he cometh in the glory of his Father, with the holy angels." Mark viii. 34—38; Luke ix. 23—26.

THESE ARE THE TRUE SAYINGS OF GOD!

Look at that great, tremendous judgment day:

Not, what will men—but what will JESUS say?

* This tract is printed here to indicate the advancement made by the Baptist Tract Society, being one of their recent issues. It is given verbatim.

A BOOK FROM THE BIBLE CARRIAGE.

"Will the Editor allow space in the next *E. O.*, in order that I may remove any wrong impression that may have been made by J. Thomas's note in the present issue? First, let me say, that I think J. T. should have written to me on the subject before writing to the *E. O.*, but as he did not do this, I think that the Editor should have communicated with me before publishing a letter that is calculated to damage my influence and usefulness as an evangelist. And now, in reference to the book of which J. T. complains, let me say, that I first saw it in the house of a leading brother, at whose feet W. H. and J. T. might sit and learn useful lessons. I read the book and found (as I do in most religious books), some things to which I object, but so much that is calculated to stir up and quicken Christians, that I thought it would do some of us good to read it, and I bought a dozen copies to circulate among brethren, telling each purchaser that there are some things in it that I could not endorse, that notwithstanding these things the book may be very useful. I have not sold more than five or six of these, and those to my brethren in Christ, who are not in any great danger of undervaluing the ordinances of the New Testament, but who may be in danger of neglecting the New Commandment. (John xiii. 34, 35). I have not time to say more at present, but this will perhaps enable readers to estimate the magnitude of the evil of which J. T. complains.

W. HINDLE."

"To the Editor of the *Observer*.—As one who has laboured in Manchester, by the side of the *Bible Carriage* and its keeper, I must say that I regret the appearance of J. Thomas's article in the *E. O.* of last month. The purpose he had in view would have been served quite as well by sending his letter to Bro. H., and by awaiting his reply, before such a public medium as the *E. O.* was chosen. So I think. Now, for the information of brethren generally, let me tell them, from knowledge, that Bro. H., in such works as J. T. refers to, told me that he usually makes a corrective note in the margin conveying the whole truth. This may have been omitted in the case of that one purchased by J. T. Besides, I know that such a work is the exception and not the rule in those kept as the stock of the *Bible Carriage*. Bro. J. T. has been looking with one eye at the *Bible Carriage* or he might also have seen the works of Bro. King, Milner and Campbell, etc., in its stock, that of Pres. Milligan, I fear, is too dear to tempt purchasers. Let both sides of this question then be known and justice done. And, surely the difficulty felt by the keeper of the *Bible Carriage* in stocking it with our own literature is a question which affects the whole brotherhood. We owe it to ourselves and the noble principles for which we plead, to call into being a permanent literature in the form of pamphlets, volumes, etc., besides our mere magazines. We have the men and the money, and just want the method to do it. Let Bro. King give us a work on the rise and progress of New Testament Christianity in Great Britain and Ireland, an expansion so far of his present paper on our Annual Meetings; also a work—long thought of—on the sceptical difficulties in the Old and New Testament, a better edition of his debate with Holyoake and Bradlaugh, with additional notes, etc., etc. Let Bro. Tickle give us a volume of lays and lyrics, of the better life, including his past compositions. Bro. McDougall, a volume of notes on and expositions of Bible truth for the use of students; our Book Committee, works on Sunday school themes; Bro. Greenwell, a volume of his best reviews; Bro. Rotherham, his old and new Testament, critical and emphatic translation; and all the rest of us may follow up when we have the better proved our weapons. Money is needed of course to do this. Bro. Coop says we have plenty of money—"Amen," is our response. Suggestively, I pen all this, feeling the great need of something being done by the press and pen to spread the principles of New Testament Christianity, to furnish our preachers with weapons which can reach where their voices cannot, and to supply our *Bible Carriages* with 'a complete centre and circle of evangelical religion.'

—Yours in Jesus,

J. ADAM."

REMARKS.

WE knew nothing of the purchase made by J. T., nor of his opinion and feeling in reference to the book, till the post brought his request to appear in our pages. From his paper we concluded that some intercourse had taken place between J. T. and W. H., inasmuch as it reads, "Our brother says he sells these books because he finds in them

what he cannot find in the books written by the brethren." It, therefore, did not occur to us that J. T. needed to take any step previous to asking to speak through the *E. O.* But be that as it may, we do not see that need existed for us to communicate with the owner of the Bible Carriage; nor does our experience lead to the conclusion that any seeming meddling on our part with his book business or modes of procedure, would have been appreciated as we should have desired. We have again and again heard expressions of regret in reference to the revivalistic literature found in the Carriage. That class of literature abounds with error, and cannot but do more harm than good. Still those expressions were incidentally given, as from one disciple to another, and have not come to us in our editorial capacity, consequently we have not felt called upon to take action, neither publicly nor privately. We do not agree with W. H. that the letter of J. T. is calculated to damage his influence and usefulness. Had we thought that, it should not have been inserted—most certainly it should not. What it is calculated to do is to correct his course and thus increase his usefulness and influence for good. Even if there be no ground to complain of the literature sold, and if J. T. be altogether mistaken, and the correction sent by W. H. perfectly satisfactory, the letter itself is calculated to do good and not harm; because there is an impression, in various directions, that an evil exists which needs removing. Denial, or explanation, on the part of W. H. could only reach the required distance by means of the press, and the letter affords him the opportunity to say what he could not well have published without such an occasion. We do not know that J. Adam does much to help the matter. The reader will infer from his note that this is not the only thing of the sort that the Bible Carriage is used to disseminate. Bro. H., he tells us, "*in such works usually makes a corrective note in the margin.*" But there was no such note in the margin of this book; and the margin would not be large enough to hold the needful corrections. The book urges to perfect love; so far its design is good, and it would be impossible for a book on such a theme to be absolutely without some good passages; but this book is such a miserable perversion of Bible teaching, upon faith, conversion, justification, sanctification—such a mass of Methodist mystic muddle, that no amount of marginal writing could make it fit for circulation by those who desire to promulgate only New Testament Christianity. As to the want of books to stock a Bible Carriage, we cannot agree with J. A. There are enough books and papers, published by ourselves and others, to keep up a useful stock without including the detrimental kind now under notice. We have no wish to exclude every book in which, incidentally and in small degree, some error may crop up; but these remarks and protests apply to productions where error prevails as a prominent feature; as it does in the whole round of revivalistic literature, not only in this book but in various productions made known by what is sold from the Bible Carriage. As to the suggested liberal allotment to us of work in the production of new books, and the alleged want of money, we merely observe that we have some objection to the classification and that, so far as we are concerned, the money difficulty is not in the way. We are quite able to produce, without loss or inconvenience, any work we have time and ability to write.

Ed.

THE LIVING CHRIST; A REPLY TO MODERN DOUBT.*

MR. CLIFFORD took for his text John ix., 30, "The man answered and said unto them, Why, herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes." Beginning with a graphic description of the position of the man by whom these words were uttered, the preacher proceeded to say:—He was not wholly unlike some of us gazing in our wonder on the modern critics of Christianity and rejectors of Christ. No sooner did we feel and know that we had passed out of the depressing darkness of sin, and loss, and wrong into the marvellous light of pardon and true holiness than we were filled with amazement that all men did not confess and adore the Wonderful Person who had so surprisingly enriched us. Nor has our astonishment ceased with enlarging experience and widening knowledge. Enjoying a sweet reconciliation to God our Father by His Son, receiving in our present lives "strong consolations" and joy-filling powers; encouraged to cherish hopes of a future blessedness of being that, whether true or false, profoundly cheer us and elevate and purify our aims; and assured beyond all doubt that all this blessing is wholly and exclusively due to Christ, we are more than ever astonished that any man should deny His power and grace, and even unwittingly pour discredit on Him who is the source and cause of the living change. We do not condemn, we mourn. We do not denounce, but we do say it is unaccountably strange that the Lord Jesus should be doing amongst men to-day such marvellous works as we know He is, and men of proved ability and honesty of purpose should find no better occupation than disparaging His work and rejecting His claims. If a thousand men looking straight at the sun in mid-day should declare it was midnight, we should not be more astonished. But is this surprise of ours justifiable? Is Christ Jesus so evidently at work in modern society as to warrant our astonishment and vindicate our indignation? Are there any facts within hand-reach as plainly and as easily verifiable as the fact of the healing of this blind man? Have we any worthy materials to offer to the sharpened judgment, acute observation, and scientific methods of these objectors to the Christianity of the gospels? Have we anything beside authority and tradition on which to stand? They say we have not. They tell us Christianity is dead, effete and out of date; that it has long since passed its meridian and has seen its best days. That it is still here, they admit. It lingers, but, like a limb smitten with paralysis, dangles at the side of a living and progressive society, clothed in ancient and elegant drapery, and seemingly alive, but utterly useless since it is no longer an instrument of wide success and resistless power, moving at the bid of an intelligent will. The world is leaving it behind as an anterior and antiquated stage of thought and action, just as the mature man puts aside the childish things of his early years. "Christianity," cries one of the leaders of this school of thought, "has been tried and has failed: to-day that failure is too patent." It holds its place, not by what it is, but by what it was; not by what it can do now, but what it did centuries ago; not by any living service it is able to render suffering and struggling men to-day, but by what it gave to our predecessors ages since. The old well is here and the water is in it; but the water is dead and useless, and the well had

* From Mr. Clifford's Discourse at the Autumnal Meeting of Baptist Unions.

better be covered up lest anyone should stumble in and perish. The machinery of Christianity is about us, but it is not worked, or if worked it gives no products of any marketable value. It has been superseded by other and better apparatus; but it stands in the factory of the world because the owner has plenty of capital and too much regard for the machine that produced the capital to take it down and sell it for old iron. In short, Christianity is dead; and would be buried out of sight only that a few mistaken and selfish men robe it in the garments of the living, and by sheer strength of incontinent affirmation manage to get credulous outsiders to declare that it has some life in it after all, or in the terribly incisive sorrowful summary of a philosopher now deceased a few years: "Our Christ is a dead Christ; all our saints are dead men; our miracles were wrought ages long gone by; our theology is a dead science, and we are doomed to look back for all our inspiration." Now is that a fair statement of all the facts of the case? The present and actual work of the Lord Jesus, while affording us much that is beyond our comprehension, and that inspires our reverent awe, yet supplies us with facts as real, as tangible, and as verifiable, as extensive, and as unique, as rich in their quality, and as important in their relations as any that are offered to the acuteness and investigation of men. Christianity is not merely based on facts—the facts recorded in the four gospels—but Christ, who is Christianity alive, is this very day writing in these and the like facts a fifth gospel before our very eyes, and in our hearts.

1. Beginning with some of the most vivid and abundant materials contained in this latest gospel, let us cite the obvious and well-attested fact that our Lord Jesus is now giving meaning, and purpose, and purity to lives that were utterly without them. The reality of religious conversion is as indisputable now as ever, and as evident as the ebb and flow of the tides. Men are radically and really changed, swept out of all their past passions and pursuits, and set with the entire force of a living consecration to a new and purer destiny. The transformation goes on before our eyes in every living church, and it verifies itself in the choice of a new career, the adoption of a new purpose, and the living of a new life. The godless profligate is self-restrained and chaste. The blasphemer of yesterday prays to-day. Dissolute and selfish a short while since, now he is pure and full of solicitude for others. Ready to do any villainy that gave fair promise of secrecy then, now he shrinks from evil in thought, and counts himself worthy of heaviest censure if he does not succeed. Before he was grasping, hard as a stone, reeking with foulness; now he is generous, tender-hearted, hungering and thirsting after righteousness. Search we far or near, we do not find language more squarely fitting into the facts than those used for the conversion of the first century. "He is in Christ." "He is a new creature." "Old things are passed away; behold, all things are become new." In these recent conversions, we admit, there is not the suddenness of Pentecost, nor the blinding glare that shot on the astonished pilgrim to Damascus; but there is the same repentance towards God, the same faith towards our Lord Jesus Christ; the same abhorrence of and separation from the past; the same clear witness to the divine character of the agent of the change, and the same

characteristic, moral results. Occasionally, and owing to the darkness of the previous life, this spiritual chemistry flashes across our vision like the brilliant glare of a magnesian light in the gloomy cavern of a deep mine; but ordinarily its operations are viewless as the air, noiseless as the swiftly-marching light, but evidencing themselves in the new meaning given to existence, the new attachments for the heart, and the newly-woven garment of purity which graces and adorns the life. Not more certainly is the chemist, led on by Faraday and Perkin, extracting the most fascinating and fashionable colours now in use from aniline, a product from the mere refuse in the coal-tar retort, than Christ Jesus is now, as of old, making living saints out of those who were thieves and covetous, drunkards and revellers, and the like.

2. Another fact is, that Christ is gladdening the hearts and gilding the prospects of the poor. It is one of the misfortunes of our growing wealth that it does not of itself, and as a matter of course, diminish the evils of pauperism and remove the poor and the destitute out of the land. But fact it is, whatever we may make of it, that even poverty is in the esteem of hundreds a different thing because of their faith in One who, Himself the purest and noblest of beings, endured its keen pressure with such unruffled patience and uncomplaining mildness. They have not lost their poverty, but it has lost its sting. "Incredible," says one, "why should the mere circumstance that Jesus was a poor man 1800 years since make poverty as though it were wealth?" Why it is so, I stay not now to answer; but I must reiterate the fact. The poor man finds that his lot is not so hard, that the flint does not cut so deeply, because his Lord went along that very path. This is not theory, but experience. I have seen it in the same way, and with the same palpableness, that I have seen a chemical experiment in the lecture room of University College.

3. And are these unique consolations restricted to those who have to war with material and physical difficulties? By no means; for if our Lord had left the sorrowful without His gracious benediction, myriads would have remained altogether unblest. Spiritual instruction is not enough. Man has deeper necessities than those of the intellect; and even the addition of those cardinal blessings for the conscience, pardon and purity, will not supply all our needs, since there are left wide realms of sympathy and feeling with cravings that must be satisfied. The science of human progress proclaims the "survival of the fittest," and sends the weakest to the wall; not so Jesus. Though Bethany may not know Christ, and Capernaum no longer hears the Healer's voice, I have seen, you have seen, in blighted and lonely lives, in centres of temptation and conflict, in the abodes of prolonged trial, on sick beds, and at the grave, that Christ Jesus still achieves as great victories over sorrow as those that made Him popular at Capernaum, and loved and worshipped at Bethany.

4. Christ is making the purest and best men on the earth. No land has reared more men of marked moral power than our own; and, notwithstanding all our faults, no country has in modern times given Christianity so fair and thorough a trial. Our chief distinction is the number of men amongst us pervaded with purity, who will not take a bribe, whose eyes flash out contempt of all meanness, who "stand four

square to all the winds that blow," and who are patterns of transparent and real goodness. Of course, if you take your ideas of Anglo-Saxon life from the newspapers, you will deem this an exaggerated claim; for nothing of necessity is more one-sided and incomplete than a newspaper as a picture of the life of an age. It can chronicle politics and war, perhaps the filth of divorce courts, and the triumphs of depravity; but what is it to know of the many families of high culture and courage, living in the love of God and of their neighbours, breathing an atmosphere of purity and kindness, and dispensing blessing every day?

And will anyone say that the spirit of self-denial is ceasing from amongst us, and enthusiastic devotion to the welfare of souls on the wane? On the wane! Why, in no respect is this fifth gospel more exactly parallel with the first, which tells how He bare all our infirmities and carried our sicknesses. Never were so many men moved with compassion as now. It is the spirit of the time, affecting alike theology and law, institutions and individuals. Never did the flame of zeal burn brighter, or enthusiasm lead to greater hazard for the love of God and souls. In no age had the Saviour so many missionaries ready to risk their lives for His gospel, so many soldiers prepared to die in fighting His battles. We admit mixtures of motive, we allow for impurity of aim; and then we have a residue so marvellous that were we not accustomed to it as we are to the shining of the sun it would astonish us as one of the chief wonders of the world I declare it to be a blushing injustice, a naked wrong done to fact, to deny that Christ Himself is the inspiration of self-denial, and holds the world from burying itself in the deep-dug grave of its own selfishness. This is the fifth gospel, the present actual work of the Saviour, and it is assuredly the same in its character as that which graces and glorifies the pages of the first four. Nor is this all. The wide range and world-grasping scope of the Redeemer's present works are as marvellous as their character, in individual instances, is unique. Never did so many hear the teacher's voice. In more than 200 languages the Saviour's invitations are heard. Doors are opening everywhere for the reception of the gospel. Young India is turning its eyes to the Lord; Japan has opened its doors to British civilization; Spain has set out on a free course, and close to the ears of the old and obstructive Pope of Rome the gospel is sounding abroad!

No Christ among us! Christianity a lingering superstition, dead or dying, is it? Then we should like to know what is alive. Why, there is nothing more marvellous under Heaven than the things Christ is doing now. He is winning men to faith in Himself, all over the world, assimilating the powers of the world to His own ends, and using them for His purposes. These are plain, hard, naked, veritable facts.

FATHER GRASSI'S RENUNCIATION OF POPERY.

DEAR SIRS,—In writing you from Genoa on the 3rd instant I also posted, in separate parcel, stamped at the letter rate of postage, a translation of the letter of Canon Grassi to the Cardinal Vicar of Rome. I had lost no time in procuring a translation of the letter to

which the *Freeman* presented, to my judgment, a first claim. But, to my great mortification, to this day the package has not come to hand. From an article now in type for the next number of the *General Baptist Magazine and Missionary Observer* I cut the answer to the question as to the antecedents of the Canon, and I also send the second translation of the letter to the Cardinal.

THOMAS COOK.

ANTECEDENTS OF CANON GRASSI.

A detailed narrative of the life, character, labours and honours of our Brother Grassi is given in the *Roma Evangelica* of the 1st of October, which has been translated for the gratification of friends, of which the following is the substance:

"Consternation amongst the Sons of the Jesuits.—The gospel has penetrated even amongst the dignitaries of the Roman clergy, and has borne fruit. On Sunday, 28th September last, in the apostolic church, Via Laurina, Sig. D. Paolo Grassi, member of the orders of St. Maurizio and Lazzaro, and canon of the Patriarcale Basilica Tiberiana in Rome (called Santa Maria Maggiore), was immersed, according to apostolic practice, and was admitted to the table of the Lord. The novelty of the event will certainly cause much talk, and the priests are bitterly cast down at this desertion.

"Sig. Grassi was born in Rome, and, by a strange coincidence, was baptized in the same parish as the lamented D. Luigi de Sanctis. He was brought up and instructed by ecclesiastical teachers, and when quite young entered upon the career of a priest. After being consecrated as priest, his pure and unspotted character won for him the sympathy and kindness of his superiors. In the year 1850 he was rector of the church at St. Chiara in Rome, and afterwards, being examined, and his preaching approved by the celebrated Cardinal Brignole, he was sent to govern the parish of Taramo, in Sabina. Here his zeal, activity and kindness won for him the affection and respect of these good people. During the short time he lived in the parish he did much to alleviate the distress of the poor; he had day and night schools established for the peasants, and spent the whole of his income upon the poor and infirm; they call him the Apostle of Sabina.

"From there he was called to Monte Romano, in the diocese of Civita Vecchia. In the year 1856 the Asiatic cholera broke out, and Sig. Grassi was indefatigable and unwarying in his attendance upon the smitten ones. He was made subsequently overlooker of the hospital of St. Giacomo in Augusta, where, for ten years, to the great satisfaction of his superiors, he gave himself to the work of relieving the inmates. In consideration of his great services he was elected to the benefice of the Basilica Tiberiana. In a farewell letter written by him to his examiner, the Cardinal Vicar of Rome, we learn his reasons for the step he has taken. He confesses that for several years he had had his doubts as to the truth of the papal religion, because the worship, the rites and doctrines of that church, had not given peace to his soul. Then he brought his doubts to the light of the Holy Scriptures, and there he found that his works could not save him, that by believing on Jesus Christ alone could he obtain eternal life. By

continuing his study of the Word he commenced to see the errors of the Roman church and to discern the true church of Christ. Convinced of the truth, he decided to abandon all for the love of Christ. It was truly affecting to hear him, still dressed in his priestly robes, publicly declare his faith in Christ; and at the Lord's Supper he spoke solemnly upon that ordinance, as no longer a sacrifice, or the body of Christ, but simply as bread and wine taken in remembrance of Him. On the Sunday evening there was a public conference in the same place of worship, when he explained to the people the motive which had induced him to leave the church of Rome. After showing that with the Scriptures in his hands it was impossible for him to remain in a church which is merely a negation of the church of Christ, in a few simple and convincing words, he concluded by inviting the Romans to come, not to Luther, or Calvin, or any other reformer, but to Christ, and to return to the glorious testimony of the church of the catacombs and of the martyrs of Rome."

MR. SPURGEON ON THE SIGNS OF THE TIMES.

THE duty of all Protestants is to walk constantly in separation from everything which savours of the abominations of Rome. I do not see this among my fellow Christians, said the preacher, and therefore I am ashamed and grieved at heart. I observe among many evangelical Churchmen an increased leaning towards Ritualistic practices—even they are tinctured with this gall, and show it by evident tokens. I see, also, among those who claim to be furthest apart from sacerdotalism, namely, Nonconformists, many leanings in the way we have indicated. Their buildings are growing more ornate, and are pitiful mimics of the ecclesiastical architecture most congenial to Popery. More and more are they studying to attract by music, and chanting, and sham liturgies. The meeting-house is now a church, and in the church the simplicity of scriptural worship is overlaid with the inventions of human wisdom. I hate sensuous worship quite as much in a meeting-house as in a cathedral, and rather more; but I see many of my brethren eager after it, and gradually introducing it, as the people will bear it. Again may it be said, "And so we went towards Rome." . . . I shall give great offence if I now go further and say, as in the sight of God, that I am persuaded that so long as infant baptism is practised in any Christian church, Popery will have a door set wide open for its return. It is one of those nests which must come down, or the foul birds will build again in it. We must come to the law and to the testimony, and any ordinance which is not plainly taught in Scripture must be put away. . . . And not only as to infant baptism, but as to every other doctrine, ordinance or precept; we must each seek to get back to this Book, and follow closely the word of God. The Wesleyan, the Presbyterian, the Baptist, the Independent, the Episcopalian, must each be eager to put away everything, however esteemed among them, which is founded upon denominational tradition, and not upon inspired authority. To the law and to the testimony must the church of God return if she would escape future

outbreaks of the Anti-Christian evil. Great errors spring from lesser errors To favour falsehood is to injure truth. God give to His people to feel that the utmost care becomes them in obeying the Lord and walking after His commands, lest evil come of negligence.

HYMNS OF INCARNATION AND BIRTH.

I.

Let sons of God, in rank and power sublime,
Who shouted joyful on the birth of time,
Shout with a louder, deeper, sweeter voice,
And call the constellations to rejoice !
Let the sun, flaming from the orient way,
Pour forth a sevenfold flood of golden day ;
And let the morning stars, in higher song,
The melodies of deeper life prolong !
Let the whole earth awake in jubilee,
And waves of glory roll on land and sea ;
For He who made the angels strong in power
Is born on earth in this auspicious hour !
And He who lighted all the fires on high,
And made the forms of grace from earth to sky,
Has taken human form, and walks in light,
In human shape, with superhuman might !
Out from divinest splendour came the Lord,
Made flesh like ours—the everlasting Word ;
Love brought Him down a dying world to save,
To conquer death, and ransom from the grave !
And since He walked the shores of death and time
The fruits are blooming of a higher clime.
There is a glory over common things,
Shed from His face and overshadowing wings !
The salutary gales of life and love
Bring spices from the paradise above ;
The kingdom glories hasten to the field—
The city of the golden stands revealed !

II.

He, from the immemorial days,
Went forth in all creative ways ;
And all the lamps, in every land,
Were hung from His sustaining hand !
The stars which burn in heaven above—
The lights of reason and of love—
Were kindled from His flame divine,
Each in its place to work and shine.

All harmonies of heaven and earth
From Him received their life and birth;
And all the glories from His face
Received their office and their place.

The Central Light in darkness shone;
He, the Great Worker, was unknown;
But in the fullness of the time,
The Spirit movement was sublime.

Out from insufferable light
The Son was born to human sight;
The Second Adam stood revealed,
Commander in the human field!

And in that holy, blessed morn,
The darkness fled and hope was born;
A new world rose which heroes trod—
An age of life came out from God!

Son of the Highest! Lord of all!
On Thee for light and power we call:
The glory of Thy presence prove,
In riches prevalence of love!

SCRIPTURE HARMONY.

THE error and evil has often been shown of deriving a doctrine or practice from a single portion of Scripture (or even of some portion of a portion), when there are other passages on the same subject which should be read therewith that the truth may be derived from the whole. This is most lamentable when an incomplete or otherwise erroneous answer is given to the question, "What must I do to be saved?" If one preaches salvation or justification by faith alone, from John iii. 16, or Rom. vi.; another by repentance only, from Luke ii. 47; or from baptism only, from 1 Pet. iii. 21; or from confession only, from Matt. x. 32; or from faith and confession, from Rom. x. 9, 10; or faith and baptism, from Mark xvi. 16, etc., etc., what wonder if the anxious enquirer becomes perplexed and discouraged.

Some teach that faith is the gift of God, and, therefore, that men cannot believe until faith is imparted. And so also of repentance. Now it is true that faith is said to be *given* to "*all men*" (Acts xvii. 31*); and that repentance has been given to all, first to the Jews (Acts v. 31) and also to the gentiles (Acts xi. 18). But there is another truth to be placed with this, that "God commands all men everywhere to repent." (Acts xvii. 30.) God gives us repentance in giving us instruction as to what it is and why He has enjoined it upon us, together with certain promises and threatenings. Moreover, He is ever ready to afford us all needful aid to do that which He has commanded. It was thus that Moses *gave* the Israelites circumcision. (John vii. 22.) He did not circumcise them, but he instructed them and acquainted them with the

* The "faith" named in 1 Cor. xii. 9, which was given to some in the church in Paul's day, is that which could remove mountains, etc. (1 Cor. xiii. 2.)

divine promises to the obedient and the divine threatenings to the disobedient. An employer is said to give a workman work, when he informs him what he desires to be done and makes him certain promises, whether or not he assists him to do the work. Now "we are workers together with God" (1 Cor. iii. 9; 2 Cor. vi. 1, etc.)—not lifeless "instruments," as some say, but co-operators, working out our own salvation; while He works in us (and with us) both to will and to do. (Philip. ii. 12, 13.) If, therefore, we require further aid to repent, or to do aught else enjoined on us, we are not straitened in God, but in ourselves. Truly, as our Lord said, "Without me ye can do nothing." (John xv. 5.) But He has also said, "Lo, I am with you always," i.e., if we "abide in him."

If we read Ezek. xviii. 31, with xxxvi. 26, we see that He who says, "make you a new heart," promises to give the same. Conversion is a change of heart, of state and of life. Every sinner requires a new heart, to enter into a new state, and to pursue a new course (or lead a new life). He must eject from his heart all ungodly thoughts, desires and propensities, in order that the love of God (and all that is godly) may be shed abroad there. And then, constant watchfulness and prayer are needed, lest evil should again gain admission. Prayer, we say, that divine aid may be obtained to perfect this great change. And praise to Him to whom all the glory is due, for without Him we can do nothing.*

When we read the exhortations, "save yourselves," "work out your salvation," etc., we must understand them in the light of such passages as Eph. ii. 8—"By grace are ye saved . . . and that (salvation) not of yourselves: it is the gift of God." We need have no more difficulty in harmonizing this than in asking God to give us our daily bread, and then going forth to labour for and thus obtain it.† God has done (Isa. v. 4), or is doing, all He can to save the lost, and to help all who have entered on the way of life. He is ever ready to meet every prodigal who resolves to rise and go to Him, and does so. He is ever waiting to draw near to all who draw near to Him. He is not willing that any should perish. He commands only that which is for our good, and forbids only that which is detrimental. Our conformity to His will is for His glory, and for our honour and happiness. To all His commands, promises are annexed.

In 2 Thess. ii. 18 to 17, Paul reminds the brethren that God had chosen them to salvation; and, instead of saying, Therefore you cannot be lost, says, "Therefore, stand fast;" and with this exhortation prays that they may do so. And Peter exhorts us to give all diligence to make our election sure.

In John x. 28, 29, in which some think they find the certain, undoubted and unfailing safety and salvation of the sheep, they should remember that the sheep are the branches of the vine, and that such may be in the Christ and not *abide* in Him, but be severed from Him. (See margin of verse 5 in John xv. 1-8, which should be read with John x. 28, 29.)

* "We can do nothing for ourselves without God; and He will do nothing for us without our co-operation up to the limit of our ability."—N. HALL.

† "God has never commanded us to do anything, but the power and motive is derived from something He has done for us."—A. C.

If when a man becomes united to the Saviour his everlasting salvation is certain—unconditionally so—he is no longer a probationer. If his everlasting destiny was fixed before he was born, he never was such. But that we are so as long as we live, and that apostacy is possible, is clearly taught. "Brethren, pray for us," says Paul (1 Thess. v. 25; 2 Thess. iii. 1, etc.). The inference which some draw from this is that we are to pray for the word—the word of God (or the preaching of divers and diverse men)—that God would bless the word, read or spoken—that He would give the Holy Spirit to the ungodly hearers of the word, to apply it to their hearts, and thus render it effectual. And some go so far as to say that it matters not who speaks, or how the word is spoken, as the result depends entirely upon the sovereign will of God, who is pleased, now and then, to apply it to the hearts of one or two, leaving multitudes in their impenitency. Now it is true that the apostle says, Pray for us; and all preachers of the gospel do well to say likewise, frequently so; but divine truth is never destitute of divine influence or power. The word of God is not powerless; it is "able to make men wise to salvation." It is not dead, as some say, but "quick"—i.e., "*living and powerful*." "The gospel is the power of God."

On Rom. i. 16, Barnes says, of the gospel, "It has an inherent adaptedness to the end. It is fitted to accomplish salvation to man. . . . It is not a feeble and ineffectual instrumentality," &c. And on 2 Tim. iii. 15, Barnes says, "The Scriptures have power. They are able to make one wise to salvation. They are not cold, dead," &c. Then how dishonouring to the Word of God, yea to God Himself, is it to think or speak of His Word as destitute of power to save all who yield to its power, as all are exhorted and entreated to do! (2 Cor. v. 20, &c.) But, alas! how many are prevented from thus yielding by what they hear and read day by day, and week by week, about the Holy Spirit? Many, in our day, are so ignorant as to teach that unconverted men are to pray for the Spirit to enable them to repent, &c. Whereas the Spirit was given, not to enable men to obey, but to such as do so (Acts v. 31). Expressly has our Lord taught that the world cannot receive the Spirit. In Acts ii. we see that the Spirit was given to the disciples, who called on others to be immersed (*initiated*) in order to receive the gift.

To interpret Scripture correctly we must compare one portion with another, and look at one in the light of another or others. Other examples will doubtless occur to the diligent inquirer, and at some future time we may be able to furnish many such. With one such we now conclude. To understand Luke xi. 13, see Matt. vii. 11; John vii. 39; xiv. 16, 17; Acts i. 8; ii. 1—18, 38, &c. W. D. H.

Intelligence of Churches, &c.

BIRMINGHAM AND WOLVERHAMPTON.
—Since the immersions noticed last month four have been baptized into Christ in Birmingham—two at Charles Henry Street and two to take member-

ship in Vauxhall Road. Two have also been baptized and added to the church at Wolverhampton. D. K.

WREXHAM.—Bro. McDougall, having been appointed to preach in Wrexham,

called at Chester and Cam-yr-Allen on the way. The church in Wrexham rallied round our brother, and on Monday evening a special meeting, to pray that success might attend his efforts, was well attended. On Tuesday evening he preached in my house, about three miles from Wrexham. On Wednesday he attended the weekly Bible meeting, and on Friday a meeting at Cam-yr-Allen. When at Chester he heard that two of the brethren there had been invited to Buckley for the purpose of immersing two believers, and we therefore resolved to go over, which we did on the Saturday. We found Buckley just one of those places where churches die out for want of a little help. The church had not met from August, 1870, until August, 1873. A brother from Cefnmawr, having gone to reside near Buckley, met with two young men (one of them a son of a deceased brother) who had been immersed the previous Lord's day, and, having looked up three of the old members, they commenced meeting together for worship. We had an interesting interview with some of them, as well as with one or two others who seemed to have an interest in hearing about Christ. On the succeeding Tuesday two of the young brethren and another young man came over to my house, walking a distance of seven miles each way, through a heavy rain, to hear Bro. McDougall preach, and at the close of the meeting the young man decided for Christ. He was baptized the following evening. Since then another has decided to follow Christ, and was immersed on Thursday evening, together with my mother and a young female, one of our old scholars, who had been brought to Christ through the labours of our brother. We have also another who will (D.V.) be immersed to-morrow evening. It will thus be seen that the labours of our brother here since the Annual Meeting have borne fruit, and we feel sure that the results will not stay, for a deep interest amongst the brethren has been awakened. Our prayer meeting is continued, and well attended. Our congregation is much improved.

ED. E. WRIGHT.

HOTHAM, MELBOURNE, June 21, 1873.
—It is with pleasure we report that the Saviour's cause is still prospering in this locality. Since our report last month fourteen have been added to the church, six being by baptism and eight by commendation. We are able to rejoice in seeing increasing prospects for successful

labour in the Master's cause. Our present accommodation at the chapel is now found to be too limited for the number who attend. The Sunday school is also steadily advancing, the average attendance being over 150 scholars. One pleasing feature in the school is the number of young men and women who attend the afternoon Bible class; and I may also add, as another pleasing feature, the regularity and punctuality with which the teachers attend to their classes. **M. W. GREEN.**

ADELAIDE, SOUTH AUSTRALIA.—On the 6th of July the chapel in Grote Street was re-opened. The services both morning and evening were largely attended. On the 9th we held a public tea meeting, when fully 600 sat down to tea. After the tea a public meeting was held, Bro. T. Magarey in the chair. Addresses were delivered by Bren. P. Santo, J. Laurie, S. Kidner, H. Hussey, J. Colbourne, and T. J. Gore. This meeting was very largely attended. The chapel is now very comfortable, and will seat about 600. We pray that the Lord's blessing may rest upon us, and that our efforts may be renewed.—**T. J. G.**

MALLALA, June, 1873.—One baptized this month. The brethren at Two Walls kindly placed their chapel at our disposal for this baptism. **R. C. GILMOUR.**

Obituary.

JOHN KIRTON.—He was immersed in Birmingham, some few years since, being at that time in Her Majesty's service. Having become a soldier for Christ, he left the army and took up his abode in Derby, and found two disciples who had at that time (1868) come to the town from the church at Wednesbury. This was the foundation of the church here. His zeal, activity, and self-denying efforts to raise up the church were much admired by his brethren, and continued with untiring energy until he was smitten with a grievous mental affliction, which remained on him for three years, until his death. Our loss, however, we trust, will be his gain. We hope to meet with him in the future glory of our Lord. **R. M.**

VICTORIA EVANS departed this life Sept. 19, after heavy and protracted suffering, having been nearly blind for some years, although only thirty-four years of age. She was immersed in 1868, but had not been able to assemble with the church for some time prior to her end. She died in peace. **G. L.**

GOOD TEMPLARISM OPPOSED TO THE DOCTRINE OF CHRIST.*

Be ye not unequally yoked together with unbelievers."—2 Cor., vi.

The aim of Good Templary is the suppression of intemperance. The results of our drinking customs are so gigantic and deadly that every Christian should desire to promote all reasonable and legitimate efforts to suppress them. As the object of Good Templarism is one which is held in common by all enlightened Christians, does it not follow that they should enter the order, and thus strengthen an agency already powerful against the evil we all deplore? Some have settled this question by a very short process. They say, "We saw the good object of Templary, and that it is calculated to do much to promote that object, and, therefore, became Good Templars, not at all liking some of its rules and usages, but upon the principle that the end justifies the means." Now, I submit, that a Christian is not at liberty to deal with any question after this manner; he is not permitted to gain a good end by a bad way; he is bound to ascertain whether both end and means are compatible with the law of God. In the days of the apostles there were persons who charged them with saying, "Let us do evil that good may come." The principle thus enunciated is so opposed to right that Paul denounced those who so attributed it as deserving condemnation. Indeed, some of our worst evils have resulted from its application. Satan tempted the Saviour by this very principle; showing Him all the kingdoms of the world, he said, "All this power will I give thee, and the glory of them. If thou wilt worship me, all shall be thine." The end was good; the means bad; the one did not justify the other. Constantine, desiring the rapid enlargement of the church, gave temporal rewards to those who entered it. The end sought was good; the means were bad; the result was evil, and his conduct condemnable. The Roman Apostacy had its rise, progress, and consummation in this same principle. The worldly conformity of the sects, generally, arises largely from the same cause. They pander to fashionable sinners to bring them within the hearing of the gospel. The object is good, the means bad, and the result failure. The Inquisition, with its dungeons, racks, and fires, justifies itself on this same principle. Its object is good—to deter men from forsaking that church out of which they believe there is no salvation. With them it is a far less evil to torture the body for a few hours than to suffer the loss of the soul. "They do evil that good may come;" "the end justifies the means." If, then, there are features of Good Templarism at variance with Christianity, the plea that the end justifies the means is fallacious; and were the drink evils tenfold more than they are, we may not labour to remove them by such means—we may not do evil that good may come.

We are told that numerous ministers, belonging to almost every denomination, are Good Templars, and that, therefore, Good Templarism cannot be opposed to Christianity. My reply is—1, It must not be forgotten that there are a still larger number of the same class

* The first of two Lectures delivered to the Church in Summer Lane, Birmingham, by DAVID KIRK with slight additions.

who consider themselves not at liberty to enter the order on account of its divergence from what they understand Christianity to inculcate. 2, That the union of those ministers with the order can have no weight with those who have come out from these denominations, on the ground that they do not understand, or are unwilling to carry out, the principles and practices of the apostles.

It is our duty to deal with Good Templarism on its own merits, and, in view of its godd object, help it forward, if it be possible to do so without violating Christian principles. If, by this discourse, I show that, as Christians, we cannot consistently enter the order, nor remain in it if already there, I shall have no pleasure in so doing; for having been an abstainer more than thirty years, and during that time helped on the Total Abstinence movement, as ability and opportunity have served, I should rejoice at the rise of another efficient organisation for the purpose of suppressing the drink evil; and I lament being compelled to conclude that no one can understand and believe in New Testament Christianity, be fully acquainted with Good Templarism, and conscientiously remain a member of the order. This conclusion binds me to show wherein Good Templarism and Christianity stand opposed.

I. SECRECY.—This is, perhaps, the smallest point which, in a formal way, I shall notice. Secret societies are largely held in disrepute by men of elevated minds and pure and honourable intentions, and they are repudiated in widely adopted denominational standards. Good Templarism comes to this country from America; but the United Presbyterian Church of North America presents the following declaration:—

"Declaration.—We declare that all associations, whether formed for political or benevolent purposes, which impose upon their members an oath of secrecy, or an obligation to obey a code of unknown laws, are inconsistent with the genius and spirit of Christianity, and church members ought not to have fellowship with such associations." "This declaration is in accordance with the Confession of Faith, chap. xiii."

That the secrets of Good Templarism are of the smallest possible importance I fully admit. In fact, they have no secret worth keeping, and none that there is any need to conceal; this is clear, from what has, contrary to their laws, been revealed. In fact, the secret element seems to exist merely as an attraction to those who feel flattered when accounted possessors of knowledge not open to all. "*The Ritual*" (which outsiders and non-official members are not permitted to possess) contains nothing which would inconvenience the order to publish world-wide—nothing that there is the slightest reason for pledging its members to conceal, unless it be the childishness by which it is characterised. But the vow of secrecy is not less objectionable on that account, but rather more so. The taking of solemn vows about trivial matters has, certainly, a demoralising tendency, and is opposed to the letter and spirit of the teaching of Jesus, who could appeal to his foes and say, "I spake openly to the world; I ever taught in the synagogue and in the temple, whither the Jews always resort, and in secret have I taught nothing." (John xviii.) The apostles formed no secret societies. They had a far wider and harder work to perform

than that taken in hand by Good Templars. They had all the fleshly lusts—the world, the flesh, and the devil—to fight against. Their lot was cast in a time when governments and peoples, Jews and Gentiles, sought their lives; and yet they formed no secret lodges, nor took pledges of concealment. They renounced “the hidden things of dishonesty, commended themselves to every man’s conscience by the manifestation of the truth.” They displayed a noble heroism and candour; and their memory is discredited by those of their professed followers who, to aid in grappling with only one of the world’s evils, shroud themselves in the mist of the secret chamber and administer vows of life-long concealment.

Good Templars reply, that “all societies have secrets; that the family is a secret society; that churches hold business meetings with closed doors.” But this is mere evasion. If Good Templars form a secret society only in the sense in which churches and families are secret societies, then let them abolish their vow of a life-long secrecy. We administer no oath or vow to our children or servants binding them to keep secret, all the days of their life, the concerns of the family. Our church members take no obligation of that kind upon them. Families and churches have transactions which prudent and reputable members deem it their duty not to noise abroad; but the church, with far more diversified work and vaster interests and results dependent upon it, administers no such vows, and could not do so without forsaking the letter and spirit of Apostolic Christianity; and how Christian men can do that thing in a Good Templar lodge, and think they are not violating Christian principle, I cannot divine; and the more so when we bear in mind that the secrecy of Good Templarism is not merely incidental, but an essential characteristic, as declared by the “Grand Worthy Chief Templar of England,” who writes, “Do away with their regalia, their ceremony, and their secrecy, and the characteristics of the order would be lost.”

II. TITLES AND REGALIA.—The childish vanity of the order could hardly have been more perfect. Official Pamphlet No. 1 is entitled, “Constitution of the Grand Lodge of England and Subordinate Lodges of the Independent Order of Good Templars. Adopted by the Right Worthy Grand Lodge.” Now, why “the *Independent Order*?” Independent of what? Why assume more independence than that which appertains to all purely voluntary and self-ruled societies? Then there is the “Grand Lodge;” and more than that—the “Right Worthy Grand Lodge.”

Then we come to the officers of the Grand Lodge—1, Grand Worthy Chief Templar; 2, Grand Worthy Councillor; 3, Grand Worthy Vice-Templar; 4, Grand Worthy Secretary; 5, Grand Worthy Treasurer; 6, Grand Chaplain; 7, Grand Marshal; 8, Grand Guard; 9, Grand Sentinel; 10, Assistant Grand Secretary; 11, Deputy Grand Marshal. The officers of the Subordinate Lodges are—1, Worthy Chief Templar; 2, Worthy Vice-Templar; 3, Worthy Secretary; 4, Worthy Financial Secretary; 5, Worthy Treasurer; 6, Worthy Chaplain; 7, Worthy Marshal; 8, Worthy Inside Guard; 9, Worthy Outside Guard; 10, Worthy Assistant-Secretary; 11, Worthy Deputy Marshal; 12, Worthy Right Supporter; 13, Worthy Left Supporter. Not only are all these

Worthies and *Grand Worthies* so designated in print, but they are so addressed in the ceremonies and intercourse of the lodge. Then there are *Degrees* and *Degree Temples*, with their peculiar vanities. Of course, officers so grand and worthy must appear adorned in a manner worthy of their worthiness and grandeur. Accordingly, it is decreed that "the regalia of the order shall be—collars, about twenty-two inches in length maximum and about sixteen inches minimum, narrow at the neck and wide at the bottom, with the outer corners rounded off. The *first*, or initiatory degree, shall be white; the *second*, or degree of Fidelity, shall be blue; the third, or degree of Charity, shall be purple. Officers of Subordinate Lodge, scarlet, with lace or fringe; officers of Degree Lodge, or Temple, purple; Deputies, purple; Grand Lodge Degree, scarlet; officers and members of the Right Worthy Grand Lodge, scarlet, with a small purple collar or band attached. All lodges must provide themselves with regalia of the form here prescribed. The quality or amount of trimming is left to the lodge or to its members." *Rosettes* are also prescribed—"they shall be white ground and scarlet centre, with yellow star or button." The *Emblems* "shall be a gilt wreath enclosing silver letters, on blue or purple ground." "Deputies shall be fully trimmed with lace, stars, or embroidery, emblems, fringes and tassels." With these vanities the ceremonies completely correspond. Take the routine required when the *Right Worthy Grand Templar* visits a Grand Lodge. The G. I. G. says, "*Grand Worthy Chief Templar*, I have the pleasure to announce the *Right Worthy Grand Templar* in waiting." The G. W. C. T. replies, "*The Past Grand Worthy Chief Templar* will introduce our *Right Worthy Grand Templar*." The P. G. W. C. T. retires, takes the arm of the *Right Worthy Grand Templar*, and makes five distinct raps, when the door is immediately thrown open. All members of the Grand Lodge give the degree salutation in which the lodge is working, slowly, as the *Past Grand Worthy Chief Templar* and the *Right Worthy Grand Templar* approach the *Grand Worthy Chief Templar*. Then the P. G. W. C. T. says, "*Grand Worthy Chief Templar*, it gives me great pleasure to introduce to you, and through you to this Grand Lodge, Brother —, the *Right Worthy Grand Templar* of —." The G. W. C. T. replies, "*Right Worthy Grand Templar*, this is, indeed, an occasion of unusual interest to have with us the executive of our noble order," &c. The *Grand Worthy Chief Templar* will then take a seat at the right hand of the *Right Worthy Grand Templar*, the *Grand Worthy Chief Templar* still occupying his place at the left.

The ceremonies of initiation correspond with this inflated nonsense. The "Ritual" of the Order minutely provides the numerous little speeches and doings of the occasion. Though the "Ritual" is a secret book, its contents have been largely published. From various publications, which give more or less of these ceremonies, we learn that after the candidate has answered certain questions in the ante-room, "the officers return to the lodge-room, salute the W. C. T., and report." The W. F. S. says, "*Worthy Chief Templar*, the fee is paid." The P. W. C. T. says, "*Worthy Chief Templar*, the questions are properly answered." Some officer, or officers, having returned to the ante-room, the candidate is brought to the lodge door, where the appointed raps

are distinctly given. The W. I. G. says, "Worthy Chief Templar, there is an alarm at the inner gate." Of course, there is no alarm at all; no one is startled; they had been informed that the fee was paid and the questions answered, and they were waiting to hear the raps. Thus they mix up pretence and fuss, parade and prayers. The W. I. G. having thus announced the "alarm at the gate," the W. C. T. rejoins, "You will attend to it." Having ascertained, or pretended to ascertain, what caused the alarm, he announces, "Our Marshal, accompanied by a friend, who seeks admission to our lodge." The W. C. T. replies, "Admit them." The W. M. then conducts the candidate slowly round the room to the singing of an ode. The W. C. T. gives him, as do several others, a very formal welcome. Then the W. M. stands with the candidate before the altar, another ode is sung, and the "obligation" taken. After several little speeches, which I shall allude to after a while, the candidate is again marched slowly round the room to the singing of an ode, terminating with—

"We are a bold, determined band,
And strike for liberty."

Subsequently he is led in front of the altar, and some eight quotations from the Bible and the Apocrypha are addressed to him, in succession, by some six worthy officers, after which the W. C. says, "My friend, the gems of truth which we have given you are from Divine revelation: treasure them in your heart, and it will be well with you now and hereafter." Thus uninspired books are exalted to the level of those by inspired writers; and treasuring up in the heart a few texts from the Bible and other books concerning wine secures welfare in this life and in that which is to come. After further short addresses the candidate signs the constitution (which he is not required to be acquainted with), and another ode is sung. Finally, the W. M. presents him to the W. C. T., saying, "Our friend has travelled the circuit of our lodge, and now comes to you for the closing ceremonies." The W. C. T. intimates that they have "signs of recognition, tests and passwords, grips and signals," which he proceeds to give. The lodge is then called to form a circle of unity, joining hands around the newly-made member and certain others; the W. C. T., R. H. S., and L. H. S. on one side of the fountain, or table, on which are glasses of water; the W. M. and D. M., with the new member, on the other. Glasses of water are handed, and the W. C. T. says, "In this pure element of water, God's only beverage, we mutually pledge life-long fidelity to our sacred cause." They sing—

"Sparkling and bright, in the liquid light,
Is the water in our glasses;
'Twill give you health, 'twill give you wealth,
Ye lads and rosy lasses."

Now let us rise to the true Christian altitude, and for a moment look down upon this sickening parade of empty titles, tinsel, tawdry and pantomime. Think of the Saviour's prohibition of vain titles and designations. Remember His denunciation of the men who loved distinctive seats and gratified their vanity by making broad their phylacteries and enlarging the borders of their garments, and think o

one of His disciples (a man who has been advocating the complete restoration of primitive Christianity), "fully trimmed with lace, stars, embroidery, emblems, fringes and tassels," applying to others, or having applied to him, these bombastic and frivolous designations, and then say whether that disciple ought not to feel his cheek burn with shame.

There are other respects in which this ritualistic embellishment makes against Christianity. Conformity to the world in its vanities and frivolities is forbidden by the Lord and His apostles, while temptations to violate both the letter and spirit of the prohibition abound on every hand, and are hard to resist. But here the most flagrant violation of the requirement, and of Christian simplicity, is set up, and men who desire to pass as imitators of the first Christians bow down before it and, in some cases, on premises occupied at the cost of the church. The youth of both sexes—children of church members—are there enlisted and have planted, or matured, within them the seeds of that vain show and title-worship which influence millions, keep them from the true church, and drag back again many of those who enter it. The tendency of this kind of thing in the lodge is to excite in the youthful mind a craving for the same kind in the church; which craving, in some instances, will certainly prove strong enough to turn the balance against churches which abide in apostolic simplicity and in favour of the priestly millinery and worldly vanity of apostatic churches.

Look back to the inauguration of the church. Ritualism had reached its highest glory; priests, temples, incense, gorgeous robes, processions, florid titles, instrumental music and all that art could devise, to appeal to the vain and unregenerate. But the Great Teacher and His apostles order the church in the perfection of simplicity, and not merely do that for Sunday purposes, but call for it in the every-day life of every disciple. Neither in the assembly of the saints nor out of it were they to take pompous titles. Every Christian was called to be reverent, noble, worthy and grand, by imitating the grandly noble life of Jesus; but each was called a brother, one Master only was acknowledged, no one was distinctly designated "Rev.," "Worthy," "Grand." Even the official designations of the church were terms merely expressive of the work committed to those who bore them. In becoming Christians the early disciples became *men*, and in becoming men they put away childish things. Let me conclude, under this head, by a few words from a Presbyterian minister; thus showing that men who do not plead for a return, in all things, to the simplicity of apostolic Christianity can perceive the incompatibility of Good Templar ritualism. He says—"It is when you take them (the Good Templar titles) along with the regalia, and the show of mystery, and the ceremonial and 'imposing demonstrations,' that you feel their utter inconsistency with that simplicity of demeanour which the apostle recommends. Or bring them for a moment into connection with our Saviour. If it is not irreverent to do so, just imagine Him going through the pantomime and mock dignities of a Templar lodge, or, in order to gather crowds about Him and produce a great effect, dressing Himself with ribbons and regalia, like a recruiting sergeant, and

getting His followers to do the same, and with drums, and banners flying, parading the hills and vales of Judea. Why, the very suggestion shows how utterly alien to His spirit such a course would be."

"Take heed, then, that "your minds are not CORRUPTED FROM THE SIMPLICITY that is in Christ."

III. THE VOW OR OATH.—In the ante-room the P.W.O.T. addresses the candidate thus—

"Will you be obedient to all the laws and rules of this institution, they not conflicting with your duties as a Christian and a citizen?"

Answer—"I will."

It is also said—

"You will now be required to take upon yourself a solemn obligation of total abstinence, and to bind yourself to our laws. But, as you have been already sworn, there is nothing in the obligation inconsistent with your duties arising from any of the relations of life."

P.W.O.T.—"Will you take a solemn pledge to abstain for ever from the use of or giving to others as a beverage, anything that will intoxicate?"

Answer—"I will."

P.W.O.T.—"Do you believe in the existence of Almighty God, the Ruler and Governor of all things?"

Answer—"I do."

After entering the lodge the candidate is placed before an altar, upon which is an open Bible. The W.V.T. says:—

"You will place your right hand upon your heart and assent to the following obligation:—"You, in a full belief of the existence and power of Almighty God and in the presence of these witnesses, do solemnly and unreservedly promise that you will not make, buy, sell, use, furnish, or cause to be furnished to others as a beverage, any spirituous liquors, wine, or cider, and that in all honourable ways you will discountenance their use in the community."

"You also promise that you will not reveal any of the private work or business of this order to any one not entitled to know the same; and that in all things you will yield a cheerful obedience to our laws, rules, and usages. You also promise that you will not knowingly wrong a member of this order, or see one wronged, and that you will do all in your power to promote the good of this order and to advance the cause of temperance." Do you promise?"

CANDIDATE—"I do."

The vow having been taken, the Worthy Chaplain offers prayer. The candidate stands facing the W.V.T., and the following assurances are given:—

P.W.O.T.—"This vow we have all taken; let the fidelity with which it is kept be your glory and your shield."

W.O.T.—"None but the brave dare take such a vow."

W.O.—"A Templar's vow is registered in heaven. As you value your standing here and your peace in eternity, keep that vow sacred to the end of your life."

Good Templars insist that the foregoing obligation is not taken as an oath. It is scarcely worth contending for a mere name. In a court of justice a witness is sworn without speaking a word; the officer charges him to "speak the truth, the whole truth, and nothing but the truth," and adds, "so help you God," which may be taken as prayer for Divine help. The person taking the oath merely kisses the book. In the lodge the candidate is placed, in a solemn

manner, before an altar, upon which is an open Bible. He is required, surrounded by witnesses, to place his hand upon his heart and take the obligation, which is thrice designated a vow, and said to be "registered in heaven." If both of these cases do not amount to taking an oath, I leave you to determine which of the two falls most short of it. That, at least, a *solemn vow* is taken is admitted. The *Worthy Chaplain* says:—"A Templar's vow is registered in heaven," and the blessings of the eternal world are made to depend upon keeping it. In the *English Good Templar* for March 19, 1878, a *Grand Worthy Chief Templar* says:—"All initiates are reminded that the Good Templar's vow is for life." He tells also how some of the brave ones who have dared to take it exemplify their bravery, and thus proves that the declaration "none but the brave dare take the vow" is false. "Many of the classes, who deem themselves respectable, appear less intelligent or less honourable. They grow tired of the total abstinence vows and long to be released. To get free they cease to pay dues until expelled, or they resign, and they believe they may then innocently drink what they pledged themselves not to touch." "When the pledge is taken, of free choice, nothing can break its binding force. No human or divine power can release a man from such bonds once voluntarily assumed." Here, then, we are told that not even God Himself can release from this vow. Concerning those who break it, this *Grand Worthy Chief Templar* goes on to say:—"The man who can do this is infamous; his moral nature is honeycombed. He may move in good circles and avoid all disgraceful crimes as the world goes; but though fair without he is rotten within. He is not to be trusted anywhere, nor under any circumstances, where he cannot be watched and held to a strict account by the law. Never trust such an one where he could take your money, without you know his circumstances are such that he needs no money. Never trust your honour in his hands for one moment, nor that of any one dear to you. He would infallibly betray it if tempted."

Let us now hear the word of the Lord:—

"Ye have heard that it has been said by them of old time, 'Thou shalt not forswear thyself, but shall perform unto the Lord thine oaths; but I say unto you, swear not at all, neither by heaven, for it is God's throne; nor by the earth, for it is His footstool; neither by Jerusalem, for it is the city of the Great King. Neither shalt thou swear by thine head, because thou canst not make one hair white or black. But let your communication be yea, yea, nay, nay, for whatsoever is more than these cometh of evil.'" Matt. v.

We cannot understand the Saviour as prohibiting all kinds of oath-taking; because God, Himself, is said to have sworn, and Jesus took upon Him the solemnity of a judicial oath (Matt. xxvi. 16), and Paul more than once uttered an abjuration. Rom. ix. 1; 2 Cor. i. 23. But the Jews were largely in the habit of swearing without mentioning the Divine name; of putting themselves under obligation by uncalled-for ceremonials, as vowing by the altar, by Jerusalem, by heaven, by earth, by their head, by the temple, &c. Against all this the Saviour inveighs, and commands, "Let your communications be yea and nay, for whatsoever is more than these cometh of evil." This command the Holy Spirit repeats by the apostle, who says, "But above all things, my brethren, swear not, neither by heaven, nor earth, neither by any

other oath; but let your yea be yea, and your nay, nay, lest ye fall into condemnation." James v. Here, then, "condemnation" is pointed to as a likely result of meddling with these petty oaths and vows, and the simple yea and nay are enforced. "More than this," the Saviour says, "cometh of evil." Surely no one can doubt but that the prohibited "more than this" is reached when a Christian (no law of God or of the nation requiring anything of the sort) places himself before an altar, with Bible open, witnesses assembled, his hand laid upon his heart, and repeats a solemn vow, declared to be registered in heaven, and of such nature that no power, human or Divine, can release him. I pray you, brethren, to consider whether this is not as clear a violation of the Saviour's precept as could well be.

In another respect this vow is scarcely less objectionable. It might be deemed not open to the objections I am about to urge, were the vow never or but rarely broken. But that is not the case. Only the other day a Good Templar, in passing a group of street idlers, heard them give the password for the current quarter, and also its meaning. Going past the same spot the next day he saw it chalked upon the wall. Then, too, at the annual session of the Grand Lodge of England, recently held in Bristol, the report showed the following startling results:—

Number in good standing	...	...	...	183,982
Violated	...	...	...	18,897

Nearly 19,000 persons, at one annual meeting, reported as having broken that solemn vow, registered in heaven, from which, it is said, no power, human or Divine, can release them.* Now, I suppose that my brethren, who have strayed into Good Templarism have not completely forgotten that humbleness of mind is one of the cardinal virtues of Christianity. A Christian, when taking the Good Templar vow, is, certainly, following an apostolic example. But it is a bad one, and recorded not for imitation but for warning. I mean that of the Apostle Peter when, strong in his own weakness, he gave that uncalled for pledge, "Though all forsake thee yet will not I." In so saying he was unwise, vain, and presumptuous. Permit me to insist that no man of humble mind, knowing anything of our weakness and frailty, could, by any possibility, thoughtfully take a solemn vow that he never would, his whole life through, do this or the other evil. I do not expect to steal, nor to kill, nor to become a profane swearer, nor a liar, but I could not, *dare* not, when I know how good and holy men have slipped (men more than my equals in faith and love), stand up and vow, with all the confidence of the weak and boasting Peter, that so long as I live I will never steal, kill, curse, or lie. To do this would be to show myself destitute of humility and to commit presumptuous sin. And yet, brethren have thoughtlessly taken this vow, and caused inexperienced youth to take vows that even experienced

* Nor does this fearful amount of vow-breaking exhibit the full proportion; because the thousands thus reported consist of those only who have been proved guilty. But how many are there who, under temptation, drink on some occasion without reporting themselves, and who are not discovered! Then there is violation of the vow when the drink portion of it is not broken, by revealing secrets. For instance, on the night that I delivered this lecture, I gave the meeting the password for the current quarter ("We'll Outlaw the Liquor Traffic"). I did not obtain it from a Good Templar, and had not sought to get it. Of course, it must have got out from some one who violated the obligation, and very likely he remains in the Order to make known the more recent password.

Christians would not be safe in taking. Good Templars, too, feel something of this. In the *Manual of Good Templarism* I read :—"Of repeated petitions have come up from strong and influential grand lodges, to make the initiatory pledge binding only while a member, which have always been successfully answered." All this self-confident pledging never to do this, that, or the other, is contrary to the spirit of Christianity. If the apostle could condemn those who say, without qualification, that to-day or to-morrow they will go to such a city, and do so and so, telling them that they ought to say, "if the Lord will that we live and do this or that," chiding them for their boasting and declaring it evil, surely this self-confident vow, which has no shade of qualification, and no hint of reliance upon God, must be of the very essence of presumption.

Another point of importance is that Good Templary interferes with the "rights of private judgment," and contains the essence of Popery. Look at the vow. The candidate is not permitted to know what it is till his initiation is partly gone through, and he has already declared himself willing to take it. When I say he is not permitted to know, I mean that such is the law of the order. He enters the lodge in ignorance of what the obligation may bind him to, excepting that he is assured that it will not conflict with his duty as a Christian and a citizen, which assurance, however, is a delusion, for the observances, to which he vows cheerful obedience, do so conflict. Having entered the lodge, after an amount of walking and singing and acting and fuss, quite sufficient so to disconcert the generality of minds as to leave them unable to grasp the full import of the obligation read to them, which they have not before been permitted to hear, and which they then neither read nor repeat, he is required to promise full and cheerful obedience, not to some brief plain sentence, the meaning of which is upon the surface, but to an obligation containing one hundred and fifty words.* But this is not all. When thus obligated he is not permitted to possess the "Ritual" which contains the obligation. He may see it in the lodge, but members, as such, are not allowed to possess the Ritual which contains it. But were it otherwise, it would not be possible for him to learn therefrom what he can and what he cannot do, and what he will be able to continue to do, without violating his obligation; neither can his lodge determine that for him. Good Templars stand pretty much, in reference to the interpretation of their obligation, as do Roman Catholics in regard to the interpretation of the Bible. If you wish to join any one of a hundred societies that I could name, you can obtain the rules of the society before entering. The grammatical and contextual interpretation is all you have to do with; and you are required to do nothing which the rules, thus interpreted, do not enjoin. But not so in Good Templarism. There you find a Pope who fixes the meaning of the obligation, who can change its meaning, whose decisions are binding upon every Good Templar, the whole world over, and who decrees that the obligation is violated when certain things are done, which things

* When I had delivered this lecture, a brother informed me that he had taken the obligation under the circumstances here described; that the initiation ceremonies were such that at the close he did not understand what he had committed himself to, and that having since discovered its true nature he saw it his duty to leave the Order. I know others in the same state.

cannot, by any method of interpretation, be covered by the wording thereof.

To make this clear I must note that the common, or subordinate, lodges of each district are under the rule of the grand lodge of that district; also that all lodges, grand and subordinate, are in subjection to the Right Worthy Grand Lodge. The "Digest" of the order shows this:—

"All decisions in *Chase's Digest*, made by the Right Worthy Grand Lodge, any R.W.G. Templar, and any Grand Lodge decisions sustained by the Right Worthy Grand Lodge on appeal, are binding upon all Grand and Subordinate lodges, and upon all Good Templars. The decisions of Grand Lodges compiled in said *Digest* are binding upon, and only affect the lodges under their immediate jurisdiction."

Now, some of the decisions in the *Digest* are such as no one merely studying the wording of the obligation could ever imagine himself bound by. Some of these (grand lodge decisions) are only binding upon members of lodges in the district over which the grand lodge which has made them has jurisdiction. But thus, a Good Templar removing to another district may find himself excluded as a violator of his obligation, for doing what is no offence in the district in which he was initiated. And that which is no violation of obligation in his district to-day may, presently, subject him to exclusion from the order and brand him as a covenant breaker. What man ever thought that his promise to "do all in his power to promote the good of this order and to promote the cause of temperance," would come to mean that he must not drink unfermented wine, nor anything liable to ferment; that he must not play games of chance for any sums, however small; that he must not join a temperance society which allows its members to drink unfermented wine, even though he take none of it himself; that he must not take a daily paper, nor any other secular periodical, which is unfriendly to the order; that he must not vote for a candidate for Parliament, nor for any other office, who is opposed to total abstinence or who favours a license law, even though there be no total candidate in the field; that he must not accept an invitation to a party from any person, not a relation, where intoxicating drink is used as a beverage, even though he talk against it all the time. But so it is— all these, and many other absurdities, are decreed to be violations of the obligation taken by good Templars. Were I to leave the matter here, I have no doubt but that many Good Templars would pronounce these items untrue, and deem me imposed upon. But the ignorance as to what the obligation does mean, or may yet come to mean, is not mine but theirs. This will be seen in a few citations from the *Digest*:—

"We regard it as contrary to the spirit of the obligation for any member of our order to vote for any man for any public office who is known to be opposed to total abstinence and legal prohibition, or in any way favours a license law, or to refuse to remonstrate and vote against any man or measure calculated to encourage license instead of prohibition.—R.W.G.L."

"This is from the Right Worthy Grand Lodge, and applies alike to every Good Templar. The *spirit* of his obligation is violated even if he refuse to vote at all.

"We deem it a violation of the principles of our order to patronise secular newspapers unfriendly to our cause, or religious periodicals that admit liquor advertisements or other anti-temperance matter.—R.W.G.L."

"Playing cards or any game of chance is a violation.—G.W.C.T., Ball, N. Y."

The *first* of these two decisions applies to the whole Order, the *second* only to lodges in New York. I do not object to societies enacting laws to exclude gambling; but I object to being understood to have violated a vow, which makes no allusion to anything of the sort, merely because a grand lodge says it shall so mean.

"An organisation allowing the use of wine or cider, fermented or *unfermented*, is antagonistic to the Good Templars, and in no way is a promoter of the cause we are banded together to advance; therefore, a Good Templar violates his obligation on joining an order that permits the use of these drinks.—P.R.W.G. T. Chase, 1870."

"It is a violation of the pledge to use as a beverage any drink that is *liable to ferment*.—G. W. O. T. Titus, O."

According to this, ginger beer, or even pure grape juice, just pressed into the cup, if taken as a beverage, violates the pledge, for the one is fermented and the other is "liable to ferment." But certainly no one has a right to expect that he is subject to every absurd interpretation of his obligation which the Grand Lodge of his district or the R. W. G. Lodge may fancy to put upon it. But he *is* thus subject, and must be disgraced as a vowbreaker if he violate any one such decision. Other, and not less unwarrantable and binding interpretations of the obligation could be quoted; but the foregoing show that no one taking it, even if it were put into his possession weeks before, could ascertain what to him it may be held to mean, nor on what ground he may be charged with violating it. Certainly, then, no Christian, nor, indeed, any other person, should consent to take it; and, most certainly, the right of private judgment, both in the individual and in the subordinate lodges, is violated. Thus grand lodges and the R. W. G. Lodge may dictate the meaning of the obligation, changing its meaning as often as they please. Lastly, I object to the Good Templar vow, because it is impossible for an enlightened Christian to keep it. Those who take it are pledged to do **ALL IN THEIR POWER** to promote the good of the order, and to advance the cause of temperance. It follows that a Good Templar, who only spends in the cause part of the time he has power to spend, is false to his obligation; and so if he fail to give *all* the money and *all* the help he might give. Then the obligation is not only to obey "all the *laws, rules, and usages*" of the order, but the condition of the heart and mind is also pledged. The vow binds you to yield a "**CHEERFUL** obedience," and it is not kept if one or more of such usages are only reluctantly observed. I have never conversed upon the subject with a Good Templar member of the church who did not admit that most reluctantly he observes some one or more of those rules and usages. In every such instance, the obedience not being "*cheerful*," the vow is broken. I do not suppose, that were such members to inform the lodge, that though they observe *all* the usages, they do not *cheerfully* observe some of them, they would be expelled; but if not, that only proves this vow-taking to be as thoughtless as it is serious. Nevertheless, it is, in its every feature, a *vow*, and I do not deny its registration in heaven; but so much the worse for those who take it!

We are asked, whether, then, we may take no pledge to abstain, and make no declaration of intention to be on the sober side, for life. Both these things may be done without rendering us chargeable with

the evils here pointed out. A man may, without presumption, pledge himself to abstain so long as he holds membership in a society, because he can withdraw at any time; or he may make declaration of his *then intention* to abstain all the days of his life. But that is widely different from taking a vow to do so.

THE VOICE OF SCRIPTURE ON THE WORSHIP OF GOD IN PUBLIC.*

In these days of letterpress a small pamphlet on worship scarcely claims notice in our pages. There is, however, some speciality in the present instance, inasmuch as the author, aided by one whom we well know, has presented copies to a goodly number of those who are thought to be of some little note among us. We understand that Mr. Murch is, or was, a Baptist minister. The pamphlet is a reprint, having been first published twenty years ago. It may, therefore, be considered as removed from the catalogue of immature productions. The author is far in advance of Baptist ministers generally. With him, "the object of meeting together, in one place, on the first of the week is to attend to the Lord's Supper—teaching and exhortation are assigned to the church, and not handed over to ordained ministers—the "fellowship" of Acts ii., 42, relates to temporalities—the officers of the church are a plurality of elders, possessing the qualifications of 1 Tim. iii.: pastor, bishop, ruler, being terms applied to the same officers.

Our good friend is not always happy in selecting proof texts. For instance, he says, "The churches of Christ are, by His command, to support their pastors. Matt. x., 10; Luke x., 7; 1 Cor. ix., 5—14; Gal. vi., 6; 1 Thes. ii., 6; v., 12, 13; 2 Thes. iii., 9; 1 Tim. v., 17, 18." Now, of these eight proof texts only one (the last) refers to pastors, and in that one the command to "support" is only inferential, and the inference not necessary. In so saying we do not intend to be understood as here denying the right of elders to pecuniary maintenance. That for the present shall be left an open question. We merely take this case as an instance of reprehensible looseness in quotation, tending to make the impression that the Bible is uncertain in its testimony, when the fact is otherwise.

In reference to baptism, our author is merely a Baptist minister; and baptism is the one thing, of all others, we do not expect Baptist ministers to understand. Generally, they know that baptism is immersion, and that believers only are its proper subjects. Beyond that, with but very few exceptions, they know nothing about baptism as they ought. The pamphlet is permeated with open communion leaven. It is there in strength, yet working so quietly, so covertly, that one might be leavened by it and yet unconscious of its presence. We do not, for one moment, charge the author with designing by underhand dealing to produce that result. We take it as an honest exhibition of the process by which his own mind has been misled, and by which he has arrived at a conclusion subversive of New Testament doctrine.

The first paragraph quotes the commission (Matt. xxviii., 19, 20) retaining, according to the common version, "in the name of the Father, and of the Son, and of the Holy Ghost." Turning to the chapter headed "Baptism" we read, "This is an ordinance of the Lord's appointment, binding upon believers *only*; that is, every believer is, in obedience to the command of Christ, to be immersed in water, in the name of the Father, of the Son, and of the Holy Ghost." Now, surely our friend should have known that the Saviour never commanded either baptism or anything else to be done "*in the name of the Father, and of the Son, and of the Holy Spirit.*" And, if he so knew, certainly the fact should not have been ignored, and the reader should not have been told that the Lord commanded believers to be immersed *in the name*, when it is well known that His command was that they be baptised *into the name*; a thing of widely different signification. A command to baptize according to Matt. xxviii., as wrongly rendered, that is "*in the name,*" would mean that the baptism is to be administered by the authority of the Father, Son, and Holy Spirit, which, as before said, has never been commanded, and which the apostles, so far as we are informed, never professed to administer. But taking the command as really given—"baptising them *into the name*"—what is its import? *Into* denotes motion toward, terminating in, or within, the place, state, or condition, implied or expressed. A maiden is married *into the name* of the man who by that act becomes her husband, and with the name comes her new relationship to him. Her translation *into his name* does not change her heart, but it does change her state, standing, or relationship. Thus the commission, of itself, when the veil of a false translation is drawn aside, tells plainly the place and design of baptism. It translates the believer *into the name*, into Christ, into a new standing and relationship to the Father, and to the Son, and to the Holy Spirit. Now a church, in the apostolic acceptance of the term, is a company of believers who have thus been baptized into Christ and translated into the kingdom of God's dear Son, by being "*born of water and the spirit,*" thus coming into that new relationship to "*the name*" *into* which the commission clearly intimates that baptism translates its proper subjects, that is, those who come to it having repentance toward God and faith in the Lord Jesus Christ. A church, then, is a company of believers who have thus come "*into the name,*" and who assemble on the first of the week for the purposes ordained by the apostles of the Lord. We ask Mr. Murch to point out in the New Testament the slightest trace of a church otherwise composed.

Our friend writes—"The church at Rome is commanded to receive *him that is weak in the faith*, and not to judge his doubtful thoughts (Rom. xiv.) This supposes that they were in the habit of judging those whom they admitted to membership, and that *all* who had faith were to be received. The same rule is laid down in Rom. xv. 7—'Wherefore receive ye one another, as Christ also received us, to the glory of God.' Now as Christ receives us by faith, so we are to receive one another by faith. Every man, then, who gives satisfactory evidence that he is a believer in the Lord Jesus Christ has his title to the privileges of a church of Christ." If this passage is intended to

mean exactly what it sets forth, then every believer, baptized or unbaptized, is fully eligible to membership in the church. Let us look at it. We admit that Rom. xiv. 1 teaches the same thing as Rom. xv. 7. But the thing required in this last text is, that those who were already in the body should receive each other to the glory of God, as Christ also had received them. "Wherefore receive ye one another." The thing in view is a mutual reception of Christians irrespective of difference of opinion upon matters concerning which, under the new economy, the Lord had given no commandment. There were Jews in the church in Rome who desired to bind upon the whole church the burden of observing feasts, fasts and days imposed by the law of Moses. The entire context in both chapters shows that the apostle had in view the *eating* or the *not eating* of meats—the observance or the non-observance of days. To take, then, the words quoted by our author (as did the late Robert Hall), and to apply them as teaching that a man who has not been baptized into Christ nor into the name of the Father, Son and Holy Ghost, nor born into the kingdom of God's dear Son, is, on the possession of faith *alone*, eligible to membership in the church, is sadly, though unintentionally, to pervert apostolic testimony and practise that kind of text-taking by which anything you please can be proved from Scripture. "Christ receives us by faith," our author says, and the context shows that he means faith *alone*; but the apostle nowhere so says. The contextual signification of the words "as Christ also received us" is not "by faith alone," but whether "Jews or Gentiles," and irrespective of our judgment concerning ceremonial days and meats offered to idols. The persons referred to were brethren in Christ, all had been baptized into Him, and the reception enjoined was mutual.

That we may do Mr. Murch no injustice we give entire his short chapter, headed "Baptism."

"This is an ordinance of the Lord's appointment, binding upon *believers*, and *believers only*; that is, every believer is, in obedience to the command of Christ, to be immersed in water, in the name of the Father, and of the Son, and of the Holy Ghost."

Matt. iii. 2, 11; xix. 14; xxviii. 19; Mark xvi. 16; Luke iii. 8, 21; Acts ii. 38, 42; viii. 12, 23; x. 47, 48; xvi. 15, 30; Rom. vi. 3, 11; Gal. iii. 27; Eph. iv. 5; Col. ii. 11, 12; 1 Pet. iii. 21, 22.

Remark. Baptism does not constitute Church membership. It is the privilege and duty of individuals as *believers*, not as church members. There is no church authority involved in the question. When an individual goes out to preach the Gospel, there is certainly no reason that he should consult a church before he baptizes believers, for that ordinance does not belong to a church. Acts ix. 18. Nor does admission to baptism give a formal right to membership. Acts ix. 26. It is enough that the church be consulted when the individuals apply for admission. Then, indeed, their right to be satisfied is indispensable. Acts ix. 27; 1 Cor. v. 12.

Paul was baptized at Damascus; yet he was not without difficulty admitted afterwards to membership in the church at Jerusalem. The Ethiopian was not a church member, even after he was baptized; though he certainly had a right to be such as a *believer*, had there been a church in the place to which he was going. He was baptized, too, not by a pastor, but by an Evangelist. Acts viii. 4, 5, 38, 40.

The case of the Ethiopian also shows us that we are to attend to what we see to be our duty on the first opportunity presenting itself for our obedience, and that irrespective of any other duty that may naturally arise from it. As we know the commands, we are to keep them. John xiv. 15, 21, 23, 24; xv. 14.

The first paragraph of the foregoing, with the exception of the "in," which should be "*into*," we endorse. The texts given in proof confound the baptism administered by John with that instituted by the Saviour—an error very common with our Baptist friends. What Matt. xix. 14 can have to do with the subject we cannot imagine, unless the writer wishes to intimate that infants may do as well as believers. We are first told that "baptism does not constitute church membership;" it is to be administered to "*individuals as believers*, not as church members." To this we agree, so far as that baptism does not give membership in any one of the local organizations properly known as churches of Christ, and we certainly hold that baptism is for believers, as such, and not for church members. More than this, we deny that church members need baptism, and affirm that the apostles neither administered baptism nor commanded its administration to church members. But just as we say that "baptism does not constitute church membership," so we say in reference to faith. Neither faith nor baptism "constitute church membership," but both are requisite to qualify for membership in the church, as instituted by the apostles and as exhibited in the New Testament history. It is quite sure that Paul and the Ethiopian were not baptized by church officers acting representatively for some local assembly. It is also true that their baptism did not confer upon them membership in any such church; but it is not less true that their baptism entitled them to reception into the membership of every such church when they might be brought to the locality in which it was located; and the one thing which cannot be proved is, that without baptism they would have been entitled to that reception. The mistake we seek to correct is—that because baptism does not induct into church membership it is not essential thereto. *Faith* does not "constitute church membership." Mr. Murch says "the Ethiopian was not a member after he was baptized." Then neither his faith nor his baptism *constituted* him a member. Mr. Murch implies that, "*as a believer*," whether baptized or otherwise, he was entitled to membership. But this is assumed, not proved, and we invite our esteemed friend to the proof. What the mere believer is entitled to is told in the *first* of John's gospel. He is entitled to become a son of God by being born again. As a believer merely he is begotten again; to sonship he must come to the birth; that done, he will have been born out of the water and of the Spirit. The members of the Lord's church, proper, are his twice-born persons.

Ed.

THE TWOFOLD DESIGN OF THE SUPPER.

DEAR brother or sister, who may be reading this, you know that in attending to the ordinance of the Supper we do two distinct things, and always in the same order. We give thanks and partake of the bread, and then we again give thanks and partake of the cup. Has it never occurred to you that this strongly marked twofoldness must be intended to serve a strongly marked twofold purpose. We all know that the two substances placed on the table represent two different things. "The

cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" 1 Cor. x. 16. Well, let me ask further, Is there any difference in your mind between the communion of the one and the communion of the other? Communion, you know, means partaking. Is, it, then precisely the same thing to partake of Christ's body as it is to partake of His blood? There is surely a difference, and one sufficiently broad and obvious to justify the very marked division of the ordinance into two distinct actions performed in strictly unvarying order, first taking the bread and then the wine, presenting to our thoughts first the body and then the blood of the Lord. I will endeavour to show that partaking of the body of Christ means this, maintaining close and intimate relationship and union with the *person*, the man, who suffered on the cross at Jerusalem under Pilate the Roman governor; and that partaking of the blood of Christ means this, maintaining specially (as a consequence involved in the previous act) our fellowship in His *death*, in other words, maintaining our standing before God as sinners justified by His blood. Such is the twofold design of the Supper.

The readers of this magazine are familiar with a phrase which has been employed in a certain controversy, "the design of baptism." I do not read so much about the design of the Supper, but now that I am writing about it, I will say that I consider the design of baptism and the design of the Supper to be very much the same. We partake of the Supper for the same reason as that for which we are immersed, only under different circumstances. In immersion we *put on* Christ. In the Supper we *abide in* Christ, that is, we maintain the position we had taken up in immersion. What is done in attending to the Supper is the complement or filling out of what was done in attending to immersion, the carrying on and carrying out of the same design. But again, both of these phrases, to put on Christ, and to abide in Christ, may be comprehended under this one, to appropriate Christ. Ah! says one, I do not remember having met with that phrase in scripture. No, but you have met with *receiving* Christ, and I would have made use of that word now had it not been so ambiguous. It may mean to receive in a passive sense, as when a man receives a blow. As soon as it is given he *receives* it. Or the word may be understood in an active sense, as when a man receives money. The money is given to him by being placed within his reach, and if he wants it he takes it up and so *receives* it. Or otherwise, he appropriates it. Similar phrases might be employed such as, accept of, lay hold of, apprehend, but I prefer appropriate. It means to make something our own. What God *gives* we must *appropriate* before it becomes our actual possession. It is true that some, perhaps indeed many, of God's gifts are received by us in the passive sense; sleep for instance. The Psalmist says of those who put their trust in God, "so he giveth his beloved sleep." But we must wait passively for its coming, and sometimes wait in vain. In many cases, however, the rule is that although God is the great giver, man possess just as much as they have power and opportunity to appropriate. The power and opportunity certainly come from God. As a rule, then, it may be said that God gives, or presents us with a gift, when He gives ability and liberty to appropriate something that is within our reach. On this understanding

it is easy to perceive that God may be really giving us something which we may never actually possess, because we on our part are neglecting to appropriate it. We may have the ability and the lawful opportunity, nay, we may be invited and urged to appropriate it, but if we refuse to do so, it may never become ours, although it may very truly be said that God gave it to us.

Now, in communicating to us the salvation which has been provided for men in Christ, this is just the rule followed. God gives, man appropriates. God gives the *opportunity* to appropriate Christ by the preaching of the gospel. Christ is thus as it were brought within reach. And God gives the *power and authority* to appropriate Christ to those who believe the gospel. "For it is the power of God unto salvation to everyone that believeth." Rom. i. 16. But now, just at this point we meet with the great practical blunder of modern evangelicalism. Not only is it said that God gives the power to appropriate Christ to those who believe, but that the believer appropriates Christ in the mere mental act of believing, in a purely inward exercise of the thoughts and emotions. Now, the true gospel or evangelical arrangement is as follows:—To appropriate means to make our own. Well, then, we make Christ *our* Saviour when we make Him *our* Lord. And we make Him our Lord by active submission to His authority. This is impossible without faith, but at the same time it must also be an outward and visible act. Accordingly the gospel is preached not only for faith, but also for the obedience of faith among all nations. Rom. xvi. 25, 26. God commands all men everywhere, "Repent and be baptized everyone of you." He who renders the required obedience submits to Jesus as his Lord, and thus appropriates Him as his Saviour. Hence baptism is said to be "into" Christ. "And as many of you as have been baptized into Christ have *put on* Christ." Gal. iii. 26. Such is the gospel arrangement.

Let me endeavour to state its general principle in still more concise terms. What God gives to faith man takes *by* faith, but not *in* faith—not in a mere meditative exercise of the intelligence, or movement of the affections, but in the *obedience* of faith—in works—in action. Here is an example. "Whosoever shall call upon the name of the Lord shall be saved." It is when—to take one out of many acts as an example—it is when the brain and tongue are framing words that the faith of the heart becomes *appropriating* faith, and lays a hand upon the gift which had been presented to it. But, says one, if this be so, what becomes of justification by faith alone? My friend, it remains untouched. I for one hold it still. We are not at present dealing with justification, which is the act of God, but with appropriation, which is the act of man. Suffice it to say, therefore, that although God *gives* to faith alone, it does not follow that man *takes by* faith alone.

The next thing I will notice is that in appropriating Christ there must be a continuous series of acts extending throughout the entire course of our after life. It is true that Christ is appropriated at once and completely in the very first act of faith, and in any single act of faith. But as the effect of the appropriation would cease if our faith ceased, it becomes necessary to keep our faith in constant and habitual activity. Our whole conduct ought to be pervaded with the intention

of assimilating our character to that of Christ, and thus of *abiding in Him*. Here, then, I revert to the statement already advanced regarding the design of the supper. As in immersion we put on Christ, so in the Supper we abide in Christ. In both we appropriate the Saviour. And I again press attention to the significance of this word "appropriate." It means to receive, not in the passive sense, but in the active. To say that in immersion and the Supper, we receive Christ in the passive sense, that is, in the sense that He is given just then, and is then received just because He is then given—is quite untrue. It is opposed to the principles of the gospel arrangement. It is too nearly allied to ritualism. Ritualism is that system of doctrine which represents us as dependent upon rites and observances, and brings us into bondage to them. It also makes the administrator of the rite a priest, that is, a dispenser of divine gifts and blessings. But in the gospel arrangement, not only are the rites few and simple, but we are not dependent upon them, and we do not require a priest to administer them. All that either immersion or the Supper does for us is to furnish us with an opportunity of giving form and expression to what is within us. But if the believing heart and obedient disposition are there—if we really have them—they will quickly and readily find form and expression, without either immersion or the Supper, in "fruits worthy of repentance." We are independent of formal observances. It would be very strange to argue that we are therefore relieved from the obligation of attending to them. What! relieved from the obligation to obey *because* we have the obedient disposition!

But if we are independent of these ordinances, that is, if we can appropriate Christ in any other act or acts of believing obedience, how comes it to be the special design of these ordinances that in them we may appropriate Christ? My reply is, that it arises from the special and peculiar character which they possess. They are what have been called positive commands as distinguished from moral precepts. Every moral act has its own reason and design, apart from the authority of the Moral Governor. Not so with immersion and the Supper. They are void of reason and design, except as acts of pure and simple obedience. I do not forget that they are symbolical. But their obligation does not arise from any necessity for symbolic action, it arises purely from the will and authority of the Institutor. What necessity is there for exhibiting in outward form by a symbol that which can and must be exhibited in outward form *without* the symbol? Immersion is a symbol of our burial and resurrection with Christ. Good, but is it not a greatly superior exhibition of the power of faith to mortify our members which are upon the earth, and to put on the new man, so that we may be epistles of Christ, known and read of all men. Let me not be mistaken, then. I am far from exalting formal observances above newness of life. But as the obligation of attending to the formal observances arises purely from the authority and command of Christ, we have submission to His authority, and therefore, acceptance of His salvation, expressed through them in the most direct and concentrated form. They are acts, therefore, the sole and simple design of which is appropriation of Christ, and if we intelligently observe them with this design in view, they are well fitted to impress us with the all-important truth, that we are not saved

by newness of life, not by our own merit, not by repentance, "not by works of righteousness which we have done" (Titus iii. 5); "not of works" (Eph. ii. 9); but that we are saved by the simple fact that we have appropriated *Christ*, and are, therefore, in union with Him. This fact, vividly realized, is what has furnished the most powerful incentive to newness of life which men have ever experienced. And, therefore, in the interests of personal righteousness and holiness, I say it is good to hold that the design of immersion and the Supper is such as I have represented it to be.

Now I come to my special topic, the twofoldness of the Supper. What I think I have established is, that the design of the Supper is substantially the same as that of immersion, the appropriating of Christ. But in the Supper it appears as a twofold act. Let me remark, by the way, that immersion is also a twofold act, although its twofoldness is not so strongly marked. And yet, perhaps we are more familiar with the idea of a twofold design in immersion than in the Supper. In immersion we see death to sin and life to righteousness. But what do we see in the Supper?

Yes, what do we see, what is set before us? That is the first question. My answer may take you by surprise. Only one object is set before us, Jesus dead. The division into two, the body and the blood, speaks, and speaks strongly, of one thing, and one only—death. It cannot be the living body that is symbolized. Because, in the first place, the idea of dividing and eating a living body appears much too bold without clear scripture for it. To me it seriously detracts from the aptness of the symbol. In the second place, the idea of eating the flesh of the Son of Man was evidently suggested by the passover feast, and by the custom of the priests eating and living off the flesh of animals slain in sacrifice, as Jesus Himself was to be. But in the third place, the language of Paul, I think, puts the matter beyond doubt. In 1 Cor. xi. 26, we read "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." The decisiveness of this may be seen by analysing the sentence somewhat. As often as ye eat this bread, ye do show the Lord's death, and as often as ye drink this cup, ye do show the Lord's death. Further, in the very next verse we have, "Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be *guilty* of the body and blood of the Lord." How a man can be guilty of a living body is not intelligible; how he can be guilty of a slain body is. Let it be understood, then, that what we have before us is *Christ crucified*, not *Christ being crucified*; the crucifixion is not represented, but Christ crucified and dead. Here is the body; here is the blood. We are about to partake, first of the one and then of the other. How is it to be done? What is the inward and spiritual act involved in eating the flesh? What is the inward and spiritual act involved in drinking the blood?

First, then, let us take the loaf. You remember that Jesus said (John xii. 24) "Except a corn of wheat fall into the ground and die, it abideth alone." But Jesus was not destined to abide alone, and therefore He was destined to die in order that He might become the root of a new race of men. Do you wish to be one of them—one of the eternal companions of the immortal Son of God. Then eat of His dead

body, believing in the divinely-appointed purpose for which He appeared in this world and for which He died. Eat thou the root that the root may bear thee. Again, to vary the thought, you know that living animals are supported by the flesh of slain animals. Well, you wish to maintain living union with the living Saviour, your glorified Head. You wish to be a living member of Christ. Then eat of His slain body. He gave His flesh for the life of the world. Think of that and eat; eat again and again, "till he come." But, ah! how fruitful and suggestive a theme is this body—this sacred body! This is only bread, but it represents a body—not the slain body of a beast, but a human body—a slain human body. That is solemn and strange. But that is not all. Whose body is it? It is the body of Jesus? And who was Jesus? A lamb without blemish—not only an innocent babe, but an innocent boy, an innocent youth, an innocent man, holy, harmless and undefiled. Take, eat, but remember whose body it is and reverence it. Not the bread; no, no. But with the eye of your mind gaze reverently on that slain body. Behold and worship in your inmost soul the gentleness, the purity, the goodness, the self-denial, the love unto death, of the God-Man, Jesus of Nazareth, the King of the Jews. Adore the sacred temple of God, the shrine of perfect love. I, too, would be a child of God, the habitation of God, holy as He was holy. I therefore take and eat.

Now let us take the cup. Blood! It was a violent death, a judicial death. And why? Because without blood there is no remission. And you know you are a sinner; you need remission; you dare not yield up your own life for it; if you do you are lost. If you bear your own iniquity you do not bear it away; it lies upon you for ever. Your death would be the merited death of a guilty sinner. Your blood would not be the blood of innocence. No, my brother; but you have just now been joining yourself to another. You have been eating His flesh; now drink His blood. You have made yourself one with Him—one with Him in His holiness, one with Him in His innocence. Now die with Him; become crucified with Him; become accursed with Him; drink His blood. It was shed for your sins; let it now take away your sins. Make it your own blood. Drink. Here is innocent blood. Here, then, is remission. Take it. And then, indeed, you will have life in you, eternal life. The cloud of sin having passed away, the light of eternal glory will shine upon you; for your sins are gone. They have been taken away by death, but they leave you alive; and your life is hid with Christ in God. You will never die, because Christ will never die any more. Let us drink, then, and live; drink again and again, "till he come." Amen.*

G. H.

THE EVANGELICAL ALLIANCE.

THE address of the Old Catholics of Germany to the Evangelical Alliance, which has just closed its session in New York city, is a document that contains more practical suggestions and proposes more

* This paper seems intended to bear upon our two articles upon the Lord's Supper. It contains much that we approve; but, in reference to the point in dispute, we deem it sufficiently answered by what we have already published. Ed.

measures of reform than the Protestant Evangelicals are likely to adopt very soon. It is a letter written by "Bishop Reinkens and others," in response to Dr. Phillip Schaff, Secretary of the Alliance, who invited the Old Catholic Congress to send three delegates to the Sixth International General Conference of the Evangelical Alliance. Finding it impossible, for satisfactory reason stated, to send delegates, they forwarded a long letter, in which it is shown what their movement against the Pope has accomplished and also what they propose to do in the future. Our readers must be satisfied with an extract from this extraordinary document, which, in its remarkable recommendations, leaps entirely beyond the horizon of Protestant orthodoxy. If the Alliance shall adopt these recommendations, there will be some hope of a radical change; if not, Protestantism is still *in statu quo*.

"In order that the work of the formation of a single church of Christ should become an established fact, every individual Christian creed must cast off everything which has been introduced by men, and restore that discipline and those rules which rest upon the foundation Christ the Lord laid, and which meet the just requirements of different natures and of the age. This it is our intention and task to perform for the Catholic church. We wish to cleanse it from the stains of a depravity which has gradually increased for more than a thousand years. All that Roman domination has created through egotism must be removed. Every institution and custom which has crept in hurtful to true Christian vitality must be cast out; instead of justification by works, the justification by faith; instead of hypocritical bigotry, a pure Christian life must be brought into its belief and conduct; the deteriorative of the constitution of the church with an instrument of the hierarchy and of the Roman bishop must be prevented by the introduction of the rules which guarantee to the congregation their fullest rights, to the lowest as well as to the highest; in short, a system of discipline must be introduced in which true Christian earnestness, and Christian morality united with Christian love constitute this end, not a blind subjection of the individual or of all to the fiat of a class or of a single man; in brief, we wish to reform the church in such a manner that it shall become a fellowship in law, in belief, and in the works of all who believe in Jesus Christ as the Son of God and as the Saviour who alone has been, and still is, our Mediator.

Great changes will be necessary to attain this end. It can only be attained by reflection and a wise choice of ways and means. Therefore we were not disconcerted at the irony of those who said, 'You only reject the infallibility of the Pope; you wish to retain all the other absurdities.' We have overcome the desire that existed among ourselves for sudden change since we have all come to the belief that the prejudices and ideas in which successive generations have been educated cannot be destroyed in a single night. It has become manifest to all of us that our reform will be far more efficient if we proceed with deliberation, because experience will then teach us to detect in the good introduced the shadow of evil. We may contend, without vanity and without being accused of exaggeration, that no religious movement which does not aim at the destruction, but at the amelioration of the existing state of things, which has to rely upon its own efforts, which has hitherto engaged no assistance from the State, but, on the contrary, has had great obstacles laid in its way, which recurs in an age when, on the one hand, indifference and materialism, and, on the other, fanaticism and many political influences predominate in all classes of society, has been so successful in so short a time."

Will this Evangelical Alliance, through its representatives, and thence through the churches they represent, "cast off everything which has been introduced by men, and restore that discipline and those rules which rest upon the foundation Christ the Lord laid?" These Old Catholics evidently are not playing a child's game—they mean business. And they give plain intimations in their letter, that unless these Protestant Evangelicals make a concerted move toward the Bible and abandon all traditional lumber, their conference will go forth to

the world as sheer mockery. These anti-papal Catholics are moving slowly, for reasons which they themselves allege, but surely and deliberately. What they propose to do is worthy of all acceptance.

Catholic church means the Church universal—the one body of believers in Christ—and in this scriptural sense these Old Catholics desire to be understood, and as standing in opposition to the Roman Catholic church, the Greek Catholic church, the Anglican Catholic church and the Protestant Catholic church. Surely that is taking a big sweep. Let Protestants meditate upon these universal propositions :—

1. Everything which has been introduced by men must be removed.
2. The discipline which rests upon Christ the Lord must be restored.
3. The Church must be cleansed from the stains of depravity which have gradually increased for more than a thousand years.
4. Every institution and custom which has crept in hurtful to true Christian vitality must be cast out.
5. Roman justification by works—the entire system of indulgences—must be expelled.
6. Hypocritical bigotry and orthodox Phariseism, such as characterize all unscriptural churches, must give place to a pure faith and Christian love.
7. All that Roman domination and Protestant self-sufficiency have created must be removed, even at the expense of hoary tradition and orthodox fame.
8. The independency of the individual church must be restored, though it be at the expense of every hierarchy, Roman and Protestant, so that there will be guaranteed to the lowest as well as to the highest the fullest church rights and privileges.
9. Blind subjection must give place to mental independence and the freedom of the will.
10. The one-man power, and clerical class distinctions and church aristocracies, must have their part in the lake that burneth with fire and brimstone, and Christian love and Christian morality become the standard of acceptance and the only passport to the skies.
11. Every organized priesthood must be dissolved, and Jesus Christ must remain Mediator, Priest and King till the end of time, when He shall appear as Judge to judge the world in righteousness.

These Old Catholics intend to proceed in their work of reform slowly and deliberately. They propose a radical reform, the unity of God's people upon His Word, setting aside traditions and all denominational titles, which is far more than the Evangelical Alliance proposes. Besides discarding the infallibility of the Pope, they propose to abandon "all the other absurdities." They intend a more radical and searching reform than was ever projected by Martin Luther, and one which, in its incipency, corresponds very much with the grand utterances of Thomas and Alexander Campbell.

If the Evangelical Alliance has moved Popery a peg we fail to see it. As a people, we can with far more consistency ally ourselves with the Old Catholics than with Protestant denominations, since the latter only propose the consolidation of Protestant orthodoxy, while the former aim at dissolution of all denominations with the avowed object of

building up the true church of Christ upon the ruins of the grand apostacy. Strange developments, indeed, but exhilarating to the Christian soul, that an excommunicated faction of the Roman Catholic church should come forward to teach Protestants the more perfect way. We accept their suggestions, we sanction their measures of reform, and if, as we take it, they aim at a complete restoration of the apostolic order of things, similar to that inaugurated by the Campbells, we shall take pleasure in co-operating with them with all our men, money and influence.

In Hyacinthe's letter to the same alliance he "confesses" that his "ambition is still higher" than simply to "bring together on common ground the different Christian confessions which have been so sadly and, until now, so irredeemably separated."—*American Christian Review*.

RATIONALISM AND MYSTICISM.

Neither Romanism, Rationalism, nor Mysticism has any use for the Bible as an authoritative standard. The Church of Rome is placed above the Bible, and the church, through its representative head, the Pope, is held as its infallible expounder of truth. Every doubtful case of theology is referred to the Roman clergy, and the Bible is only appealed to as a book of apothegms and morality. The Christian agrees with the Roman Catholic in holding to an objective or external standard of authority, but his standard is the Bible, which, as an independent, free, moral agent, he feels authorized to interpret for himself. The enlightened Christian positively denies that the church is the unerring and infallible interpreter of the Holy Scriptures, and scorns the idea of placing Papal tradition on a par with Bible facts and truths. The Bible alone is his infallible guide; and since infallibility is what, above all things else, the earnest and longing soul desires, the Christian chooses and recommends God's own Word instead of the dogmatism and casuistry of traditionists.

The Rationalist differs from the Roman Catholic and Christian, first of all in setting aside every objective authority, every authority not inherent in the mind itself, in matters of religion, and then in positively maintaining the entire sufficiency of Reason itself, whatever that intangible thing is. Whatever is external to this self-assumed tribunal, the tribunal of man's self-conscience, is expelled the domain of honest investigation. Agreeably to the conception of the Rationalist, there is no divine testimony separate and apart from the thoughts and deductions of the human understanding, which may produce conviction and regulate the mind of man.

In the next place, let us inquire what the difference is between the Rationalist and the Mystic. The Mystic, or the man of feeling, and the Rationalist, strange as the statement may appear to some, meet on the common ground of a renunciation of external authority, the one relying ultimately upon subjective reason, exclusive of divine revelation, and the other on subjective feeling, or the emotional nature, for all his convictions of truth and religious obligation. Hence the Mystic, by an easy and natural transition, passes over to the position

of the Rationalist, the difference between them depending very largely on a diversity of temperament and education. There is nothing more patent than the fact that the extreme of Rationalism has been generated out of the extremes of Romanism and Mysticism, these latter two alike destroying the province of reason by discarding revelation, Romanism taking the line of tradition and dogmatism, and Mysticism threading the line of intuition or the promptings of the inward feelings. In the domain of investigation the natural and logical order is this; reason, or the faculty of investigation; revelation, or the matter to be investigated; the emotional nature, or the feelings which are influenced by the power of truth; the will, or the instant decision of the mind to pursue a certain course of action, according to the nature of the motive power presented. The charge of Jesus against the refractory Jews was that they wilfully closed their eyes, stopped their ears, and hardened their hearts, lest they should see (the power of God) with their eyes, hear (the truth) with their ears, understand (the nature of the testimony) with their hearts or minds, should be converted to God (through conviction of sin), and should be healed or saved (by obedience to the supreme authority of heaven). This order has been perversely mutilated alike by the Romanists, the Mystics and the Rationalists.

The doctrine of Mysticism developed in the dark ages, and even in the nineteenth century, is incultated. Thousands and tens of thousands of unenlightened souls are still swayed by its dreamy influence who, though they evince much religious fervour, know not God by the divine testimonies, nor realise that Christ is their Lord and Saviour in consequence of conviction by the power of revealed truth. The "mourning-bench" system has been and still is in many localities a prominent phase of Mysticism. These are called upon to give a religious experience, without a knowledge of the divine testimonies, are bedizened with the haze of a smoky Mysticism. They say they believe in Christ because they *feel so good*, simply because it is a matter of self-consciousness with them, without the aid of God's Word, the entrance of which gives light and converts the soul. Professing to take the Bible as a guide, yet in fact they reject the Bible as an infallible guide, by substituting a state of feelings which may possibly be or not be in harmony with the will of God. Such persons can never give a reason for the hope that is in them. And by taking advantage of this circumstance the Rationalist claims that he is just as well off as the Mystic, inasmuch as his intuitions are worth just as much to him without the Bible, as are the imaginations of the Mystic to him without the testimonies of divine revelation. And so they are. But both are radically wrong, because they have both alike abandoned the use and design of reason by removing the material upon which reason must act. Of what account is reason, if reason as a *measuring line* is not applied to the investigation of furnished material?

We see no essential difference between Rationalists and Mystics—only this, that Mystics "belong to some church," but Rationalists do not. And it is a notable fact that Rationalists are no more hostile to those who take the Bible as their infallible guide, exclusive of creeds and traditions, than are the Mystics, among whom are many of the

modern Methodists. Rationalists have as much use for the Bible as have the Mystics. The former go by the science of neology, while the latter go by the science of animal magnetism. The one has intellect, the other has feeling—one is cold at the extremity of the north pole, the other is hot at the extremity of the south pole. And for this reason it is just as impossible to reason with a Mystic as with a Rationalist; for both alike, in effect, discard the Book of revealed truth. We have as much respect for the cold-blooded Rationalist as we have for the hot-blooded Mystic; for with both it is more a question of blood and brains than a question of divine revelation. What effect has the revealed Word of God on the Rationalist who declares that the light of his own understanding is his supreme guide, or what effect has the revealed plan of salvation on the mind of the Mystic who emphatically asserts that he knows that his sins are forgiven because the "vision of his own heart" causes him to *feel so good*. Neither of them walk by faith, and therefore the Mystic is just as much a sinner as is the Rationalist; because "without faith (in the divine testimonies) no man can please God"—it is impossible to please Him. R.

QUERIES.

GOOD-TEMPLARY.

"You have intimated that a Good Templar who has broken his vow should be excluded from the church as a covenant breaker. Now, were you to take that vow, knowing what you know of Good Templarism, and to break it, certainly the church would be bound to exercise discipline and exclude you till you repent and undertake to carry out the covenant you entered into. But some Christians who have taken the obligation are in very different circumstances. There are those who, being deceived, took the vow on the ground of a false assurance, made by the officers who initiated them. They were twice assured, in words printed to be read to candidates, that there is nothing in the rules and usages of the order opposed to their duties as Christians. But for this assurance they would not have taken the obligation. But they find the assurance false, and Christianity is violated at various points by the laws, rules and usages of the order, and they are compelled to leave it. I submit, then, that, in all such cases, the obligation is not binding, and that the church should not consider the violation of it as calling for discipline. Will you say whether my conclusion is correct?" J. A.

We think your conclusion correct, so far as the class of cases to which it refers is concerned. Certainly we would not deem a man compelled to carry out an agreement which by false pretences he had been induced to enter into. Indeed it may be the duty of a Christian, if he join a society on the assurance that it contains nothing opposed to Christianity, upon finding therein much that is thus opposed, not only to leave, but to make fully known what he has there found, in order to save others from being deceived by the like false assurances. In that case we should not hold his vow of secrecy binding, as it was obtained by fraud and the condition upon which he made it is not carried out by the other party. On the other hand, as intimated last month, if one take the obligation knowing what Good-templary is, he is bound to keep it; though not bound to continue in the order. ED.

"Your conclusion last month, as to excluding a Good Templar from the church for violating his vow seems to be exclude him forever; for if he desire even to return to the order, he cannot undo what he has done in revealing its secrets. A secret once made known cannot again be made a secret." A. H.

Our correspondent mistakes the requirements of repentance. There are many sins forgiven the results of which can never be

undone. A man, having malice in his heart, strikes his neighbour and deprives him of an eye. The offender must be excluded from the church so long as his malicious feeling continues and till he is willing to confess his sin and make such reparation as the case admits of. The eye can never be restored, yet he is not for ever excluded. True repentance will entitle to restoration and impell to right and proper compensation, so far as he has the means. Ed.

FALLING AWAY.

"Is it possible that one who has tasted the goodness of God and fallen away can be saved?" J. L.

Certainly it is. Peter fell away and was restored. Hear the Apostle James—"Brethren, if any of you do err from the truth and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." A proper study of the New Testament will fully confirm this. Other questions and remarks in your letter may have attention in a subsequent number. If in the meantime you think we can help you to remove afflicting doubt send address.—Ed.

CHURCH AND STATE IN MEXICO—A REVOLUTION.

From the city of Mexico, via Matamoros, October 11, we have a special despatch, which informs us that Congress has adopted and solemnized the laws of reform; that the members have taken the oath in accordance therewith, and that the decree against the clergy living in community is to be carried into effect. But what are these laws of reform and this decree against the clergy? We have the answer in a despatch from the city of Mexico, dated October 2nd, from which it appears that these reforms constitute one of the most radical, remarkable and wonderful revolutions in the history of Church and State. The Congress of Mexico has decreed the following additions or amendments to the constitution of the Republic:

1. The church and State are to be separate.
2. Congress cannot make laws prohibiting or establishing any religion.
3. Matrimony is to be a civil contract.
4. Religious institutions cannot possess property.
5. A simple promise to speak the truth, complying with obligations contracted, with penalties in case of violation, is substituted for the religious oath.
6. Nobody is allowed to give his or her services without just compensation.
7. No contract is to be permitted which aims at the sacrifice of the liberty of man in the matter of work, education and religious vows. (The laws thus do not recognize monastic orders nor permit their establishment by any denomination or under any pretence.)

8. And no contract will be allowed to be made among persons consenting to their own proscription or banishment.

These constitutional provisions, it will be perceived, mark the completion of one of the most radical and compressive governmental revolutions in the history of modern nations. These radical changes in the Mexican Government, however, are not the work of yesterday. Step by step they have been reached through fifty years of revolutions and revolutionary factions and foreign wars and foreign occupations.

On the other hand, it appears that the clergy are not disposed quietly to submit to these destructive aggressions upon their ancient rights and privileges. They are but human, and, reduced to the last extremity of submission, they naturally resist, although to the spectator their resistance may appear as vain and futile as that of a blind man beating about in the empty air. In any event it appears that "the priests of the church of St. Loretto and all parishes have excommunicated all persons recognizing the constitution and the reforms inaugurated by the government," which reduces the issue with the individual to a choice between the Church and the State. In behalf of the State the President had issued a decree the day following the publication in each locality of the amendments to the constitution produced on the 25th ult., commending all functionaries and employers of the Republic, of whatever order or class, to affirm, without any reservation, the reforms, and to guard them and cause them to be regarded, or otherwise to consider themselves dismissed the public service. Furthermore, the Jesuits have been ordered to leave the country at the first opportunity, and in their departure are given the choice of American, English or French packets.

New York Herald.

Family Room.

NO ROOM IN THE INN.

THE inn is full—but is there none to yield?
 She is so weary—must she go afield?
 O, had I chanced that night to be a guest,
 Thrice welcome, Mary, to my place of rest.
 Are such thy thoughts? then, hast thou room for all?
 Hands for the fallen, ears for every call?
 Christ claims our love in many a strange disguise:
 Now fever-stricken on a bed He lies,
 Friendless He wanders now beneath the stars,
 Now tells the number of His prison-bars,
 Now bends beside us crowned with hoary hairs.
 No need have we to climb the angel stairs,
 And press our kisses on His feet and hands;
 In every saint who suffers here the Man of sorrow stands
Sunday Magazine.

THE POWER OF HABIT.

I REMEMBER ONCE riding from Buffalo to the Niagara. I said to a gentleman, "What river is that, sir?"

"That," he said, "is Niagara river."

"Well, it is a beautiful stream," said I; "bright and fair and glassy; how far off are the rapids?"

"Only a mile or two," was the reply.

"Is it possible that only a mile from us we shall find the water in the turbulence which it must show near to the falls?"

"You will find it so, sir." And so I found it; and the first sight of Niagara I shall never forget. Now, launch your bark on that Niagara river; it is bright, smooth, beautiful and glassy. There is a ripple at the bow, the silver wake you leave behind adds to your enjoyment. Down the stream you glide, oars, sails and helm in proper trim, and you set out on your pleasure excursion. Suddenly someone cries out from the bank, "Young men, ahoy!"

"What is it?"

"The rapids are below you."

"Hah! hah! we have heard of the rapids, but we are not such fools as to get there. If we go too fast, then we shall up with the helm and steer to the shore; we will set the mast in the socket,

hoist the sail, and speed to the land. Then on, boys; don't be alarmed—there is no danger."

"Young men, ahoy there!"

"What is it?"

"The rapids are below you!"

"Hah! hah! we will laugh and quaff; all things delight us. What care we for the future! No man ever saw it. Sufficient for the day is the evil thereof. We will enjoy life while we may; will catch pleasure as it flies. This is enjoyment; time enough to steer out of danger when we are sailing swiftly with the current."

"Young men, ahoy!"

"What is it?"

"Beware! beware! The rapids are below you!"

Now you see the water foaming all around. See how fast you pass that point! Up with the helm! Now turn—pull hard—quick! quick! quick!—pull for your lives—pull till the blood starts from thy nostrils, and the veins stand like whip-cords upon thy brow! Set the mast in the socket—hoist the sail—ah! ah!—it is too late! "Shrieking, cursing, howling, blaspheming—over they go!"

Thousands go over the rapids every year, through the power of habit, crying all the while, "when I find out that it is injuring me I will give it up!" J. B. GOUX.

OUR HEAVENLY GOAL.

"Now they desire a better country, that is an heavenly." *HEB. XI. 16.*

Far from our Father's glorious house,
In this bleak world we roam;
Struggling, panting, hungering, thirsting,
Longing for our Home.

We strain our eyes to catch a glimpse,
Of that fair land without a cloud;
Hoping yearning, praying, waiting,
Pressing on for Home.

One lovely star our eyes behold,
Points to that land of joys untold ;
Shining, sparkling, glittering, lighting
Up the road to Home.

Our Jesus is that "Morning Star,"
Whose brilliant rays beam forth afar,
Brightening, cheering, quickening ; attracting
Us towards our Home.

So Jesus leads us on our way,
As travellers to an endless day ;
Guiding, helping, guarding, blessing,
Till we reach our home.

G. LLOYD.

TRUTH.

O truth! thou Queen of gems, so rich and rare,
So beautiful, and yet so little sought ;
No sparkling diamond may with thee compare,
Nor gold can tell thy worth—surpassing thought.

Thy presence brightens many a lowly cot,
Enriching those, who—lacking thee—were poor ;
While oft the rich man's home thou enterest not,
And art a stranger at the palace door.

The sons of Mammon spurn and bid thee flee,
While mingled shame and pity blush thy cheek—
Ashamed for those who have no eyes to see
The hidden splendours which the high-souled seek.

A gilded falsehood robs thee of thy sway,
Pretentious sham, thy name assumes forsooth,
And virtue's form is wasting fast away
From age, ripe manhood and precocious youth.

But yet, O truth! we hope to see the day
When craven lies shall seek their native hell.
When thou shalt triumph, and thy blessed ray
Shed light and joy wherever man may dwell.

J. COLLIER.

Intelligence of Churches, &c.

SPITTALL.—Since the Annual Meeting we have been favoured with a visit from Bro. Hindle, whose labours have extended over September and October. His teaching has been searching and practical, and could not be long continued without producing fruit in the hearts and lives of the members. The church has been much refreshed and strengthened. The success of his labours in the first instance began amongst the young. A daughter of one of the Deacons, who had been deeply im-

pressed about two years ago (at that time only nine years of age), made her confession. In a short time five more, about the age of thirteen, were brought to the knowledge of the truth and confessed the Saviour. Seven grown-up persons have since become obedient to the faith, and many more are enquiring the way. The meetings for preaching are crowded, and a spirit of enquiry is apparent. We are very desirous that these efforts may be followed up, and pray that the steps of

our brother may be again directed here, that the fruit of what has been sown may be gathered in, "for in due season we shall reap if we faint not. J. REA.

LONDON DISTRICT.—Before leaving Manchester for London I spent three Lord's days in the Lancashire district, which were given to Blackburn, Oldham and Stockport respectively. Two week evenings were also given to Manchester, where, shortly before, I also had the pleasure of meeting brethren in social gathering, who bade me good-bye and Godspeed in my new field of labour, and equipped me more completely for my work. Arrived in the great metropolis (September 5), I laboured in the Camden Town, Chelsea and Brighton churches for some five weeks, until the meeting of district committee, who divided my work for the quarter between Tunbridge Wells and the Bow and Rotherhithe churches. Accordingly, a special effort was made at the Wells for some five weeks. A course of lectures was given in the Town Hall; meetings were addressed on the public "Common" to good and very attentive audiences, until the rough weather forbade further outside efforts. The gatherings at our own meeting place (Belgrave Schools) were also steadily increasing and a good interest being manifested by strangers. Being convinced that humble efforts in Sunday school work and house-to-house visitation would be most effectual under the circumstances of the Tunbridge Wells brethren, we organized a Bible class and Sunday school, got circulars printed and distributed them from door to door, adding our own personal and hearty invitation to the meetings. Our efforts have been so far successful, for children and parents came out well when I was there, and I hear the school is still "increasing." If the brethren be not weary in well doing they are yet sure to make headway among the humbler classes, and in due time among the higher circles of this fashionable and "too religious" watering place. There is much prejudice meanwhile to contend against; the brethren are poor, yet earnest, and really worthy of all the help which can be given them. During my sojourn I also conducted Bible meetings amongst them, when we studied the Scriptures in the topical way, giving attention to some of the grand elementary truths of our common faith. The brethren were pleased and edified, were most fervent in their devotions and hearty in "singing for Jesus" in the songs of Zion. One young man gave

himself to the Lord and to his people during my stay, whom I baptized into Christ. The baptismal "service" was solemn and affecting, and I am not without hope that some of the friends then present as spectators may yet yield to Jesus in the same way when I return. While here I visited the small church at Hildenboro', some few miles distant, and spoke to the brethren, &c., in cottage meeting. Although presently meeting in a private house, and labouring under peculiar difficulties, yet they are not cast down, and look forward hopefully to the time when they shall have a meeting place in which to proclaim the gospel. Here I had serious converse with an aged man of eighty-three winters, hearty and strong, under conviction and desirous of making his peace with God before departing hence. I preached Jesus unto him. Shortly after I left the news of his full surrender to Christ reached me. Leaving Tunbridge Wells, I called at Uckfield and Piltown to see the faithful there and to survey this part of my country parish. I enjoyed the hospitality of the Bren. Dumsday and visited our bereaved sister King. To conclude my tour, I again visited Brighton, gave them two week evening addresses and also visited several sailing ones under the guidance of our Bro. Still. Then (October 31) I hied me to London by rail, willing for to spend myself and be spent in the Master's service, yet glad, indeed, at the prospect of having a settled home in the "big city" for those near and dear to me, and where I can prepare myself for future service in the vineyard at Bow and Rotherhithe. JOSEPH ADAM.

WHITBY.—On Friday, November 14, Mr. David King delivered a lecture in the meeting house of the Society of Friends in this town to a good audience. The lecture was upon Biblical Interpretation and has created considerable enquiry in certain quarters. On the Lord's day following Mr. King preached in the Congregational Church (in the morning) to a large and appreciative audience, from Mark xvi. In the evening he discoursed upon the "Mystery of Godliness" in the Brunswick Wesleyan Chapel to somewhere near a thousand attentive hearers. In the afternoon, by invitation, he presented to the members of the Society of Friends, in their meeting place, an exposition of John iii., so far as it relates to the new birth, the place and design of baptism being the subject immediately under notice. On Monday evening a large audience again assembled in the

Brunswick Chapel, when Mr. King lectured upon "Christ as seen in the Jewish offerings." On Tuesday a large audience was addressed in the Primitive Methodist Chapel, Church Street—subject, "Has God spoken to man?" The attention given throughout is remarkable and the enquiry considerable. Mr. King is announced for other lectures in the chapel of the Methodist Free Church and in the Congregational Church.

LEICESTER.—Since our last report the church in Leicester has been profited by the labours of Bro. Thompson for over three Lord's days. One who decided for Christ before he left has since been immersed. J. L.

PLYMOUTH.—Thanks to the editor of the *E. O.* for the very valuable suggestion contained in the conclusion of his paper upon co-operation, read at the Annual Meeting. I refer to placing an Evangelist in a town where we have no church. I feel sure that success would attend such labours, and that the kingdom of our Lord would perhaps be advanced more by such means than by any other. I have often thought that the labours of the Evangelists were devoted too much to towns where we have long had churches, and where there are these able to carry on the work. There are many large towns—in fact, whole counties—unrepresented by us. Take, for instance, Devon and Cornwall, without a church of the Primitive order (Exeter excepted, and that left in its infancy to itself), and not a brother who is able to proclaim the gospel in the two counties. When we look at the facts of the case in this way we cannot help but feel that it is quite time something more were done to make known to sinners the good news of salvation in its simplicity and grandeur in these large towns. When Bro. Cole came to Exeter I hoped that that might be the beginning of better days for the west of England; but to my disappointment and sorrow he was removed to Lancashire, where I believe we were well represented before. Why could he not have been supported and allowed to remain in this great centre? I believe, if that had been done, in a few years we should have had churches not only in Exeter, but in Torquay, Newton, Plymouth, Truro, Penzance, &c. I see no reason why this should not be. The people in this part are just as ready to receive, and stand in as much need of good sound teaching as in the Midland and Northern districts. I trust ere long to see this suggestion

carried out, and I trust that Plymouth will not be forgotten. There is a very large field of labour open down here. We are perishing with hunger, and the people around us dying in their sins, while we have men in the churches who are able to feed the hungry and raise the dead in sin to life again by the power of the gospel. May the Lord put it into the hearts of our brethren to do something in these neglected districts! If this were done I feel sure that at the next Annual Meeting all would have cause to thank God and take courage.

W. DRINKWATER.

BUCKLEY.—I am glad to inform you that Bro. McDougall has visited us on two Thursday nights and done us good. We have arranged to immerse one female in a few days. If some good brother could come over and help us much good would be done. The little church has increased from four to ten members.

A. P.

Obituary.

We have to record the loss of three of our number by death within the past few months.

HARBERT HANES, who died July 30, aged 53 and MARGARET TAYLOR, wife of Bro. W. Taylor, who died October 25, aged 71, both having put on the Lord Jesus about seven years since. Also, JOHN BARNER, who died November 7, aged 73. Much might be said respecting this brother. He valiantly fought the good fight for about forty years, highly esteemed in private life, and greatly beloved in the church, to whom his testimony was most acceptable. It may be said respecting him, that his path was that of the just, shining brighter and brighter unto the perfect day.

J. DERRICK.

SARAH WINTERBOTTOM, the beloved wife of our esteemed Bro. Winterbottom fell asleep in Jesus November 6th. She was one of the oldest members of the church here, it being over thirty years since she made the good confession. She had been a great sufferer for many years, but patient, trusting in Him in whom she had believed.

G. S.

JANE HIGGIN TURNER, in her 73rd year fell asleep in Jesus on the 15th of August last. She had long walked in the ways of the Lord with her husband who survives her. She commemorated the Lord's death with us the previous Lord's day.

W. P.

THE ECCLESIASTICAL OBSERVER:

(Formerly the British Harbinger.)

DEVOTED TO CHRISTIANITY AS IT WAS AT THE BEGINNING AND TO THE
DEFENCE AND PROMULGATION OF BIBLICAL TRUTH.

VOL. XXVII.—SIXTH SERIES.

“BE YE NOT UNEQUALLY YOKED TOGETHER WITH UNBELIEVERS.

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The Ecclesiastical Observer.

ANOTHER eventful year at the time of putting these words to paper has nearly passed away, and when this meets the eye of the reader A.D. 1873 will have departed to the shades of history, bearing with it all its deeds of good and ill, all its wisdom and folly, all its work for God and man, and all its negligences and offences; the record of which will affect, more or less, our well-being along the endless ages. Many who stood with us, as soldiers of the cross, have since its commencement fallen asleep, to await the resurrection of the just; and others have been taken with but little preparation for the change. Let us, as we may be spared to see any part of the New Year, watch and be sober—let us address ourselves more fully to the work of the Lord—let us do with our might whatsoever our hand findeth to do, for God and for His Christ, for there is no wisdom, work, or device in the grave, whither we are all hastening, Treasure laid up in heaven must be laid up *now*, for beyond this brief life revelation makes known no time for redeeming neglected opportunities.

There has been no period when the churches (with which most of our readers are identified), have stood more in need of loving faithful service, and never were our responsibilities greater. Men on every hand are finding out the errors of humanly organised churches and sects and are crying, "Who can show us any good thing?" Surely we should be prompt to answer both by tongue and press. Then in our own membership we have a new generation; and that implies new dangers and weaknesses. It would be easy to show that this result might have been reasonably expected, or rather that it was absolutely certain. But that we pass for the present. Suffice it to say, that some who have grown up among us are not so well grounded in the first principles of Christianity as were their fathers, who in early life embraced erroneous doctrines and were overcome, in after years, point by point, in a painful grappling with truth. There are those who,

though now they ought to be teachers, have need that some one teach them again the first principles of the Oracles of God ; and, what is worse, in some instances there is no great desire to receive the instruction. Then, too, converts are now added to the churches with less instruction than formerly, and many such, though right in heart, do not fully distinguish between much that appertains to corrupted Christianity and that which belongs to the good old ways of apostolic purity and simplicity. Here, then, is a special demand, upon those who know the truth and who love it, to put forth every energy, in season and out of season, to compel, if possible, the reception of God's own truth, both in the letter and in the spirit thereof ; that as a people we may contend for the faith once delivered to the saints, keep the ordinances as they were instituted, walk in holiness, and while living in the world make it evident that we are not of it.

In some places we have come to be known as having some measure of power, and there are those who think it worth while to secure our influence, and especially so with reference to individuals among us. This we should not object to, as certainly we should be ready to bring our influence to bear in favour of every good work which the world may take in hand : that is—our practice and our speech should never make against any beneficial measure the world or the denominations may undertake. But here we have to face a danger and may easily slide away from Christian ground. Much that the world may aim at we may applaud and promote ; but it by no means follows that we can take responsibility by connecting ourselves with worldly associations to accomplish the same, because by so doing we should often be compelled to violate, or at least to share the responsibility of violating, the principles of our holy religion. Then we must remember that the world's associations, which aim at removing evils and sins, do not seek to bring the heart to God by destroying the sinful conditions out of which spring the evils and sins they seek to prevent ; and that, consequently, where they best succeed their reformed men are still but lost souls who must perish unless another change is effected and another Saviour embraced. The church of God alone has in its possession the means of full salvation. The church alone has that which can change the heart, out of which come the evils of the world, and by purifying the soul and spirit dry up the very fountain head of the evil. True the work of the church is hindered by surrounding conditions which could be rendered less obstructive by judicious legislation and by the action of certain worldly associations. But the church stands upon a higher platform, and while its action should favour every good that worldly men compass, the name and work of the Christian should not be covered by the wrappings of the merely human society, but should stand out as appertaining to the church of God, collectively or individually, as the case may be. To come down from the church's higher standing and to lose ourselves in the camp of this or that particular set of world-reformers is to dishonour the church ; and whoever renders contempt to the church is held to include therein the Head of that church. On this point, perhaps, we cannot do better than cite a few words from "*Nature and the Supernatural*," by Bushnell—"There are external wrongs and disorders of sin which only represent to men the

inward state of their hearts, holding up the glass in which they may see themselves, and it is no genuine interest of Christianity to get these smoothed away. It is even a greater part of God's wisdom, in casting the plan of your life, that He has set us in condition to bring out the evil that is in us. If by a grand comprehensive sweep of reform we could get all the misdoings that we call sins out of sight, and the sin of the spirit shut in so as nowhere to appear, it would be the greatest imaginable misfortune. And yet the merely naturalistic reformers go to just this task. Back of *sins* Christianity recognises *sin*: back of the *acts a state* which they express and represent. This it regenerates, and so working from the inmost centre proposes to reform everything.

The Christian will not be intimidated by the outcry of the reformers that upbraid His Christian slowness, nor beguiled by their pretentious airs when they make it a religion, or even a more superlative religion, to be doing such prodigious things for society. They make their own gospel as they go, and have undertaken themselves to do such things for the world that men will say, 'Behold Christianity was a failure.' They grow hot and violent. *Denunciation becomes their element*, and as members are added they run to a genuine fanaticism. *No Christian has any place in this level.* So far as he undertakes to co-operate in systems, he does it as one who stays above with Christ, and works with Him, mixing his reproofs with prayers, and moderating his ambitions by setting his cause in the mighty power of God." Without accepting every word of the foregoing we may safely say that therein the distinctive and higher position of the church is well defined. We regret that there should be any, from whom we were entitled to hope better things, who seem inclined to obliterate that distinction. Not only is the position of such wrong; it is fraught with great danger. In many instances they will not stay where they intend—the worldly associations will bring them down to its level, and the hold they have upon Christ will be gone. They do not intend to *give* up what they have in Him, but they will let it *slip*, and when the hold is gone it is hard to restore. So, too, in reference to attempts to tone the church in speech, order, and decoration, to the worldly mind. Men bring the world's vanities into the church to catch the children of the world and the devil strangles them with the rope they have entwined for his subjects. This is seen both in individual and church life. Again we say, we have need to watch and pray lest we fall into temptation. We cannot handle pitch without being defiled.

WORDS FROM THE WORK TABLE, No. XXXIX. *

Be thou faithful unto death, and I will give thee a crown of life. Rev. ii. 10.

BE NOT SLOTHFUL (Heb. iv. 12.), was Paul's exhortation to the Hebrew Christians, and through them to us. The Laodicean church did not heed the exhortation addressed to it by the Saviour, and what was the consequence? Where is that church? Removed from its place; its light extinguished. Why should we heed this apostolic injunction?

* Thoughts suggested by an earnest brother's exhortation, Lord's-day morning, Dec. 8th, 1873.

Because as a church we stand upon the God given foundation, and "because the church is the pillar and ground (or support) of the truth." Because the church is the only recognised earthly medium for the conversion of sinners. Because there are thousands of Christ loving souls in Babylon who need enlightening concerning the things of His kingdom, to whom the churches should repeat the clarion cry of the Lord, "Come out of her my people, that ye be not partakers of her plagues." Because Christ left His throne on high and became flesh, entered into all the phases of life—babe, youth, manhood—that He might be our exemplar—He went about doing good, enduring poverty, opposition, contumely, betrayal, mocking, scourging and death—death the most agonising—for what? That we may be saved; that we may approach God crying, "Abba Father"; that we may inherit eternal life, and sit down with Him for ever in the kingdom of His glory.

We are called upon to be *earnest* in our labours for Jesus : there are many who talk and sing of the glory to come, of the rest and peace of the future, who will never see that glory nor enter into the peace and rest reserved for the children of God; they are sitting at ease in Zion; they are not building up its walls; they are not earnestly contending for the Lord's cause; they are deceiving themselves. But let us have no part in this—the golden streets will never be trodden by them, they will never join in the new song, sung by the myriads who have washed their robes in the blood of the Lamb and who will lay their blood bought crowns at His feet, unless they arise, shake off their slothfulness and earnestly contend for the faith once for all delivered to the saints.

" Make haste, make haste to do
 Whatever must be done !
 Thou hast no time to lose in sloth,
 Thy day will soon be gone.
 Up, then, with speed, and work ;
 Fling ease and self away ;
 This is no time for thee to sleep,
 Up, watch, and work, and pray ! "

Like the apostle Paul we must be faithful—not only at first, in the warmth and freshness of our first love, or at the last, when strength is failing and life ceases to be pleasurable—but faithful unto death; with him we must glory in the gospel. In the face of sterner trials than will ever await us he said—"I am not ashamed of the gospel of Christ, for it is the power of God unto salvation." In bonds, in imprisonments, in scourgings, in hunger, and in thirst the apostle gloried in the cross; and towards the close, looking forward to a martyr's death, he gave utterance to this noble sentence—"I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." Knowing God to be faithful, that His promises are all sure and steadfast, Paul could confidently lay hold upon the future glory—he had given himself and his all to God's service and could surely count upon the reward. Let us arise and do the Lord's work now! now! now! for the day is far spent, the night is at hand, the waters are troubled in many parts, the Lord has been at

work, His Word is making way in lands hitherto in darkness and if the church is not on the alert to enter in and carry on His work the honour will be given to others, and she will be shorn of her glory. Thousands during the past year have passed into eternity unsaved; how many shall we be called upon to account for?

The Laodicean church was neither cold nor hot, but an undecided, equivocal, detestable thing; the strongest evidence of the Lord's disapproval of that condition is found in the sentence which marks His disgust—"So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Are we in this condition? if so the same sentence stands against us.

We cannot count upon long life, we cannot reckon upon years, months, weeks, days, or even upon hours, the present moment alone is all we can lay hold of. The fiat may have gone forth—"cut it down; why cumbereth it the ground?" And the past year may have been the year of grace. Oh God, grant that another and another may yet be given! so that in some small measure time may be redeemed and souls saved.

Christ loved the church and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot or wrinkle or any such thing; but that it should be Holy and without blemish." Christ desires to greet His church—

"Thou art all beautiful my love,
There is no spot in thee!
Come then my bride from Lebanon,
From Lebanon with me!
Look from Amana's summit, look
While I am by thy side;
Look from the top of Shenir, look
From Hermon, look, my bride!
A garden is my sister-bride,
A paradise shut in;
A guarded spring, a fountain sealed
With water pure within.
Thine are the springs which freshly o'er
A thousand gardens run,
The well of living waters Thou,
And streams from Lebanon."

Can the church be thus addressed? Are not the streams at present sluggish, and the springs somewhat turbid? leaving the garden of the world, the vineyard of the Lord parched and arid, so that "He cannot enter in and eat the pleasant fruits thereof." The devices of Satan in bringing forth shams and shows, to beguile the people and to keep them from seeing the loving and pure character of God, the will-worship of men-made priests, the gross ignorance of the masses, all call loudly upon the church to buckle on the whole armour of God and to wage a good warfare. Christ's call is—

"Why sleep ye now?
Belovéd, rise and pray;
He that betrayeth is at hand,
Watch then while watch ye may."

What! Sleep ye now?
 Children of light and day!
 In ease and sloth do ye thus fling
 Your dying hours away?
 Watch, then, and pray!
 See the dark tempter's snare!
 He lurks to smite, or to seduce,
 Oh watch, then, unto prayer.
 Cheat not thyself;
 Miss not the one true day;
 The end of all things is at hand,
 Oh, wake, and watch, and pray!"

Let the motto for the new year be—pray—work—give.

Pray for success, for peace, for purity—
 Work vigorously, lovingly, pitifully—
 Give liberally, cheerfully, self-denyingly.

If we *pray* for blessings and *work* in order to obtain them and *give* of our substance as the Lord prospers us, we shall be a peaceful, loving, useful people, blessed and owned of God.

Birmingham.

LOUISE.

GOOD TEMPLARISM OPPOSED TO THE DOCTRINE OF CHRIST.*

"He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed."—2 John ix.

"Be ye not unequally yoked together with unbelievers.—2 Cor. vi."

On the former evening I went over *three* of the sections of our entire subject—(1) Secrecy; (2) Titles and Regalia; (3) The Oath or Vow. To-night I must ask attention to the Brotherhood; the Worship; and to Good-templary in the place of Christ and the Church.

IV. THE BROTHERHOOD.—It is usual for abstainers to speak of each other as "Brother Teetotalers," meaning simply that the person so addressed is also a teetotaler. But in Good Templarism we have more than this, and something very different—that is, a religious brotherhood, with a theological creed, ceremonies of worship, and ministers of religion. Each lodge has to elect, quarterly, a chaplain. The "Ritual" contains forms of prayer to be repeated by the chaplain on opening the lodge, initiating members, and on other occasions. The Good Templar Catechism informs us that "the Worthy Chaplain also, by virtue of his office, visits the sick for the purpose of ministering to their spiritual need." Every member is eligible to this office. In some cases, men with no pretensions to piety are elected, and in others young females; so that, in fact, it is merely playing at religious exercises. I have heard Christian Good Templars complain bitterly of the kind of persons appointed to this office. These complainers, without perceiving it, violate their vow; for they do not, and cannot, render "CHEERFUL"

* The second of two Lectures delivered to the Church in Summer Lane, Birmingham, by DAVID KING.

obedience to this rule. I ask you here to consider how inconsistent it is for a Christian to hold membership in a society which appoints persons who are not Christians to minister in worship and to the spiritual need of the sick—persons who, it may be, not only do not profess to be in Christ, but who do not believe in a Divine Mediator.

It has been denied that Templars have a theological creed; but the candidate cannot enter the lodge without answering affirmatively the question, "Do you believe in the existence of Almighty God, the Ruler and Governor of all things?" The theological element is, then, as absolutely imperative as the temperance element. True, the creed is almost as short as can well be; but it is long enough and strong enough to bar the lodge against all who cannot affirm faith in God as the Governor of all things. This rejection of men willing to abstain—thus, it may be, sending them back again to the tap-room—is a blot upon the Order, and renders it inferior to any other well-conducted temperance society. Teetotalers should seek to make every man sober, and to keep him so, irrespective of his faith in God or faith in anything.

That the Order claims not to be a teetotal association merely, but a brotherhood, is clear. "*Official Pamphlet*," No. 7, reads—"The order is a brotherhood—an order wide as the world, embracing all alike within its circle, from east, west, north and south. Whenever a brother or sister needs help, then the Good Templar is pledged to give it. By its laws every member is expected—1, In times of sickness to be willing to take a share in sitting up all night, when needful, with any brother or sister who may be ill," &c. To this is added, "We are not a mere society, but a brotherhood of one mind and one spirit, ready to share one another's trials." Again, the G. T. Catechism says, "Good Templarism is a Teetotal Freemasonry, which seeks to bind its members in a bond of brotherhood." The brotherhood feature crops up everywhere. It is not an association such as men of different creeds and churches sometimes do, and may, take part in for the promotion of an object in which they are all agreed, without infringing upon the faith and consistency of any, but a union in which the members are called to the closest brotherly and religious fellowship. Hence we constantly meet such phrases as "the perpetual friendship," "the oneness of the order," "true and lasting brotherhood." In "*Good Templarism Defined*" we read—

"If the words of our Ritual and the teachings of this service mean anything at all, we must accept this brotherhood in its highest sense, and mean thereby all that the closest identity of interest and affection can suggest, or the finest expression of faith, hope and charity can convey."

Now I ask, What is all this claim to brotherhood, in its "*highest sense*," "*closest identity of interest and affection*," and "*finest expression of faith, hope, and charity*," but an imitation of the one and only brotherhood of God's elect—the only divinely-appointed brotherhood for the human family, the church of Christ? And inasmuch as it thus claims what belongs alone to the church, it becomes, in this respect, a rival thereof, and, as such, a delusion and a snare. That in many cases it weakens the church's hold upon its members, so that they prefer lodge meetings and work to the assemblies and labour of the church, is certain. I know instances in which necessary church visitation is

neglected by those who spend the time in lodge duties. I have known special and important meetings of the brethren forsaken for lodge meetings. There are those who regularly omit the week-night meetings of the church and regularly attend the lodge. Have I any right to complain of this? I answer, No! not the smallest right to ask to have it otherwise. That is, if it be proper for a Christian to be a Good Templar, and for this reason—the vow is such that the person who takes it is bound to make the interests of the order supreme. He pledges himself to obey *cheerfully* all the laws, rules and usages. He vows, therefore, to take his share in visiting and in sitting up with the sick members of his lodge, “when needful.” If, then, the church sick and the lodge sick require attention, and he has time but for one, there is a special vow and rule which determines in favour of the Good Templar, who claims to belong to a brotherhood of the “*highest*” order (and there can be none above that) and of the “*closest*” identity of interest and affection (which, of course, the church cannot surpass). But I *do*, nevertheless, complain of neglected church work and worship by Good Templars, who prefer the lodge and its duties; because they have no right to enter such a brotherhood, commit a serious error in taking such a vow, and will not be able, when the Lord shall call them, to account for “forsaking the assembling of themselves together, as the manner of some is,” and for neglecting His work, to satisfy Him by the plea that they were Good Templars and could not come.

Because, then, Good Templarism institutes a brotherhood in the highest sense, having a religious creed, ordinances of worship, and ministers to serve in spiritual things, the true Christian is bound to stand aloof therefrom. “Come out from among them, and be ye separate.”

V. THE WORSHIP.—The only worshipping association which, as such, has God's sanction is the church. Please to note two things concerning the church and its worship—1, the church consists of those only who believe in the divinity and expiation of the Son of God, and who confess faith and repentance, and are, or profess to be, truly born again; 2, the worship of the church (the only authorized worship) is presented in the name of the Lord Jesus Christ—no man cometh unto the Father but by Him. Now, every Good Templar is eligible to participate in the religious services of any lodge he may please to visit. Good Templars, as a body, are not Christian. They do not profess to be. Vast numbers would not pretend to saving faith in Christ, many would avow themselves Rationalists, and none are required to believe more than that God exists and is the Governor of all things. The “Constitution” says, “*Under this rule we welcome all classes to our order.*” The Good Templar “Manual” says, “We admit all who desire to lead the lives of total abstinence. We believe that one can be a temperance man and not a Christian, and hence aim to unite in this crusade *all creeds and faiths.*” Now the formal and appointed worship of an order that embraces “all creeds and faiths,” and rejects only persons who do not believe in the existence of God, must be either *deistical* or *hypocritical*. It is clear that the Order welcomes Deists, Jews, Mohammedans, Rationalists, Romanists, Arians and Unitarians. Were we, then, called upon to furnish forms of prayer and hymns of

praise for a society thus comprised, it would be impossible to present such as they could conscientiously use, unless purely deistical. Then, if you have added to these, in still larger number, Calvinists, Wesleyans, State Churchmen, Baptists and others, together with a multitude who make no religious profession, it is utterly impossible to set up a worship for which a Christian could make himself responsible, or in which he could take part without gross inconsistency and unfaithfulness. For if you set forth in that worship the lost condition of man and atonement and salvation through a Divine Mediator alone, you supply what the first-named classes cannot engage in, except falsely and hypocritically. On the other hand, if you denude the worship of these fundamentals of the Christian faith you leave only what the Christian cannot, without sinning, provide or sanction. I have heard one of our brethren say that he could worship anywhere—in the Good Templar lodge, in the Unitarian chapel, in the Jew's synagogue, provided only that the prayers merely fell short—without denying his own faith. To that I can agree so far as this: I could visit the place of Jewish worship as a spectator. Hearing, as I sit, God implored for some real good, my heart could send forth its silent petition for that same blessing, be it for myself, for the Jews or for the nation. But that is not analogous to the position taken by the Christian who is a Good Templar. To make the positions equal I must be installed a member of the Jew's synagogue, take a vow *cheerfully* to observe all its laws, rules and usages, give of my substance to keep up its Christless form of worship, and in every way encourage and make myself responsible for the same. Let it not be forgotten that every Good Templar is responsible for the worship of the order. It belongs to a brotherhood of which he is a part, and no one is more responsible than himself.

The printed hymns and prayers are evidently framed to meet the feelings of those who do not "honour the Son as they honour the Father." Though there is an instance or two of hazy reference to the Saviour, there is nothing that can save them from the charge of insulting that Redeemer who died for our sins and rose again for our justification.

In the first place, I find that throughout the entire service of prayer and song the Holy Spirit is not once referred to. The Ritual contains three prayers, one of which concludes with, "Which we ask in the name of thy dear Son our Redeemer." These prayers contain no allusion to the nature and work of Christ, save what is found in the sentence just quoted. And it must be remembered that Unitarians, denying the divinity of the Saviour, speak of Him as the Son of God in a non-scriptural sense, as we also are sons; and they also attribute to Him the redemption of the world, by leading it to goodness by His teaching and example, while they repudiate redemption by His vicarious sacrifice. So this single reference to Christ in the prayers and songs of the Order contains no positive intimation as to the nature and work of our Saviour. But even this one barren allusion is not allowed to stand upon a level with the other prayers of the Ritual, in which, as before said, there is not the slightest reference to the Lord Jesus. Against this prayer there is printed an intimation that the

chaplain may substitute a prayer of his own ; while no such intimation is appended to the prayers in which the Saviour is not in any way referred to. The question, whether the Christless initiatory prayer might be omitted, has been raised among the lodges of Pennsylvania, and the Grand Worthy Chief Templar decided the question thus—

“ A chaplain cannot make an extempore *initiatory* prayer, but must use that given in the Ritual.”—*Digest*, p. 385.

That decision binds all the lodges under the jurisdiction of that Grand Lodge. But there is a further decision of still higher authority :—

“ No form laid down in the Ritual, as a portion of the initiatory ceremony, can be omitted.”—*Digest*, p. 218.

Given by the R.W.G.T. this is binding everywhere, and the Christless form of prayer under notice is “ a portion of the initiatory ceremony.” I have heard a Good Templar insist that all the printed forms of prayer may be set aside by the chaplain if he please to substitute *extempore* prayers. Without staying to urge that the foregoing facts show that it is not so, I ask whether that would remove the evil? Certainly not. The majority of Good Templars do not profess to be converted persons ; many of them do not believe the Gospel of Christ ; most of the chaplains are persons who have not put on Christ ; and a multitude of them are men, women, or juveniles who never do, and who could not, offer extempore prayers. The prayers of the Ritual must, then, be widely used. But whether printed or extempore the great evil remains the same. The mass of members are not Christians—if the prayer (which is not the chaplain's prayer, but offered in the name of the lodge and as the prayer of its members) be such as Christians should present) the service is a mockery, and if it be such as Deists and other non-Christians could truthfully utter, then all Christians who sanction it dishonour the Saviour.

Other prayers are published, with no intimation of any right to omit them, and with evident intention that they shall be used ; as, for instance, in the ceremony of dedicating Good Templar halls, which begins with an ode :

“ In Thy great name, O God of love,
We gladly gather here to-night.”

Thus, at the very onset we have pretence, falsehood, and liberty-taking with the Divine name. That only is done “ in the name of God ” which is done by His authority. God has never authorised the dedication of Good Templar halls by Christless prayers. Consequently the assumption of His name amounts to taking that name in vain, and calls for repudiation on the part of every Christian. As the ceremony proceeds, the G.W.C.T. says :—

“ The sanctuaries of religion, of patriotism, and of learning, have ever been dedicated with impressive rites ; and we, associated to promote one of the noblest enterprises of humanity, and united by mysteries in fraternal bonds, claim that our sanctuaries should be consecrated to the noble objects of our mission, with songs of vocal melody, and the prayers and blessings of the good and true.”

Thus their halls are “ *sanctuaries*,” they have “ *mysteries and fraternal bonds*,” and their prayers are the “ *prayers of the good and true*.” Then they are told that, “ Here, within these walls, we raise our sacred

"altar;" and the W.V.T. is required to recite a deistical eulogy on water. Filling a goblet, he says:—

"Best and purest of all earthly beverages, God's best gift to man, proclaiming His power and majesty in the thunders of the mighty cataract, His gentle love in the melodious murmurs of the mountain stream, and His glory in the radiant beauty of the over-arching rainbow; thy glorious manifestations throughout the wide domains of nature, teach us the holiest lessons of duty to ourselves, to our race, and to our Creator."

But why designate this eulogy deistical? Because it attributes to water what belongs alone to Christ. It sets aside God's revelation by prophets and apostles, and presents one of the elements of nature as showing and teaching what, otherwise than by the inspiration of the Holy Spirit, our race could never have known. The few lines just quoted are replete with falsehood. It is not true that WATER is "God's best gift to man." Water, good and needful as it is, is no better than some other of God's gifts. Light and air are quite as good and needful as water. But none of these is God's best gift—Christ is the Father's best gift to the human race; and every man who is responsible for this strange thrusting aside of Christ, in order to say of water what is only true of Him, insults Him; and you must remember that every Good Templar is thus responsible. Then, it is not true that the "murmurs of the stream" proclaim the love of God; that can only be known from Revelation—all the streams in the world are inadequate to proclaim the love of God. The love of God can only be proclaimed by the Cross and Gospel of the Son of His love. It is *not* true that the "glorious manifestations" of water, in nature, "teach us the holiest lessons of duty to ourselves, to our race, and to our Creator." So to affirm is to despise and render unnecessary the Word of God and the Cross of Christ.

After this eulogy the G.W.C.T. sprinkles the floor, in the name of the order, declares the place dedicated to the "sacred purposes of our institutions." The W.C. is then required to say the following prayer:—

"Creator of the universe and all its glories! We approach Thee, on this occasion, with joyful hearts and songs of praise, to beseech Thy continued blessings on this crusade against the withering and blasting curse of intemperance. Grant, O Lord, that this order may become a mighty instrument, in Thy hands, for the accomplishment of this great enterprise. May these ceremonies, and the exalted truths which they teach, leave a lasting impression on the minds of all; and may the recollection of this scene be sanctified in their memories, as the hour when a noble temple was consecrated as a sacred shelter for the altars of FAITH, HOPE, and CHARITY. May the lessons which they shall teach in this sanctuary kindle the fires of a lofty inspiration and zeal, that shall raise up the proudest monuments of glory to this institution. Grant this, our petition, O Lord; and Thine shall be the praise and glory for ever. AMEN."

Now, in this entire service of singing, speeches, and prayer, there is not one allusion to either Christ or the Holy Spirit. The whole ceremonial is as Christless as it is possible to make it; and not only so, but that which belongs to Him, and which can only be known through Him, is stolen from Him in order to dignify one of the elements of nature.

The "FUNERAL CEREMONY" next invites attention. Of course a worshipping brotherhood must have a funeral service. The order of

procession and the Chaplain's address at the grave I pass over for want of time, only saying that it contains no intimation of the lost and sinful condition of man. To the Good Templars present he says, "Be firm in the practice of the principles of our Order, that our memory may be cherished beyond the grave." Then the Chaplain recites this prayer:—

"Great Sovereign of the Universe! In the dispensation of Thine unerring providence we are called to visit this resting-place of the dead. We are about to deposit, to remain till the morning of the resurrection, all that is mortal of our beloved and lamented *brother* and *associate*. We invoke Thy special blessing upon surviving relations and friends. Impress, we pray Thee, upon the members of the order, the necessity of 'labouring while it is day,' and in lives of usefulness and piety await the summons which will call us from earth. And, finally, we ask Thee, to prosper and bless our beloved order throughout the world, and the glory shall be Thine for ever. AMEN."

Thus you have another Christless prayer. It is not presented in the name of Christ, nor is He, in any way, alluded to therein.

Then as to the Good Templar Hymn Book, or "Book of Odes." If it were merely a book of temperance melodies I should be content to find therein no mention of the Saviour; but the book is intended to provide hymns of adoration—songs of praise addressed to God. This is proved by the fact that a number of these are of that kind, as—

1. "God of Mercy! Be Thou near,
While these vows are spoken here."
2. "O LORD, in mercy bless,
Wisdom to us impart."
3. "GREAT GOD! Hear Thou our prayer to-night,
The foes of temperance may we brave."
4. "HEAVENLY FATHER give Thy blessing,
While we now this meeting end."

Throughout the whole book the Saviour is deliberately omitted. He is neither once named nor referred to, from the first page to the last. I say He is *carefully* omitted, because He is not only *left* out, but He is *put* out; for where a hymn is inserted which, if given unaltered, would refer to Him, it is changed so as to exclude Him. Thus—

"STAND up, stand up for Jesus,
Ye soldiers of the cross,"

is changed to—

"STAND up, stand up for temperance,
Ye soldiers of our cause."

In the Doxology—

"Praise Him above, ye heavenly host,
Praise Father, Son and Holy Ghost,"

is removed in favour of—

"Praise Him for all His goodness shown—
For health, for friends, for joy, for home."

Thus we have a worship with Christless prayer and Christless praise. God is praised; the Father is lauded; the Holy Spirit is never once named, and the whole service of praise and song is as free from the name and work of Christ as would be possible had He never been heard of, or had we only known Him as some disgraced hero who should never more find place in our hymns.

These things being so, I cannot tell how any one possessing, in any measure, an understanding faith in the New Testament can do other than conclude that such worship is not only undesirable, but sinful.

VI. IN THE PLACE OF CHRISTIANITY.—In order that a system may be made to take the place of Christ and His church it is not needful that its advocates profess to accept the one in lieu of the other; they may complete the substitution without avowing and without being conscious of it. It is only necessary to attribute to the system what belongs to Christ and Christianity, and certainly some will then rest therein. Good Templarism, in this way, appropriates to itself what only appertains to Christ, to His church and to His doctrine.

1. *The term "Good Templar."* *Official Tract*, No. 7, says:—"Paul compares the church to a *temple*, because it is a number of living stones, united and built up into a spiritual edifice, wherein dwells the Spirit of God—which is only another name for *good*." According to this, then, the Christian is the true Good Templar to whom, by implication, the designation belongs; yet the name is appropriated to every man in the lodge, irrespective of faith or character.

2. *Immanuel's Soldiers.*—The New Testament represents Christians as the soldiers of Jesus, who is Immanuel. This title, peculiarly distinctive of the church, is, in the *Official Tract* referred to, applied to the inmates of the lodge, thus—

"Brethren, will you rally now,
Where *Immanuel's* soldiers bow?"

3. *Divine Origin.*—An ode, appointed for the "closing ceremonies," commences—

"Long live our temple bright,
Offspring of truth and light,
Sent from above."

Thus, "Our temple bright," which stands for the lodge with all that is distinctive thereof, is said to be "sent from above." The church, with its ordinances, can claim no more. It is true of the church; it is not true of the lodge. Templarism, in this particular, is put in the place of the church.

4. *Highest Brotherhood.*—"Do good unto all men, especially unto them that are of the household of faith" (Gal. vi. 10). Thus Christ ordains that in good doing the preference shall be in favour of the church. Goodtemplary claims that its brotherhood shall be accepted "in its *highest* sense," and as embracing "all that the *closest* identity of interest and affection can suggest or the finest expression of faith, hope and charity convey;" and the obligation is framed and interpreted so as to pledge those who take it thus to prefer the interests of the Order to all others. God requires that the *speciality* shall be in favour of Christians, while Goodtemplary demands and vows that it shall be in favour of Good Templars; and thus again the order takes the place of the church.

5. *A Substitute for the Gospel.*—The candidate, after hearing a few texts from the Bible and others from books not given by revelation, is told of the whole, that they are "gems from Divine Revelation." Thus uninspired writers are made to take a place which belongs only to

God's prophets. Then, though the texts quoted speak only of temperance, the chaplain says, "Treasure them in your heart, and it will be well with you now and hereafter." Mere temperance truth is thus put in the place of gospel truth, and the sinner is given to understand that by keeping to teetotalism he secures well-being, both in this life and in that which is to come. Having, as before shown, made water the proclaimer of God's love and His "best gift to man," they secure salvation by Good-templary. Accordingly, it is said that the object of the *Third Degree* is "to melt the stony heart, to build anew the fires upon the heart's almost ruined altar, to teach duty and the way to discharge that duty, to revivify the soul and nerve the arm to deeds of benevolence, to educate members in the principles and practice of a Christlike charity." Here, then, are attributed to this Third Degree of Templary, "the melting of the stony heart," "the revivifying of the soul," and the "educating of men in Christlike charity." The latter is the work of the church, and the church's place is assumed when the Degree Temple claims that work as its object. But the former part is still worse; for that which only the gospel can do—melt or change the heart—is claimed as the work of Templary. Paul said, "I have begotten you by the gospel." But the gospel is not wanted now; the heart can be melted, the soul revivified, by a new American patent, much more agreeable to the carnal mind than are the gospel and church of Christ. The whole tendency of the thing is to sustain men in what they are already too prone to—resting upon their morality, temperance and good-doing for eternal life, to the disregard of Christ and in ignorance of the truth—that, having sinned, they need a sacrifice, and that good works alone cannot save them. And so it is said to the candidate for this degree, "Remember henceforth your vast powers for good, and that the still small voice, the little influences, rule the world of the affections; *and these are yours for salvation.*" In all the rituals there is no statement of the sinner's true condition and need; there is there no gospel, no atoning sacrifice, no Holy Spirit, and no way in which a sinner can be saved, excepting by his own good work, which means chiefly his teetotalism.

I now conclude, having proved that Good Templary in various ways violates the direct teaching of Christ and His apostles; that, therefore, a Christian cannot lend his name or presence to the order without trespassing against the law of the Lord.

If the worship and claim to the "highest brotherhood" were abolished and the obligation rendered binding during membership only, then, as a worldly institution, employing a pretence of secrecy, vain and empty titles, ribbons, lace, and fringe, together with pompous pantomime, for the purpose of lifting men and women of weak minds from the degradation of the tap-room and the gin palace, to amusements and work where drink is banished we could, and should, wish success to the world in its effort thus far to better itself; and certainly we should encourage rather than obstruct the effort. But even then the Christian must not come down to that level and make himself responsible for such deviations from the precepts of Christ as would still remain. But with a worship set up for men of "all creeds and faiths," with a boasting life-long vow, with a claim to the "highest brotherhood,"

with its lifting, in several points, the Order into the room of the Church, a Christian is as much out of place as he would be in the Communion of the Church of Rome, or in membership in the Synagogue of the Jews. In the lodge he cannot be without directly violating precepts of Christ. The call then is, "Come out (or keep out) from among them, and be ye separate."

CAUTION.

Since these lectures were delivered the continued protests have compelled Good Templar authorities to make known certain changes. Charles Williams, of Acorington, writes to the *Freeman* :—

"The following things are now definitely settled by those who are responsible for the administration of Good Templarism :—1. The quotations hitherto in use from the Apocrypha are cancelled; 2. Every prayer in the *Ritual* is offered 'through Jesus Christ our Lord,' and all the prayers are optional, the persons officiating being at liberty to substitute for them free prayer; 3. The phrase that 'it will be well with those who are faithful to their vow now and hereafter' is withdrawn; 4. The Doxology stands as in our hymn books. I am thankful for these amendments, and hope others will follow. The order is not perfect. It is well that what is objectionable in it may be discussed."

Mr. Williams, as a preacher of the Gospel, sees that the objectionable is still in the order, and that it should be discussed. To promote that discussion I publish these pages.

Now, as to the amendments. In no material feature do they change the aspect of the case. One small piece of the evil is taken away by removing the quotations of the Apocrypha. Whether in reference to the prayers the thing is better or worse is quite open to question; but the anti-Christian principle complained of is not touched. The name of Jesus is put into each of the three prayers of the *Ritual* and He is spoken of as Lord. But, then, these prayers are offered for the whole lodge by an officer appointed to present them on their behalf. The Order is constructed to embrace men of all creeds and faiths, and the majority of its members are not converted persons, and yet by these prayers, presented in their names, they call Him Lord in whom they do not believe, and thus the worship is hypocritical. Nor can it be altered except by its entire abolition, for Christian worship cannot be conformed to a society composed of persons of "all creeds and faiths." The change already made does not, however, ensure the offering of any one prayer in the name of Jesus; because, though His name is put into each of the prayers, it is, at the same time, enacted that the chaplain may omit them all, and, consequently, offer a prayer of his own in which the Lord is not referred to. And as many of the chaplains may care as little about Jesus as they do about Confucius, the Saviour may be as completely passed over under the new regulations as formerly. The Doxology now contains praise to Father, Son, and Holy Spirit; consequently either they will not sing it, or men of all creeds and faiths will be invited to utter with the lips what is not in the heart. In this work and worship there is no place for a Christian.

THE TRUE TEMPLAR.

He lately stood without, amongst the ranks of sin;
He waged a hellish warfare, and refused to enter in;
He knocked not at the door, he strove not to be free,
Till to his vision stood revealed the Lamb of Calvary.
He saw the bloody sight, he heard the dying groan;
He trembled at the stricken earth's convulsive throb and moan.
One knocked at his poor heart; and while he wondered why,
There came assuring tender words—"Fear not, for it is I."

"I that have lived man's life! I that have died man's death!—
His sorrows carried, and his guilt forgiven with my last breath.
'Tis I, whom thou hast wronged, forsaken and opprest!
And yet I long to set thee free—I yearn to make thee blest."

He stood, that rebel man! he paused with bated breath;
His spirit was in agony—he felt the throes of death.
But soon the darkness passed: the shame, the guilty dread;
His melting heart found utterance—he meekly bowed his head.

"My Saviour and my King, I bow to Thy command;
I'll wrong Thee never more, my Lord, with high, uplifted hand.
I'll be Thy willing slave; I'll do Thy sovereign will;
And while I serve, my heart shall hear Thee whisper, 'Peace be still.'"

He read the rule of faith; he took it for his guide;
He crucified his fleshly lusts, and judged his selfish pride;
Was buried in the symbol grave, where his dear Lord had lain,
And to a new and noble life was quickly raised again.

And now, in armour clad of honour and renown,
Salvation's hope his helmet, till he wears the victor's crown;
His breastplate is of righteousness, his shield the shield of faith,
His mighty sword the Word of God—whate'er his Captain saith.

His watchword is "The Christ!"—the Christ his inward might;
He grasps his sword for human kind to battle for the right;
And where the giant evil lurks he strikes the deadly blow,
Enfranchises the trodden-down, and lays the tyrant low!

And when the day is won no laurel doth he claim;
"To God, to God the glory be!" he cries with loud acclaim.
To God and to His Christ shall men, redeemed from every shore—
The victor and the captive freed—cry "Glory evermore!"

J. COLLIN.

RETROGRADE DEVELOPMENT.

NATURAL history tells us of a little animal, which, in the early part of its life, is provided with locomotive limbs, is lively and free-swimming, but which finally is degraded into a sedentary and deformed adult, almost destitute of all organs of sense. Now, let no one entertain the thought that we are going to enter into a scientific inquiry as to the reason of the above phenomenon. It is mentioned as illustrative of the life of certain Christians. Everybody knows who are meant, and how very aptly it represents them, and perhaps, there may be some who can *feel* all this. It would be good for some if they did. It might prove a "saving grace" to them.

There are few congregations in which you cannot find men who were better Christians the day they were baptized than they ever were afterward. Many more can be pointed out, who, when they reach a certain stage of development in spiritual growth, and they are not long in reaching it, begin to retrograde, finally they are mere withered members

that burden the Church of Christ. They are the men, "who anon with joy receive the word," but when trials come and the cross begins to bear upon them heavily, are offended. They become discouraged, and forget that to reach the "perfect stature of a man in Christ Jesus," they must continually "grow in grace and in the knowledge of the truth." When they reach this point, we can see, very strongly marked, the indications of a retrograde movement. Their spiritual life begins to wane, and their fire of devotion to burn low. It is a pitiful sight to look upon their feeble struggles against "the world, the flesh, and the devil," and sad to behold the appearance of contentment that comes over them when they feel that the battle is over, and their spirits have released the last hold on the "hope which entereth into that within the veil." Their consciences, never the healthiest, have been more and more enfeebled by this series of constant defeats and compromises, until at last they can offer but a frail and fruitless resistance to the invader.

There are others who do not advance so far in worldly mindedness. They maintain a formal connection with the church, but have none of the vitality and vigour of Christianity. There is no growth, and where this is wanting, all is wanting. Growth is the fundamental idea of all spirituality and of all heavenly enjoyment. God did not create man perfect, but with the capacity of approaching perfection. He is like the little bud, that has all the elements of the flower, and only needs favourable conditions to develop it into a full-blown and beautiful rose. Of course man will never be able to reach perfection in that high sense in which God possesses it; but his happiness consists in growing towards it. Those miniature attributes of Jehovah found in man were not given him for naught. This he must learn and appreciate here, else he will never be permitted to learn the lessons, nor begin the growth that shall make up the joys of the redeemed. Because this is forgotten, "many are weak and sickly among us, and many sleep." They remain fruitless branches of this vine, only waiting the pruning hook of the husbandman. Nor will they have to wait long, nor in vain. The decree has gone forth that the barren bough shall be cut off.

It is sad to think how many there are among us who are changing for the worse. We see a few who "flourish like the green bay tree," and many who are leafless and withered. We see them in all stages of retrogression, from those just turning, to others that are dwarfed and lifeless. It is an easy thing to slide back into the world—much easier than to contend earnestly for a higher state of Christian vitality. Whenever we find a man who has rendered the service of God so extremely easy that it no longer gives him any trouble, we have found a man who is far away from Christ. He has for a long time, imperceptibly to himself, been receding from God, and knows not that he is "wretched, and miserable, and poor, and blind, and naked." Day after day he found it easier to satisfy the demands of conscience, and felt that he was fast approaching perfection. He will sometimes even tell us that he rarely ever sins, so finely has this self-deception taken possession of his soul. Oh! poor, indeed, is the man who does not feel his weakness; who day by day does not realize more keenly his deficiency in the Christian life and his unworthiness before God. The purer a man's life, in the clearer light does he see sin, and the more

truly does he appreciate its enormity, and the more deeply feel the justice of the threatened punishment. It is not, then, the man whose conscience is easiest appeased, who is making the greatest progress in the divine life, but he that feels most acutely the slightest departure from the true standard of excellence. When a man begins to think himself most secure, then let him be most alarmed. When he imagines he is growing most, let him beware that it is not in the wrong direction, for the human "heart is deceitful above all things and desperately wicked;" and unless a man watches with all diligence he will find himself led away by his sinful longings.

M. J. F.

Apostolic Times.

THE "METHODIST RECORDER" ON THE DISCIPLES OF CHRIST.

We delayed purposely a day or two, on our return from the West, to attend the Annual Missionary Meeting of the Disciple (or Christian) Church at Indianapolis. This yearly convocation is the most important in its agencies and influences of any of the conferences of the denomination. Indeed, it is about the only meeting which the Christians recognize in their economy as an exponent of the church's associated interest and common enterprise. It is different from the conferences of the Methodists or the presbytery or synod of the other branches, in the fact that it is merely advisory and suggestive, and not legislative or authoritative in its action.

This church has no creed or discipline aside from the Bible. Its polity is congregational. Every local church is an independent organization, arranging and controlling its own affairs. Ecclesiastical management is in the hands of the people. Terms of membership, methods of Christian activity, and rules of faith and practice are all adjusted at home among the congregations. The missionary work, however, which is the first and last of the gospel, is prosecuted in the Christian church by a voluntary system which becomes the bond of union among all the congregations in all the States. Evangelism unifies the body. Hence, among the churches, this branch is pre-eminently evangelical. The Missionary Society is the Christian church in council and at work as a unit of power. To evangelize the world is the object of the brotherhood. They do not hold any human code of laws or regulations as a test of orthodoxy. They build only upon the Bible, recognizing every man's right of private judgment in the interpretation of the word, pressing over much, we think, the significance of certain ordinances and modes. Their no-creed creed of immersionism seems to us to be out of harmony with their liberality on more essential things.

The Christian church has had marvellous success. In a little over a half-century it has grown to a membership of nearly six hundred thousand. This success has been largely owing to the general diffusion of papers and books. From the beginning these people have believed in the potency of the press. They have been earnest and aggressive. Best of all, they are, as a class, Bible readers and Bible students.

Their preaching is mostly expository; their faith is intelligent. Already the Christian church supports more than a half-dozen weekly newspapers, perhaps twice as many magazines, juvenile periodicals, &c., beside a first-class quarterly review. They have several well-endowed colleges and a half-score of seminaries and schools; crowning all, the university near Indianapolis stands with a royal radiance which blesses the entire fellowship. All this in a short half century.

While we differ on some points, there is agreement on many. While, as Methodists and as Methodist Christians, we adhere to certain stated doctrines and usages, we yield to none in devotion to the Bible. They, as well as we, have a creed; the only difference is that one is written and the other is unwritten. Our book of discipline, revised every four years; "grows smaller by degrees and beautifully less;" but we expect to use it until it disappears in the glory of the millennial day. We use it as travellers use railway guides. The train is run by another authority. The Bible is the eternal schedule for us all; but each line may have its own stations, crossings and cars. If our Christian brethren can forward their long train of passengers safely without any *published* time card, we honour their superior tact, and shall hope that never a collision may occur between the *rivers* of these low valleys and the gates of the celestial city.

May our own Methodist church emulate the zeal, sacrifice and aggressiveness of the Christian brotherhood. The convention was presided over by a bishop; but the bishop was a layman—our friend R. M. Bishop, ex-mayor of Cincinnati. The initials R. M. indicate Radical Methodist Bishop, and we should like a thousand such in our church. Bro. Isaac Erritt, editor of the *Christian Standard*, was present, of course, an honoured counsellor; and also Elder Moore, of the *Quarterly*, a man of mark among his brethren. We noticed the familiar faces of President Pendleton, of Bethany College, Bro. McGarvey, of the *Apostolic Times*, Shackelford, Pinkerton, Challen and others. A good degree of spirituality characterized the exercises throughout, and the most cordial social intercourse. The disciples are readers, as we have said, and singers, too, in all their homes and churches, making melody in their hearts. The new song of Bro. Jameson, as sung by himself at the Convention, was a sweet invitation heavenward to all who heard it. By and bye, brethren, we shall all unite in the new song in our Father's house above.

Methodist Recorder.

DISESTABLISHMENT IN THE COLONIES.

We were just enabled last month, to announce the fact that two more establishments had fallen, those namely of Antigua and St. Kitt's. We have now furnished to us, in the *Barbadoes Agricultural Reporter*, the outlines of the Bill for the Disestablishment of the church in those possessions. They are as follows:

1. All existing stipends will be secured to the present incumbents.
2. From the 1st January, 1874, all incidental allowances to the churches for repairs, church officers, lighting, &c., will absolutely cease.

3. A church council to be incorporated, which will appoint three trustees, to whom all the church property will be handed over.

4. Vestries will be abolished, and there will be one uniform tax on the land in all the parishes, sufficient only to pay the existing incumbents (£2,425), to be reduced at each vacancy until it is fully extinguished.

It will be seen that this follows the old line of disendowment.

But we have had news of *another* church being disestablished—making three in two months. It is conveyed in the *Creole*, of Georgetown, Demerara, of Oct. 21st, which states they are informed by a telegram from Grenada, that, “by a unanimous vote of the House of Assembly in that island, the State church has been both disestablished, and disendowed.” “Grenada,” adds the *Creole*, “follows closely in the wake of other West India Islands, and has acted in a manner which we hope will be copied here (Demerara) in 1874. It can scarcely be long before it may be said, ‘In no English colony does a State Church exist.’”

Indeed, it is quite clear that, both in the highest ecclesiastical circles, at home as well as in those abroad, there is a feeling that State-churchism in the colonies is utterly doomed. The *Creole* gives the following remarkable information:—

“It is understood that at the close of the present month a conference of the several West Indian bishops will be held in Georgetown. The bishops of Kingston, (Jamaica), Antigua, Barbadoes, Nassau, and Trinidad, with Bishop Parry, are expected. The object of the Conference is to carry out the suggestion of the Archbishop of Canterbury, made some twelve months ago, to consider whether ‘some provision should not be made without delay against the trouble and confusion which must ensue in proportion as disendowment takes effect.’ The position of the Church of England in the colonies represented by the bishops expected to attend the conference, has been greatly changed during the past five years. The only bishops who now derive their income from the Imperial Treasury are those of British Guiana, Antigua, and Nassau, and the endowment of these sees will cease with the lives of their present incumbents. The meeting of the Conference has been delayed owing to a determination to take no action until the sees of Barbadoes and Trinidad were filled. It is understood that the meeting will be for simple conference as to the best course to be pursued to secure the future welfare of the Church of England in these colonies.”

So the tide rolls on that is destined, one day, to sweep away the last vestige of an establishment from the British Empire.—*Liberator*.

THE BISHOP OF MANCHESTER AND THE CHURCH.

THE Bishop of Manchester has taken advantage of the opportunity given to him by the delivery of a sermon at Leicester to expound his ideas as to the constitution of the present Established Church in England. Dr. Fraser was once considered to be a Liberal Churchman, but Liberal Churchmanship is a wide phrase. Whatever it may include, it never includes the recognition of Nonconformist rights. All parties, High, Low and Broad, Liberal and illiberal, hold the same attitude with regard to Nonconformity. Whatever they may be in other relations, they are State-Churchmen, and nothing but State-Churchmen, when the claims of Nonconformists are concerned.

It was once thought that the Bishop of Manchester was a Churchman with a difference. He was considered to be much more liberal in

his sentiments than other bishops,—to be a man of a “broad” mind and possessed of large sympathies. This opinion may, or may not, at the time, have been justifiable, but it is quite certain that the Bishop of Manchester of to-day is anything but a “Catholic bishop.” He has taken the cue of his order, and has become like one of his brethren.

It is natural that an Episcopal bishop should believe in Episcopacy and in bishops, and that the “divine origin” of both should be maintained. There are two ways of doing this, however—a dogmatic way, and a charitable way. The bishop chooses the former, putting in claims for Episcopacy which not one of the Reformers would have dreamed of advancing; for, if one fact is more notorious than another, it is that the Reformers set very little store on Episcopacy, and made no claims for it such as we now hear.

Next, the bishop told his audience that the Established Church preached the same doctrines as the Church of the Apostles. Well, we give every now and then specimens of the contradictory doctrines that are preached from the pulpits of the Establishment. They range from the highest Calvinism to the lowest Arminianism; one man preaches everlasting punishment, another says that all men will be saved; one says that Baptism is necessary to salvation, another that it is of no account; one defends, another attacks the practice of Confession, and so on. How can the Church in which disorder and contradiction are thus rife preach the same doctrine as the Church of the Apostles?

Next we are told that the Established Church is the only Church handed down from the Apostles—that it is the “purest in faith and government that the world has ever seen since Apostolic times.” How a man of intelligence, and moderately well-informed, can say all this, passes comprehension. The bishop must give his audience credit for great ignorance. His Church the “purest in faith and government” that the world has ever seen! Does not the bishop know that it always has been, and is at the present moment, the most impure ecclesiastical organisation in the world? Where else can be seen such shams and mockeries as attend the election of a bishop in the Established Church? Where else can be seen such corruption of patronage? Where else can be seen such traffic in souls? Where else can be seen such want of decency and order, such license, such contradiction? And yet this bishop has the courage to say that the Church in which all these things exist, is the purest Church the world has seen since the time of the Apostles.

Two questions we may put—First, where are the Churches that are more impure than the Established Church—can the bishop name them? Secondly, if this Episcopalian Church be so apostolic, so pure, and so perfect, how is it that is the only one that, apparently, cannot exist without State-pay and civil privileges?—*Liberator*.

THE WONDER OF THE EVANGELICAL ALLIANCE.

Not to keep the reader in suspense for a moment, we give it as our opinion, that the great wonder of the Evangelical Alliance was, that the best words read or spoken during its session came not from Protestants,

but Catholics. This is truly wonderful. One would have thought that Beecher or Bishop Bedell, would certainly have had clearer views of the needs of the Christian world, and the nature of the Union which the Bible teaches and the age demands, than men who have passed the greater portion of their lives in the Catholic Church. The facts, however, show that the foremost men in the ranks of Protestantism have done all in their power to retard the growing sentiment in favour of the union of all God's people, while those from whom least was expected, the Catholics, have done much to advance that sentiment and to brighten the hopes of those who are in sympathy with the prayer of Jesus, uttered when almost in sight of the cross, "That they all may be one." The unity for which He prayed, beyond all doubt, existed in the primitive age, when the "Churches walking in the fear of the Lord, and the comfort of the Holy Ghost were multiplied." Sects in the days of the apostles were extremely undesirable. Jesus said that "a house divided against itself cannot stand." Those who caused divisions in the days of Paul were to be marked and avoided, and the discords and divisions of the professed people of God to-day are the greatest hindrances to the spread of the gospel. How can it be otherwise, when the orthodoxy of one party is the heresy of another, and when this very diversity of views cause those who hold them to have no more dealings than the Jews and Samaritans? And yet while sects are the bane and curse of Christianity—Henry Ward Beecher, in his address to the Alliance, says: "If it were an extermination of sects that was sought by this convocation; if that was the philosophy, I certainly should not be of it; for I think it would not be wise to exterminate sects, and bring the church into one great phalanstery, any more than it is beneficial to society to bring together all the great bodies into one phalanstery. We get along very well, and allow men to keep house as they want to." If that be not to place the church in the hands of men, and deny that Christ is its head and lawgiver, we know not the meaning of the words. Why infidelity is shaming us by its united efforts to overthrow Christianity—and good men everywhere are sorrowing at the weakness of the church which is mainly traceable to its divisions. Bishop Bedell, in a spirit kindred to that of Beecher, read a paper at the Alliance, the main thought of which was, "that differences in the church are the necessary preservative of a free gospel," while the Scriptures utter a malediction against man or angel who shall preach any other gospel than that given in charge to the apostles. Christ gave the gospel message to His apostles—to make any change in that message is to disregard His will and to withhold or poison the waters of life. Do these gentlemen really think that Christ is divided and that all the churches, some of them wide as the poles asunder in doctrine and practice, are of His ordaining? Do they think that one apostle was a mitred bishop, another a plain presbyter—that one held to a system like Beecher's, and another to one like Bedell's?

How different from these views those of Father Hyacinthe, in his letter to the Alliance. He says:

"Will you excuse me then, gentlemen, if in heart alone I join you? By its warm impulses my whole being goes out to you. For a long time already I have counted friends among your ranks. Indeed, I can tell

you all by that name, for, united by faith in the same Christ, the only Son of God, the Redeemer of men, you are labouring to bring together on common ground the different Christian confessions which have been so sadly, and, until now, so irredeemably separated. My ambition, I confess, is still higher. Where you are satisfied with an alliance I would desire an organic and vital unity. I believe this unity to lie in the future destinies of the Christian church, because I discover it in its primitive traditions; and, above all, it is in the will of its divine founder. If, like that weakened church of the Apocalypse, all Christianity were not fallen from its first love, it would not be so difficult for it to realize order, even to conceive joyous mystery of its unity."

The letter from the Old Catholics signed by Bishop Reinkens and others, is in the same strain. It reads as follows:

"We hope and strive for the restoration of the unity of the Christian church. We frankly acknowledge that no branch of it has exclusive truth. In order that the work of the formation of a single church of Christ should become an established fact, every individual Christian creed must cast off everything which has been introduced by men, and restore that discipline and those rules which rest upon the foundation which Christ the Lord laid." The letter goes on to show that many errors have already been seen and abandoned, and indicates that a mighty reformation has begun. It further says: "all that Roman domination has created through egotism must be removed. Every institution and custom which has crept in hurtful to true Christian vitality must be cast out." What true enlightened Christian manliness do these extracts display—and what a contrast with the timid expediency of Beecher and Bedell.

W. BAXTER.

SELF-DENIAL.

THE first element of our religion is self-denial. Faith cannot exist without it; repentance cannot exist without it; prayer presupposes its presence. All the fruits of the Spirit grow out of a self-denying heart. The most unselfish act ever known in the universe of God, so far as I am able to determine, and that which is at the foundation and is the foundation of the remedial system, was the death of Jesus Christ for our sins, according to the Scriptures. This same mind must be in us, this same unselfish, self-denying spirit, else we cannot be His disciples. This is the spirit of which Paul speaks, when he says—"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing." No faith that springs out of a selfish heart is of any profit in the sight of God, or is pleasing to God; and as we cannot please God without faith it seems to follow that, unless selfishness shall first be taken out of the heart, no services that may be attempted or conceived, even to the giving all our goods to feed the poor or our bodies to be burned, are pleasing to God or profitable to us. Though it is very pleasing to be able to see the proper place and importance of self-denial from the nature of things, and thus place ourselves, as it were, close by the side of our

Father who is in heaven and realize our close relation to Him, the Lord has not left us to depend for a knowledge of this important lesson upon the deductions of our fallible reason. He has taught us plainly that, if we would be His disciples, we must deny ourselves, take up our cross and follow Him.

If any one should ask, in what respect are we to deny self, I would answer, in all respects. Self in this case, I suppose, includes the whole man. It includes the decisions of the reason, the feelings of the heart and the acts of the will or the life. All or any of these must be set aside if at all in conflict with the will of God. The example of our Saviour in the garden is an illustration of self-denial. The pains and bitterness of death, even the death on the cross, were before Him. His desire to let that cup of anguish pass, if possible, is unmistakable from His language. His agony and drawing back of the soul were to the sweating, as it were, great drops of blood. Here is *self* put in as strong a light as possible, humanly, to conceive, yea, even beyond human conception. But on the other hand is the will of God. These two are in direct conflict. One of them must be affirmed and the other denied. Self affirmed, and a world is lost. Self denied, and the world has a Saviour. How full of joy to the believer's heart the language, "Father, not my will, but thine be done." At these utterances, it seems to me, the angels who were there must have struck a new note, a sweeter one than ever before—the note of life and immortality coming to light. The things which we are apt to love inordinately and unlawfully, and which prevent our being the disciples of Christ are: The love of power, fame, money, friends and life. These are *some of the things* that come between us and God, Who is it that loves any one of these things better than he does the Saviour? I answer, he that serves any one of them before the Saviour; who chooses any one of them instead of the Saviour?

On this point the Saviour says: "If any one is coming to me and does not hate his father and mother, and wife and children, and brothers and sisters, and still more, even his own life, he cannot be my disciple." Of course, if any one loves the Saviour more than any one, or all of these, he loves Him more than anything earthly. At the very start, to follow the Saviour we leave behind us, and lose sight of, every earthly consideration incompatible with our divine purpose. The apostle Peter had an experience that very well illustrates that lesson. Jesus asked Peter if he *loved* Him. This he did three times, repeating after each answer, Feed my lambs, feed my sheep. After probing his heart to see, speaking after the manner of men, whether any selfishness still lingered there, after appointing him his life work, and after showing him the death by which he should glorify God, and that it lay in the direct line of the duty required of him, the Lord said to Peter, "Follow me." This he began immediately to do. He had gone but a little way, however, before a selfish thought struck him. On looking around he saw the disciple whom Jesus loved following, and he said, "Lord, what shall this man do?" Jesus replied, "If I will that he tarry till I come, what is it to thee? Follow thou me." That is Peter was to deny himself, not asking a question even concerning a matter that lay nearest his heart.

In view of these premises, how paltry and mean are the excuses that are often made for not following the Lord Jesus when He commands it. One says : I have bought a piece of land, and I must needs go and see it. Lord, have me excused. Another says he is not rich enough. Another is in debt, and must first get out. One is too bad, is not fit to follow the Saviour, and another is too good to need to go. He does not think that any one so honourable and noble can be blamed for not bowing to the authority of Jesus Christ. Another is convinced ; but then his wife is not willing to go, and he is not willing to go without her. Another joins his grandmother, or mother, or brother, instead of Jesus Christ. One is a lawyer, or is engaged in some calling the profit of which he thinks would be materially lessened if he should follow the Saviour as the Saviour wills it. These and a thousand and one other excuses are put up for not following the Lord Jesus. They all have their birth in selfish hearts. *Arguments* to show their invalidity or insufficiency as pleas, are not the things needed in such cases. The intolerable shame and sinfulness of allowing such foolish, wicked, selfish sentiments to live in the heart of one for whom Christ died should be, if possible, flashed into their faces, and thus bring them to see themselves as God sees them.

One who is really and fully a disciple of Jesus never gives the Church trouble. He is willing and even claims it as his right and privilege to do his part of the labour and sacrifice to build up the cause.—*Apostolic Times*.

REPUTATION.

A MAN'S reputation is what he is taken to be by his acquaintances, those who may know him or may have heard of him. It is not his actual, but his reputed character. A man is entitled not only to the physical results of his labour, but also to whatever esteem he be held in for the way in which he may have used his abilities, physical, intellectual and moral, in the accomplishment of any work. This is as much his possession as anything else, and he may as innocently enjoy this as anything else he has. To deprive him of it is as great, and often a greater wrong than to rob him of his property or to injure his person. With most men, the opinion the community have of their skill is their capital and the source of their greatest profit. The mechanic's reputation for ability, the merchant's for honesty, and the professional man's for talents, is generally of more value to them than the immediate results of their industry.

To deprive our neighbour of his property may enrich us, it is true, unjustly, but still it may enrich us and thus gratify our love of gain ; but depreciating the reputation of another injures him and does not benefit ourselves. It can only gratify one of the lowest and meanest desires of a fallen nature. There is no vice for which there is less excuse ; none for which more may not be said in palliation.

If it be urged that the victim of our slander has a better reputation than he deserves, and this be the case, yet it is no justification of our course, unless, indeed, the diminution of his reputation be necessary to

secure justice to others. In the absence of this motive, to speak anything to the injury of another is a violation of the law of God, and makes us an object of His displeasure. That it is morally wrong we may easily see by considering its results upon ourselves and upon the well-being of society. To stand well with others is grateful to every man. To be held in esteem for virtuous character, skill and ability in business, is next to the consciousness of integrity in our own hearts, the greatest good to a moral being. To hear another diminish this, either to gratify an envious spirit or from thoughtlessness, awakens, and justly too, our strongest indignation. We feel that a great and unprovoked wrong has been done us. Were this license taken by men, society could not long exist; unending feuds, violence and blood-shed would soon destroy society by setting every man against his fellow.

"Thou shalt not bear false witness against thy neighbour," is the prohibition of the decalogue. The telling of falsehood is here forbidden, no matter in what way it is done—by mis-statement, by insinuation, by the expression of suspicion, or even by silence when justice to another requires us to speak. But this is not all: we may violate the spirit of the precept by telling the truth to the injury of another, if that be done without an adequate cause. A wrong once done may have been atoned for; repentance and reformation, and even restitution as far as it was possible, may have, in the sight of God and good men, restored the offender and justly entitled him to forgiveness. To resurrect the remembrance of his sin may be the grossest injustice to him, and inflict a great injury upon the community. To represent an exceptional act as indicative of character, or to magnify error of judgment into depravity of heart, is equally a violation of the great law of reciprocity under which we are placed by the conditions of our being. We hence see that even truth-telling may carry with it the force of slander. The question is not, am I telling the truth in this case? but have I sufficient cause to speak of it at all? Will my speaking of this subserve any good end, or is it merely to gratify an evil disposition in me by inflicting injury without cause upon another?

One of the most common incentives to this sin is the consciousness of an unworthy character in ourselves. We become uncharitable and censorious towards others from the conviction that we are destitute of the virtue men attribute to them; and hence we are pleased at the frailties and failures which, as to others, exist only in their own evil imaginations. It is to be noticed, furthermore, that those most ready to retail slander of others, are also most eager to catch it coming from no matter what source. No report is incredible, no corruption improbable, provided it sink another into the depths of infamy. Even where no malicious disposition is cherished, the gratification of this unlovely propensity to depreciate the standing of others, as in the cases of caricature and ridicule, must in the end injure those who are guilty of it, as well as those who lend a too ready ear to what they regard as a harmless amusement.

In our present imperfect state, where we are all liable to mistake, and are often overcome by temptation, there is constant need for that charity "that thinketh no evil;" that can make due allowance for the frailty of human nature and the strength of passion. To be tender of

the reputation of another, and do all in our power to improve it consistently with truth and justice, is the mark of a manly, generous spirit. It is the genuine product of the grace of Christ, its absence the clearest evidence that we are yet strangers to the benevolence that springs from union with him.—*Apostolic Times*.

WITH CHRIST.

EVERY man is an artist. Every soul has its own art gallery. Every piece of canvass has been woven out of the fibre and tissue of human life. There is one painting which has been copied again and again, and hangs in the halls of myriads of souls, and that is the picture of "Christ Rejected." Not a morning dawns to arise in gray and purple robes, that some reckless hand does not buffet anew the man of sorrows. Not an evening glides, like silent sentry, to the gate of day, to close its golden bars, that some leering eye does not mock the Crucified. It has ever been so—this "crucifying the Word afresh, and putting him to an open shame." It will be so for many years to come. The old wounds must be kept bleeding; the old agony must be kept alive; the old night of sorrows must press down upon that loving heart with ever-increasing torture. The hungry appetite for blood must be satisfied. Alas! must it be so long before men will look through the mists of doubt into the clearer atmosphere where shines only the sun of righteousness? O ye who think that the murderers of the Holy One have lain in their graves these many years, who send railing anathema in the track of bitter curse, as messengers of evil to the Jews of old, do you not know that every hill-top is a later Calvary, though the sun shine as brightly as ever, and the rocks lie peacefully in their beds upon the mountains? True, there is no voice given to the agony, which is more the marvel in these "shrieking times."

If all men who preach would preach Christ, these lines of torture would soon be smoothed away from the face of humanity. If men would only cease to be false, and try to be true and brave and faithful!

An evening with Christ: What a heavenly guest! How swiftly the hours hurry by! And if, when the night is gone and another draws nigh, and He seems to be far off, I throw open the door of that chamber where hang the paintings which are a perpetual delight to my soul, one face alone I see—Immanuel!—the face of Him who ate as man, yet created food as God; who wept as man, yet raised the dead as God; who slept as man, yet calmed the sea as God; who suffered as man, yet endured as God; who lived and loved as God; who was buried as man, yet rose from the grave as God—God with us—the God-Man—thus He ever appears to the soul of the Christian. But there are two pictures of Christ—one the Saviour of sinners, the other the Redeemer of saints; one the Man of Sorrows, the other the anointed King; one the despised Nazarene, the other the Lord of Glory; one the sad Wanderer, the other the Prince of Life; one our Deliverer, the other our Elder Brother; one the Crucified, the other the Glorified. To gain the second, we must accept the first. Then shall we no more seek Him to wash His weary feet and anoint His aching head; but sit down through all the night, in the light and beauty of His heavenly presence.

H. C. LOBINGIER.

CALIFORNIA.—ANNUAL MEETING OF DISCIPLES.

THE sixteenth Annual Meeting of California was held near Stockton, commencing October 3rd, and continuing ten days. This is a regular Pentecostal occasion, when the brethren from all parts of the State come up to their Jerusalem to worship.

As I have travelled over nearly the whole length and breadth of the State in the past two or three months, I have been surprised at the extensive preparations that are made for these annual feasts.

There are some people that draw all their spiritual life and nourishment from these yearly gatherings; and some whole churches live by them. Six months before the time for the meeting to begin, they commence talking about it, and getting ready for it; and there is such a charm in anticipation, that they derive more grace and growth and development from it than they would were they to employ a preacher and have him to labour for them and with them. And then, with their souls filled with the glorious enthusiasm of anticipation, they come up to the meeting and listen to the preaching for three times a day for nine or ten consecutive days, and then go to their homes and churches with such a surplus of religion as to keep them going for the next six months, or until they commence preparing for the next meeting.

Two or three weeks before the meeting, the church with whom the meeting is to be held, co-operating with neighbouring churches, meet and purchase or hire lumber enough to build barracks, or tents, to accommodate from five to ten thousand people. The ground selected for them to build on, this year, was in a beautiful grove, about two miles east of Stockton, the third city in California.

Friday morning they commenced coming together. And now from the mountains and the valleys, from the cities and the country, from the ranchero and the mines, they come. The old, the young, and the middle-aged; the white and the black; the rich and the poor; the man high in official position, and the private civilian—all come together to mingle in prayer and praise. The old pioneers of the reformation in California meet and with tears in their eyes talk over the trials and hardships they have experienced in establishing the cause of primitive Christianity in this western land. And then with hearts bounding with hope and joy, they talk of that eternal morn when they shall sit in the kingdom of God to part no more.

Oh! it was a scene well calculated to inspire our younger hearts with courage and determination to press on. To see these old men, whose locks had grown gray and whose brows had become furrowed with service in the Master's cause, who had fought grand battles on the great field of life and won them too, sit down together in child-like simplicity and tell how they loved the cause of Christ; and to work for it. It was a sight long to be remembered by us younger men. And I know that from one heart there went up a fervent "God bless our old men everywhere, who have struggled so nobly and sacrificed so much to give to the world again the religion of Christ as the apostles taught it."

Friends, who are separated during the year by mountains and valleys and rivers, come together at this annual meeting and mingle their tears of joy and sorrow together, and talk over the trials and discouragements

of the past, and the hopes and encouragements of the future. This, I believe, is where the real strength of this great meeting belongs, rather than to the preaching.

Nearly all the preachers in the State are present. Most of them I had met in travelling through the State. Alex. Johnston, President of Christian College, at Santa Rosa, and editor of the *Bible Expositor*, is considered one of the best preachers on the coast. He has only been in the State about four years, but he has built up a fine reputation in the State as a scholar, a writer, and an educator.

J. McCorkle is one of the oldest preachers in the State, and has brought more people into the church and organized more churches than any man on the coast. He used to be a Presbyterian preacher in Missouri. But hearing one of our preachers "preaching the things concerning the kingdom of God, in the name of Jesus Christ," he heard, believed and obeyed. Shortly after obeying the gospel, he started with his family across the plains to California; and the cause of the Redeemer in this State probably owes more to Bro. McCorkle's unconquerable energy, untiring zeal, and self-sacrificing devotion than to any other man. Bro. Monroe, who is now a resident preacher in the State, at Modesto, most of the readers of the *Standard* are acquainted with. He has only been in the State about six months, but during that time he has established an enviable reputation. Of him and his work here I shall speak hereafter.

A free table was spread during the ten days, at which everybody was invited to eat. It was estimated that, on an average, six hundred people ate at every meal. Considering the quality and quantity of the edibles, it speaks volumes for the liberality of the brotherhood.

Considering the large and promiscuous assembly, and the close proximity of the grounds to a city that abounds with roughs, it might be expected that there would be considerable disorder; but it was remarkable to see the exceeding good order that prevailed throughout. The press of Stockton eulogized the meeting generally in exalted terms. Representatives of the press from all the cities in the State were present, and all spoke most favourably of the whole meeting. The order of the exercises was: Morning worship at 7 o'clock; Breakfast at 8; Convention met at 9-30; Preaching at 10-30; Preaching again at 1-30; Dinner at 3 p.m.; Social meeting at 4 p.m.; and preaching again at 7-30 in the evening. This order was observed throughout the ten days' meeting.

The preaching was mostly doctrinal and exegetical, holding up before the people the grand plea of the reformation in its beauty and force, as it stands midway between a cold, lifeless rationalism, on the one hand, and a blind mysticism on the other.

There were sixty-five additions by confession and baptism, two of whom were preachers, one from the Methodists, and one from the New Lights.

Monday morning came and with it the time for "breaking up." Friends who had met and worshipped together for ten days, came forth to the morning worship with heavy hearts. Here were people who had met each other on the rugged fields of life, that had fought and won glorious victories over sin and error, but who should meet no more

until they meet with palms of victory in their hands and crowns of everlasting life upon their brows. It was an impressive sight to see old, gray-headed men take each other by the hand to say good-bye, while the tears rose up and choked back the words they vainly tried to speak. And when Bro. Johnston, after a few words of exhortation, arose to pronounce the benediction, all hearts were full and every eye was bathed in tears. But when they sung "Here we take the parting hand," many a man "unused to such a visitor" as emotion, broke down and wept like a child.

Soon after the good-byes were spoken, the camp presented a deserted appearance, and the place, where, but an hour before, the voices of a thousand people were blended together in songs of praise, was now deserted and silent. The meeting was over. The day of our California Pentecost had come and gone. Across the valleys and over the mountains the people are now wending their way to their respective homes, to resume the daily routine of duties, until the death angel shall summon them to join the "general assembly and church of the First-born above," or the "General Convention of California" calls them to meet again next year, in Healdsburg.

M. TERRY.

Christian Standard.

HYMNS OF RESURRECTION AND LIFE.

I.

River so black and so profound,
Where human glories all are drowned,
Upon thy shore wild voices cry,
But thy dark waves make no reply.

Is this the goal where hope expires,
Which quenches all our golden fires?
The clay beneath the sombre pall—
Is this result the end of all?

Never!—There is a voice of power,
Prevailing in the darkest hour,
From Him who liveth and was dead;
We heard it, and our terrors fled.

Upon our field of sin and strife,
The Resurrection and the Life
Broke in with sound of orient horn,
And faith grew strong and hope was born.

And hope is stronger far than death;
It fails not with the failing breath,
But blooms above the sullen wave,
And glorifies the opening grave.

Thou shalt arise, my Soul! and stand
In glory at the King's right hand,
Recovered from the abyss of night,
With all the sons of power and light.

Then shall we know and surely prove
That love is God, and God is love ;
For His full life in that fair clime
Shall reign eternal and sublime.

II.

Science may soar on starry-spangled wing,
Where ancient orbs their solemn music sing ;
Philosophy descend to deepest mine,
Revealing treasures precious and divine.
But the black shadow always hovers near :
Death with its sting, and all the pain and fear ;
The wise, the strong, the beautiful, the brave,
In one procession find the common grave.
No wisdom of the ages, strong and bright,
Can pierce the darkness with a shaft of light ;
As a dead sea the silent horror reigns,
And sackcloth covers all the mourning plains.
O Son of God ! the light, the power are thine ;
Thou Lord of life ! the human—the Divine ;
The trance of ages felt the living shock
When Thou didst shake Thy prison of the rock.
The phantoms of the oldest fear are fled ;
The Lord is risen—risen from the dead !
A tide of golden splendour rolls along,
And dying voices break in life and song.
Because He lives we also shall arise
Out from the dead, to meet Him in the skies,
When hostile powers are put beneath His feet,
And all His saints in full assembly meet.
Then shall triumphal love be strong and fair,
And glory burn into the common air,
And love, the deepest sea, beat on a shore
Where darkness cannot fall or tempest roar.

III.

Lo ! the Roman soldiers, quaking,
Fall as stricken by the sword !
By some blast the ground is shaking,
And an Angel of the Lord
Shows his face in power celestial,
In the splendour so severe
That the forces low—terrestrial,
Fail and sink in ghastly fear.
No betrayal by Iscariot,
No decree by Pilate signed

No great stone can stop Thy chariot,
O thou Saviour of mankind !

Immortality is burning
Brighter than the mid-day sun ;
Lo ! the dead men are returning,
Crowned with life and glory won.

Yes ! into the holy city
March, and tell the wondrous tale
Of that sovereign love and pity
Which did mightily prevail.

Shaken is the old dominion
Where the dead in darkness lay,
And we rise on hope's strong pinion,
To a realm of perfect day.

Through the storm and through the madness,
Through the crucifixion glooms,
God has brought the love and gladness,
And the life eternal blooms !

Family Room.

SET YOUR STAKES.

WHEN I was quite small, having no one of my own age with whom to associate, I used often to accompany my father and brother to the field, for the purpose of enjoying a ride on horseback, or for any other purpose which my childish fancy might dictate. I remember one day I went out to witness my brother's first performance in laying off corn-ground. While watching his progress from a position at one side of the field, I observed my father setting a stake at a certain distance from the point at which my brother started. I noticed further that the stake was removed on every return to the point at which it stood, and placed at a certain distance from the last-made furrow. I observed also that the same was being done at the opposite side of the field. Prompted by my natural curiosity, I inquired for what pur-

pose this was done. My father informed me that it was to enable my brother to make a straight furrow ; that on starting from the opposite side of the field he placed his eye on the stake, and aimed directly toward it, and that this enabled him to make a straight furrow.

The habit of testing everything with which I come in contact must have been an idiosyncrasy of mine, for even at this age I took this rule through a testing process. I applied its principles in my play ; I applied it in my studies ; and, as I grew up, I applied it in my work ; and I can say that it is a rule which, in my brief experience, I have never known to fail. It is a rule which will apply to every vocation in life. If you wish to attain success in any undertaking, *set your stake*, and then keep your eye on it. If you wish

to acquire knowledge, have some object in view for which that knowledge is to be acquired; and then direct all your efforts toward the accomplishment of your object. I do not believe that one can aim too high. I believe that, the higher the aim, the greater is the incentive to accomplish that aim. Now, in aspiring to literary honour, I do not aspire to the praise of men. I aspire to a higher honour. Although I appreciate the praise and esteem which men may be disposed to bestow upon my feeble efforts, yet I do not consider their praise remunerative of the strenuous efforts and almost insurmountable difficulties incident to a literary life. My aim is to employ the talent which God in his goodness has bestowed upon me in such a way that, at the close of my earthly career, I may receive that divine approval, "Well done, thou good and faithful servant: thou hast

been faithful over a few things; I will make thee ruler over many things: enter thou into the joy of thy Lord." I say, I aspire to nothing less than this; and, while aspiring so high, I am aware that there is great danger of falling. I know that many—oh! how many—have failed, and are still failing, to accomplish this aim; but, trusting in God to aid me in every effort, I hope some day to reach the climax.

And now, I say to you who, like myself, are just starting in life—aim at something, aim high; and then shrink from no duty, stagger at no difficulty, but, ever keeping your eye on the stake, put your trust in the Father, and work bravely on, and your efforts will surely be crowned with success, and, according to your works, you will receive your reward.

S. E. TURNER.

THE WRONG TURNING.

WHEN I was a boy my father sent me on an errand to a farmhouse a few miles in the country. "You must go," said he, "straight along the turnpike road till you come to the second milestone, and then, passing the big house with the elm trees, you must take the first turning to the right, which will lead you to Farmer Gilbert's house; but mind that, whatever you do, be sure that you do not take the *wrong turning*."

Boy-like, I was so pleased with the prospect of having a pleasant walk in the country, that I did not attend carefully to the directions which my father gave me, so that when I passed the second milestone and arrived at the big house with the elm trees, I could not at

all remember whether I was to turn to the right hand or to the left. After puzzling for some time, I made up my mind to go to the left. I did so, and thereby took the wrong turning.

Well, on I went, as I thought, for Farmer Gilbert's, till the land got very narrow, and the road very dirty. At one part there was a gate across it, and in getting over the gate I did not perceive that the bottom hinge was off it. No sooner had I mounted the gate than it swung on one side and flung me in the mire, and a fine dirty state I was in. A dog came growling out of a cottage on the roadside; to get rid of the dog I clambered over a hedge, and in my haste almost tore off the skirt of

my jacket. With the intention of defending myself from the dog when I should return, I pulled out my pocket knife to cut a stick ; but in doing this I cut my finger, and dropped my knife into the ditch, and could not find it again. After all my misfortunes, no Farmer Gilbert's could I find. Indeed it would have been strange if I had, for every step I had taken since leaving the turnpike road had led me further and further from his house. At last I asked a man who was working in a field to tell me the nearest way to Farmer Gilbert's, mentioning at the same time which way I had come: "I do not wonder," said the man, "at your being puzzled ; why, my lad, you have taken the *wrong turning*."

I soon set off back again, blaming myself for not having paid more attention to the directions of my father. No sooner did my father see me than he began thus : "Why, Robert, where have you been ? You have been long enough to do the errand twice over: what a pickle your shoes and stockings are in ; and the skirt of your jacket is almost off ! What have you been about ?" I then told the whole of my mishaps just as they had occurred to me. "Ah ! my lad," said my father, "you are not the first by a great many who have smarted by neglecting their father's

directions, and by taking the *wrong turning*."

"All of us who live in the world have an errand to perform, and have to find our way to heaven. The path of duty is the road along which we are to go ; and the Bible contains the instructions of our heavenly Father, giving us the plainest directions that we may not be pained and perplexed by losing our road. Those who attend to these directions find their way ; but those who neglect them get into a thousand troubles. When travelling heavenward it is a sad thing to take a *wrong turning*."

"As the young are travellers as well as the old, it is necessary that they should be led and guided, according to their ages, until they are able to read and to understand the directions given in the Scriptures."

When children are thus enabled to comprehend God's Holy Word, that Word should be their guide continually ; and woe be to them if they neglect it ; for if in looking about you in the world you behold want, misery, and despair, in almost every case they have been brought about by people taking the *wrong turning*." Let it be well remembered, however, that the first steps to be taken are repentance towards God and faith in the Lord Jesus Christ.

Intelligence of Churches, &c.

ADELAIDE.—During last month *three* have been added to the church, two by obedience to the gospel, and one by commendation. T. J. G.

MELBOURNE.—On the 6th of September the "Raynor" arrived in Melbourne, from Liverpool. She brought with her, to

gladden the hearts of the Collingwood brethren, Bro. W. H. Martin, who has come from America, to labour as evangelist in Collingwood. Bro. Martin preached an excellent discourse on Lord's Day, 14th September, to a large audience. On Wednesday, 17th, a tea and public meeting

were held to welcome Bro. and Sister Martin. A large number of brethren were present from the churches around Melbourne, and the welcome was hearty indeed. Addresses were delivered by brethren Dick (who occupied the chair), J. P. Wright, and M. W. Green. Bro. Martin, in his reply, thanked the brethren for their kindly welcome, and expressed his determination to work earnestly for the cause in this colony. He also wished the church to understand that he came here not to work *for* the church, but *with* the church, and he required the co-operation of every member. The choir during the evening sang some selections with more than ordinary success.

FITZROY, September 15th, 1873.—One cometh, and another goeth.—Bro. H. S. Earl has gone, and Bro. Martin has come to labour in the Master's cause among us. A farewell meeting to Bro. Earl was held in the Christian chapel, Lygon Street, on Thursday evening, August 28th. After tea a public meeting was held, the chapel being well filled. Addresses were delivered by the chairman, Bren. Green, Wright, Robertson and Earl. The speakers dwelt more or less on the special circumstances that were the occasion of the meeting; a brief reference to Bro. Earl's labours during the twelve years that have elapsed since he left his father's home for Great Britain, and subsequently for Australia, which labours had been eminently successful wherever he had been. The fact of his being the third Evangelist that had left us within thirteen months, was referred to, which suggested practical remarks on the duties of the brethren to those who thus were spending their time and talents in seeking to advance the Redeemer's kingdom. The importance of having brethren of talent entirely devoted to the work was urged upon the consideration of the brethren as one of the things necessary to progress. An address, handsomely got up and framed, was presented to Bro. Earl from the Adelphian Society, in which allusion was made to the fact of his being the founder of the Society nine years ago. Bro. Earl made a suitable reply and then gave his farewell address, in which he touchingly presented the reasons which indicated to him that the step he was taking was the path of duty. Several anthems were sung by the choir. Bro. Earl leaves, taking with him the good wishes of a large circle of friends and brethren, and we feel assured that every brother and sister possessing the spirit of Christ, will ever feel thankful in contem-

plating the great work accomplished by the blessing of God on his labours in winning many souls to Christ, and in greatly aiding the church in the erection of the Christian Chapel, Lygon Street, which stands a monument to his memory. The church in Lygon Street is now for the first time without an Evangelist, but steps are being taken to secure one, the church being still alive to the importance of having an efficient labourer, and we trust that He who directs and controls all our acts, may bless the effort now being made, that His name may be glorified, and the cause of Christ advanced.

A. THOMSON.

HOTHAM.—September 17th, 1873.—During the month we have been rejoiced by further evidence of the power of the gospel in winning souls to Christ. Since our report last month, *four* have put on Christ in baptism and been added to the church, and others have confessed the Saviour, and will be baptized in a few days. The Sunday school is being a useful instrumentality in sowing the seed of Divine truth, as, during the last nine months, several of the additions reported have been from that source. As a church we are living in peace and harmony, and rejoice in the encouraging measure of success attending the efforts put forth in this portion of the Master's vineyard.

M. W. GREEN.

DUNEDIN.—A few weeks ago the Baptists, who at present are without a preacher, sent me a request "to conduct the services for them," on the morning of the Lord's Day. To this I had not the least objection, and, with the consent of the church in Dunedin, I paid them a visit. There was a very good audience, and I delivered an exhortation from the words, "All things work together for good to them that love God." It is to be hoped that these manifestations of fraternal feeling will be continued and increased. Since I last wrote five have been added to the church in Dunedin, two by faith and obedience, one from the Baptists, one restored, and one by commendation. We have very large audiences every Lord's Day evening.

THOS. H. BATES.

EXETER.—Called by the death of a relative to this city, I had an opportunity of worshipping with and helping the church here on two Lord's days, and of seeing how they were doing. It was highly gratifying to me to find the little band of disciples regularly meeting for worship both on the Lord's day and dur-

ing the week, several of them being able to exhort and lead in prayer. I was present at three Thursday evening prayer meetings, and delivered addresses of comfort and encouragement. Many old hearers came to listen to the preaching of the gospel on the Lord's day evenings, and altogether we had a happy season. The brethren were glad of the visit, and would be very thankful if some faithful proclaimer were with them to carry on the work. It is to be hoped that an evangelist will be sent on a tour westward, that the churches at Bath, Bristol, and Exeter might be aided and recruited. Exeter is the extremest western point at which we have an interest, and I feel deeply solicitous that the banner of truth should neither drop nor droop. The tongues of some who are not favourable to us have been busy uttering hard things concerning the doctrine we set forth. The theory of these good people will not quite square with the Word of God, which has to be bent down to meet their theory. When pressed with passages which are hostile to their system, they endeavour to explain them away in an artificial and roundabout manner. The Exeter brethren bear pleasing testimony to the value of the weekly prayer meeting, as helping them on in the divine life. This meeting has been kept up from the time of my leaving them, four months since, to the present time. May the light of our gracious Father's countenance shine upon them for Jesus' sake. Amen.

S. H. COLES.

WREXHAM.—We have again been visited by Bro. M'Dougal, who has laboured in Wrexham on four successive Lord's days, when he spoke upon the Holy Spirit's testimony to Jesus and His salvation, comprised in the person and work of Jesus, forgiveness of sins in Him, and the gift of the Holy Spirit by Him. His week evening labours were divided between Wrexham, Rossett, and Buckley. On Thursday evening, Nov. 27th, two persons were baptized into Jesus at Wrexham, one being a female from Buckley and the other a youth from our Sunday School.

E. E. W.

ROTHESBITH.—We have been favoured with a visit from our Bro. Greenwell. On Nov. 23rd he spoke in the morning from John xiv., and in the evening on the Sonship of Christ, to a large and intelligent audience. His visit will long be remembered by all who heard him.

ST. HELENS (ARTHUR STREET).—Three persons have recently been constrained to

believe on and obey the Saviour. They have been buried by baptism into His death.

J. H.

DOUGLAS.—A few weeks back, under interesting circumstances, the editor of the *E.O.* was waited upon by a good brother who was, some years ago, baptized in Chester, but who has been for some time residing in Douglas, Isle of Man, where we have not a church, neither is there a Baptist church upon the island. The circulation of our periodicals and conversations by the brother in question had led some few to desire the formation of a church of the Primitive faith and order, and it was urged that Bro. D. King go immediately to promote that object. Previous engagement, however, prevented compliance; but, the case having been put into the hands of the General Evangelist Committee, arrangements were made for immediate help to be given by bro. A. Brown, who, accordingly, has been doing good service. He reports increasing attendance at meetings, careful interest on the part of the people, and that everything grows in hopefulness. He is expected to remain there some time longer, to be followed by a visit from D. King as early in the year as possible.

PORTMADOCK.—No doubt you will be glad to learn that we have had twelve additions during the year, nine by confession and immersion and three by being formally baptised. We find it difficult to prevail upon the people to inquire, What is truth?

WM. JONES.

BIRKENHEAD.—I have much pleasure in reporting two additions to our number by immersion. We sustain loss by the removal of other two to sister churches.

M. C.

BIRMINGHAM.—Four persons have been immersed here during the first half of the last month—two at Charles Henry Street, and two from the Vauxhall Road Church.

BULWELL.—On Nov. 9th, five young persons out of the Lord's Day School were immersed and united with the church.

W. J. D.

Obituary.

GRACE BARON, of the church in Blackburn, without a moment's notice, departed this life Oct. 27, 1873, aged 64. She is greatly missed in her numerous family and in the church. The memory of her name is truly blessed, for she was zealously and wisely faithful unto death.

H. E.

TALKS TO BEREANS.—No. I.*

SIN.

"Dead in trespasses and in sins."—Eph. ii. 1.

TO ALL honest inquirers anxiously seeking the way of life, as well as to fortify young disciples, that they may know the certainty of those things wherein they have been instructed, we propose to write a series of short sermons on the first principles of the doctrine of Christ. They are not designed to convince sceptics, nor yet to convict the impenitent; but rather to give help to such as believe the Bible and feel the weight of sin, and desire to understand clearly the gospel of salvation.

The gospel is addressed to sinners. It assumes that all men are sinners—that they need to be saved from sin; and it presents Jesus as an all-sufficient Saviour.

We ought to have well-defined ideas of sin and its consequences if we would understand and appreciate the salvation which the gospel offers.

When we look at the universe of matter as far as it is open to our inspection, we are struck with one contrast which it presents to the universe of mind or spirit: in the former, order and harmony is the rule, disorder and discord the exception; in the latter, disorder, discord and wretchedness are largely in the ascendant. Even much that seems, at first sight, to be disorder in the material system, proves, on fuller investigation, to be subservient to harmonious ends; but in regard to the moral nature, we are painfully conscious in our own experience, and impressed by all our observations, that there is an almost utter want of peace and harmony and a fearful prevalence of unrest and wretchedness.

The reason of this perfect order in the universe of matter is *the perfect supremacy of law*. The will of God is the fountain of order and happiness. Infinitely wise and infinitely good, He wills only that which is for the best; and whenever that will is obeyed, there must be the best results. That will impresses itself by *naked omnipotence* on material things; every particle of matter obeys it: hence, all His works declare His glory and show forth His praise.

In the moral universe the same condition of blessedness prevails—perfect obedience to the will of God. If all moral creatures obeyed His will, the perfection of moral beauty and excellence would be seen. But that will asserts itself in a different way in dealing with moral natures. It is not here the naked omnipotence by which matter is controlled. Man has reason, conscience, will. He must be controlled by *authority*, not by omnipotent power merely. He must be ruled by *motive*. The very fact that he has been created with a will of his own puts it in his power to oppose the will of God. He has, in fact, done so—has made disorder and robbed himself of the perfect happiness which might have been his. This resistance to the will of God—this departure from divine authority—this setting-up of some other will in the place of God's will—is what is called *sin*. "Sin," says John, "is

* See "Editorial" at the end of this issue of the *H. O.*

the transgression of the law," or lawlessness. The law of God is simply the expression of the will of God. And as the will of God is the fountain of order and of happiness, it follows that sin is the fountain of disorder and of wretchedness.

To be perfectly obedient to God is to be in harmony with God himself, and therefore to enjoy His love and fellowship, and to be perfectly blessed. To depart from that will, in any particular, is to depart alike from honour, peace and blessedness. The Greek term which is most frequently translated *sin* in the New Testament means to *miss the mark*. It is a departure from the true aim of life and from the straight line of duty.

But let us be careful to guard against error here. Let us not get the notion that the will of God relates merely to external actions, or that sin is merely the transgression of law in external acts. The will of God relates to our whole nature. It seeks to hold reason, conscience, and all the moral affections under its beneficent control; and we may sin, therefore, in thought, in affection, in purpose: indeed, since we are moral beings, the sin in external act is but the offspring of sin in the thoughts and affections. "*From within, out of the heart, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man*" (Mark vii. 21—23). The basis of all piety and morality is. Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength; and, Thou shalt love thy neighbour as thyself (Matt. xxii. 37—39). Sin, therefore, has its seat in the heart, and we can only be delivered from it as the heart is restored to perfect loyalty to God. A man is "tempted, when he is drawn away by his own lusts, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death" (Jas. i. 14, 15).

In the light of these considerations, how fearfully have we all wandered from God, and what great need have we of salvation!

The legitimate results of sin may be viewed:—

I. *With reference to the sinner himself.* It alienates him from the life of God. Inevitably, by an eternal law of the moral universe, it unfits him for God's presence, and impels him to flee from it.

It dethrones his spiritual nature, and gives supremacy to his passions, thus introducing misrule, degradation, and death—death in trespasses and sin.

It evermore increases its power, until all that is noble and excellent is crushed under the tyranny of lust and passion; the spirit is subjugated by the flesh, reason is perverted, conscience is blunted, the affections are all corrupted; and if this is unchecked, it reaches a point of degradation from which there is no return—the moral nature being so violated and outraged as to be incapable of asserting itself. This is an awful, hopeless depth of death. "Evil men and seducers wax worse and worse, deceiving and being deceived" (2 Tim. iii. 13).

II. *With reference to God.* It places the sinner in antagonism with God—in an attitude of rebellion which affects the divine authority and God's government of His intelligent creation. It is, in this point of

view, a most serious and awful thing, and has consequences as far-reaching as the moral government of Jehovah. It is impossible, therefore, that God can lightly regard it.

III. *With reference to destiny.* As destiny naturally grows out of character, and we can only possess such a future as we have been prepared for—the affections, desires, principles and purposes cherished here necessarily being a part of us, and going with us wherever we go—it follows that, unless delivered from sin, our destiny can be none other than the full fruits of the disorder and wretchedness that sin has caused: an eternal alienation from God, an eternal degradation of our nobler nature, an eternal harvest of the seeds of iniquity which we have sown. God deliver us!

But we fail to get a complete view of what sin has done to injure and ruin us, if we confine our view to its immediate effects on ourselves. We must take into account that *we inherit* sad and terrible consequences of sin. By that fearful, but necessary law, which involves the child with the parent, and the individual with the race, we *inherit*, if not guilt, certainly terrible misfortunes. Our first parents were placed on trial—it was the trial of human nature. They fell—it was the fall of human nature. They were exiled from God—it was the exile of human nature. *We are all consequently born in exile from God*, and with disordered natures. We grow up in ignorance of God. If left to drift, we must drift inevitably away from God. Unless help comes from without, we are undone. Unless God is gracious, we are *lost* forever.

Here, then, is the sad state of things that sin has superinduced:—

1. We are by nature the children of wrath (Eph. ii. 3).
2. We are alienated from the life of God through the ignorance that is in us (Eph. iv. 18).
3. We are enemies in our minds by wicked works (Col. i. 21).

Evidently, we cannot save ourselves out of these fearful predicaments. We must find a Saviour, or perish. Some one must be found who can

- (1.) Banish our ignorance, and restore to us the knowledge of God.
- (2.) Destroy the dominion of sin, and deliver us from wicked works.
- (3.) Remove the guilt of sin, and reconcile us to God.

In a word, we must be regenerated—born again—and brought into new life and new relationships. A second Adam must be found, in whom we may inherit righteousness and life, and be restored to the fellowship of God and a life of cheerful obedience.

SALVATION.

"For we ourselves were once foolish, disobedient, led astray, serving diverse lusts and pleasures, living in malice and envy, hateful, and hating one another. But when the kindness and philanthropy of our Saviour God was manifested—not by works wrought in righteousness which we did, but according to His mercy He saved us, through the fount of regeneration and the renewing of the Holy Ghost; whom He poured out on us richly through Jesus Christ our Saviour; that having been justified by His grace, we should become heirs according to the hope of eternal life."—Titus iii. 3—7. (*Alford's revision.*)

We have seen the ruin wrought by sin and the impossibility of man's recovery, except by help from without and above himself. This estimate of the fallen and hopeless condition of our race is justified by the history of mankind, which is, indeed, but a history of sin, and of

unavailing experiments on the part of men at self-recovery. Not that all virtue and goodness were obliterated. Amid the ruins of the temple of humanity, there have ever lingered some beams of the Light which at first filled it with glory. Some nations have been distinguished for particular virtues, and some individuals have been eminent in almost all virtues, according to human standards of excellence. But it is to be considered:—

1. That men have never been left entirely to themselves. All nations have inherited more or less of redeeming and regenerating influences through divine movements in human society.

2. The best men of whom heathen nations are wont to boast derived their eminence from the contrast of their lives with the degraded and demoralized masses around them, rather than from their conformity to such a standard as would fit them for restoration to the fellowship of God.

3. The masses under the reign of sin, even where there was the greatest intellectual exaltation, have ever been morally degraded, "disobedient, deceived, serving divers lusts and pleasures, filled with malice and envy, hateful, and hating one another." Read Rom. i. 18—32, for a statement of the moral condition of the Gentile world—a statement fully corroborated by heathen authors—and Rom. iii. 9—19, for an inspired sketch of the moral condition of the Jews; and say what hope there was for humanity without a Saviour. The utter hopelessness of this condition may be gathered from two considerations:—

(1.) The very impulse to goodness—the desire for it, and the strength to achieve it—was constantly more and more impaired by sin, so that power to do good must come from without.

(2.) Man, as a creature under law to God, can only be justified by complete obedience to that law. Do his best, and there is never any extra virtue that can be urged as an equivalent for sins committed or duties neglected. Even sixty-nine years and three hundred and sixty-four days of perfect obedience could only answer for themselves—they could not stand, in law, to offset the sins of a single day. Evidently, then, we cannot be saved by works of righteousness. Justification by law is out of the question. Our only hope is in the mercy of the God against whom we have sinned. This is the glad revelation of the gospel—"Not by works of righteousness which we have done, but according to His mercy He saved us."

God compassionates His sinful and perishing creatures; His heart of infinite love yearns toward them; and out of His own treasures of wisdom and of power He brings forth the means of salvation.

It is well to pause and consider this most precious and vital truth—salvation by grace. It is difficult for men under deep conviction of sin to realize it. They condemn themselves severely, and loathe their own sinfulness, and are apt to transfer to God the hue of their own feelings, so as to see in Him only an offended Sovereign frowning in wrath on the guilty. That God is just and hates sin is true; but He does not hate the sinner, nor is it difficult to prevail with Him to

forgive those who seek forgiveness. He loves the sinner, and delights to forgive. There is a beautiful and precious word in our text—philanthropy, the love of man. Not the love of a particular class of men—good men, smart men, brave men, elect men—but the love of man as man, just because he is man, and therefore the love of all men. Divine love, seeking a world of sinners to save them, is the beautiful spectacle presented to us in the gospel of salvation. Hence that grand oracle, "God so loved *the world*, that he gave his only-begotten Son, that *whosoever* believeth in Him should not perish, but have everlasting life" (John iii. 16). "God, who is *rich* in mercy (not only merciful, but *rich* in mercy—an immense wealth of mercy not readily exhausted), for His great love wherewith He loved us (not only love, but *great* love—love not hard to be entreated, love not difficult of access, love that does not wait for us to come and seek it, but comes to seek us, and weep over us, and plead with us, and enlighten us, and give the most precious life for us), even when we were dead in sins, hath quickened us together with Christ, and raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. ii. 4—6). "Herein is love, not that we loved God, but that God loved us, and sent His Son to be the propitiation for our sins" (1 John iv. 10).

Salvation is, then, of grace, not of works. If saved at all, we are saved because God is gracious, and has in mercy provided salvation for us. An immense stride out of darkness into light is taken when we learn that the mercy of God is the fountain of salvation, and that He is rich in mercy to all that call upon Him.

But it does not follow, because we are saved by grace, and not by works of righteousness, that we have nothing to do in order to be saved. It is the salvation, not of a mass of unreasoning matter, but of a living, thinking, and moral creature. Salvation is not a mere sovereign act of forgiveness, or the impress of regenerating power upon a passive nature, but the recovery of the understanding, conscience, affections, and will, out of all their perversions and corruptions, and the sad consequences of these perversions, and the placing of that whole nature again in harmonious relations with God. It is to make an ignorant being intelligent, a polluted one pure, a sinful one righteous, a rebellious one obedient, and a despairing one hopeful and joyous. "The grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works" (Titus ii. 11—14). So also our text marks the contrast between the disobedience, hatefulness, and lustfulness of the unsaved state, and the purity and blessedness of the state of regeneration or renewal.

Now it is evident that such a change involves the consent of the will, the exercise of the affections, and the obedience of the life; and that while God provides salvation, He provides it in accordance with the wants and capacities of our spiritual nature, and seeks to win us to it. It must, on our part, be *received* and *appropriated*.

The whole subject of salvation, then, lies within the scope of two inquiries:—

I. What has God done to save us ?

II. What is man required to do to be saved ?

We will attend to these in their order.

(To be continued.)

LORD'S DAY MORNING TEACHING.—No. VI.*

THE PRAYERS.

On a former occasion we had under notice "the prayers," as referred to in Acts ii. 42. We then saw that the first church in Jerusalem continued steadfastly in the *prayers*—not in the use of a liturgy; forms of prayers having no place in apostolic writing and practice. We also gave attention to posture; not that prayer cannot be acceptably offered in any position which sickness and weakness may render needful, but that supplicants for mercy should appear before the great and holy God with becoming reverence. Kneeling was felt to be the becoming attitude; but as scripture example is claimed for standing it was deemed permissible where the place does not afford reasonable accommodation for the preferable position; while sitting (except in cases of weakness) was denounced as an indication of indifference, amounting to insult to Him whom we are called upon to worship with all our heart and soul. A plea was put in for short prayers by several brethren in the same service, rather than long prayer by one or two. The value of associated prayer came under consideration as promotive of home or secret worship; also other points which I shall not enumerate.

I now submit a proposition which, in a measure, may startle some of you—ALL our prayers should be answered. Every unanswered prayer is a prayer improperly presented. When prayer is not answered, either the petition is improper, or the petitioner asks from wrong motives, or is himself in a condition which disqualifies him for asking anything of God. An apostle says—"Ye ask and receive not because ye ask amiss, that ye may consume it upon your lusts," The Psalmist wrote—"I cried unto Him with my mouth, and He was extolled with my tongue. If I regard iniquity in my heart, the Lord will not hear me." Now I have painfully come to know that prayer meetings, as generally carried on, tend to make infidels. A young, intelligent, and seemingly honest sceptic recently sought my help. He made me acquainted with the origin of his disbelief, which was begotten by Wesleyan prayer meetings. He put it thus:—"I knew that the Bible makes Christ to promise that whatsoever His disciples ask God, in His name, it shall be done. I heard those pious Methodists earnestly pleading for God to do many things that I knew He did not do. The proof was clearly before me that either Christ never made that promise, and then the Bible is false; or else, that though the promise was made, it is not fulfilled, and then Christ and God are not true; and, in either

* Delivered in Birmingham by D. Kine.

case, Christianity falls." Of course, this young man had failed to understand the teaching of the Bible in reference to prayer, as thousands of others have. The Bible does not teach that God will do whatever His creatures ask Him to do. Limitations are clearly laid down. The wicked are not promised any answer to prayer, but are formally excluded from the right to expect God to hear them. If good men ask for blessings with no higher motive than to expend them upon their own desires, they, too, place themselves beyond the limit in which answers may be claimed. Then the promise relates to things asked "in the name of Jesus," and that includes asking according to His sanction and by His authority. There are other limitations which a full examination of scripture brings into view, either stated or implied, but which I cannot now notice. The young man, then, had erred through not knowing the scriptures. But I cannot dismiss the case and throw all the blame upon him. The prayers of ordinary prayer meetings are largely improper and calculated to produce cases like the one in question. You hear men pray, "Lord baptize us with the Holy Ghost, and shake the house as Thou didst on Pentecost"—"Lord put forth Thy saving power, and convert every unsaved soul before we leave this chapel." Unconverted men hear these prayers, and many others that are never answered, and that they know are not answered; and many of them can scarcely avoid the impression that prayer is pretty much a delusion. In our own public prayers we do not offer the petitions I have just cited; and the ground for complaint is much narrower. Still I hear from our own members, and even from evangelists and other preaching brethren, prayers which I have no reason to believe will be answered, which they have no authority to offer, and which, when the meeting has closed, any discerning person would know to have been presented in vain. Now I entreat you to see that needful reformation be made. Let no prayer be offered but such as we have the promise of God as to its answer; that is, not unless accompanied by the plainest qualification, as, "if it can be in accordance with Thy will." Let not God be asked to do absolutely what He calls us to do—let Him not be called upon to do *now*, or *then*, what does not depend upon Him, but upon the will of those for whom we pray. It is our privilege so to pray, that no one can possibly know that our petitions are not answered, and yet to be definite, ask in faith, and bring upon those for whom we pray divine blessing.

You, of course, understand that my purpose is not now to discourse upon prayer as a whole, and in general; that I am merely dealing with the associated worship of the church of God, to which I take "*the prayers*," in Acts ii. 42, to refer. Let it, then, be remembered that the appointed worship of the church is for the church only. It is not "public worship" in the sense of being open for all comers to participate in, whether known or unknown, godly or ungodly, converted or unconverted. It is *public* only in the sense that it should be open for the presence of the public as spectators. If we do anything which may be fairly taken as inviting or sanctioning those to unite in the worship of the church whom we could not legitimately receive into its membership, we trespass against the spirit and examples of the apostolic age, and, by a mistaken courtesy and kindness, or by a

cowardly unwillingness to assert the true position of those who do not obey the Saviour, injure the very persons whom we desire to conciliate. Not only so, but we dishonour the divine plan and endorse that subversive policy to which the apostacy owes its origin, and under the influence of which it has been consummated. Some there are who would spread the Lord's table for all who please to come, and who would hand the bread and cup to persons whom they reject from membership. Others, who would not do this, are willing to lay their nets to catch the money contributions of the world, and thus aid the treasury of the church. They almost invariably tell you that the Lord's table and the Lord's treasury stand in the same relation to the world as does the worship of the Lord's house, and that they can as freely encourage those whom they would not receive into the church to come to the table and contribute to the necessary outlay as they can invite them to the worship. Now, their assertion cannot be denied. They have as much right to do the one thing as the other; but they have no right to do either. Our duty is to avoid affording facilities to those whom the church should not receive into its membership beyond what is needful for them as hearers and spectators. State-churchism has deluded us in this matter. It declares the nation Christian by virtue of the baptism of infants, and then, quite consistently, opens places of worship for all comers. The Nonconformists have carried over the practice, and too many of us are content to be like our neighbours. We can pray in the presence of the public, and for the public, but we are inconsistent and injurious if we lead the unconverted to feel that they are invited to participate in the worship of the church, or that it is proper for them to do so. The only associated worship that has the sanction of the Lord is that which is offered in the name of the Divine Mediator, and by persons who are in Him. I forbid no one to pray. I do not undertake to say that God will not, under certain circumstances, hear prayer offered by persons not in Christ. But, if I have any correct idea of the spirit and the letter of the Christian system, the worship of the church is for those only who are recognized as being in Christ; and, therefore, the line should be clearly and undeviatingly drawn. Not only are the avowedly unconverted out of place in the worship of the church, but church members are equally so if they connect themselves with worshipping societies, composed altogether, or in part, of such persons. I can enter a synagogue of the Jews, for the worship of which I am in no way responsible, and to the maintenance of which I contribute nothing, and if there I hear a good petition presented to God, I may make it my own by a heart response: but I should sin against the Lord and against His truth were I to identify myself with that people in keeping up their now unauthorized and Christ dishonouring worship. Nor would the case be materially changed were I to become a member of a society having an ordained worship, composed of Jews and Christians. I regret to know that some few brethren have not learned this important lesson, and have connected themselves with an association which largely consists of the avowedly unconverted, and which has ordained an utterly incongruous worship.

I must, however, hasten to conclude. I feel that this subject is of

the utmost importance, and that the blessing of God and the co-operation of the Holy Spirit cannot be with churches that refuse to honour the only appointed Mediator; and I confess that I see a putting of Him aside, or, at least, a sanction to His being put aside, in every attempt to associate the church and the world in the worship of God; whether by encouraging the world to take part in the worship of the church, or by going out to meet the world in such worshipping associations as may be set up outside the church, and composed, in part, of persons who do not even claim to be born again. Beloved, let us show our faith and love by honouring the law of the Lord in all things, and then may we expect His work to prosper in our hands.

CHRISTIAN CO-PARTNERSHIP.

I HAVE about come to the conclusion, based upon wide observation, that the church which does not pay for philanthropic purposes, commensurate with its ability, must finally die and ought to die. Nothing but continuous sacrifice will keep a church from dying.

The Founder of the Christian religion offered up His life, emptied Himself of all honour and poured out the richest treasure of heaven. The martyrs of God offered up their bodies a living sacrifice, and their consecrated ashes became the seed of the church. Missionaries of the cross to foreign lands have worn out their lives in the service of the Saviour, and for all this receive no earthly reward. As these had nothing to give but their souls and their bodies, they willingly laid them upon the altar of God. But since Christians are no longer called to die as martyrs, and to wear out inch by inch their mortal bodies the law of Christ, the pledge of love, does nevertheless demand, and peremptorily demand, the separation and sanctification of material wealth now in the hands of Christians. Where this is done the church prospers. Where this is not done the church dies—if not *de facto*, it dies morally and spiritually, and as a consequence becomes a vicious stench in the community.

There is that which scatters and still increases. There is that which withholds more than is meet or lawful, and it tends to poverty. This principle of Israel's ancient lawgiver is of universal application, both in the kingdom of nature and the kingdom of grace. The church that hoards up money, no matter in what form, to consume upon individual lusts and individual pride, is heaping up wrath against the day of wrath. The individual Christian who is not growing rich in good works toward God shall suffer the revelation of the righteous judgment of God. Morally speaking, his doom is now fixed. If he has no life to give, no blood to shed, no martyr's stake to embrace, no burning cross to kiss, he must not only give his prayers, his personal devotions and his body in the house of worship, but he must also give his money. Prayers and personal devotions by themselves do not send preachers abroad. They do not convert souls, nor print Bibles, nor establish missions, nor save orphans and children from disgrace. It is utterly impossible for the children of God to live in wantonness and revel in worldly pleasure, and at the same time please God.

Money given for beneficent objects will accomplish good, though the

donors themselves are prayerless and godless men and women. Personal holiness must accompany the gift, else the donor himself is not sanctified and saved by the gift. Hence the stereotyped saying of Paul that if a man give his body to be burnt, and all his goods to feed the poor, and possess not love—the love that characterized the life of Christ—he remains nothing but a sounding brass and tinkling cymbal.

He who enters the church enters into a co-partnership, and in this copartnership he places his stock in common with every other church-member. Professedly all assume equal or proportionate obligations. Mutual obligations are entered into to take care of the cause of Christ. Each one is interested in proportion to the amount of stock he puts in the Christian firm, just as a man is concerned about the soundness and success of a bank in the keeping of which he deposits his treasures. Where nothing is invested there is no anxiety manifested. Whether a bank goes up or goes down proves no source of alarm to a disinterested party. Thousands of nominal Christians exhibit not the least concern about the integrity and prosperity of the church, simply because they have taken no stock in it. They are "silent" partners, but in a different sense from that which belongs to a financial institution. Theirs is the silence of spiritual stagnation.

These nominal Christians are doing business professedly for the Lord on borrowed capital, and therefore on a fictitious basis. Having invested no stock in the Christian fellowship, they think they incur no risk, but are forgetful of the fact that there can be no increase of the capital. Hence such persons are poor and miserable and blind. When business men enter into a joint-stock concern, and mutually make pledges of a certain amount of investment, each member expects of every other member that he will honour the pledge he has made; but if he recedes from his pledge or withdraws his stock, he not only dishonours his pledge but he is no longer regarded as a member of the firm. So, also, the man who makes profession of Christian fellowship, and who proposes to give his life and means and influence to Jesus Christ his Redeemer, and then wilfully violates his promise of fidelity, and "keeps back part of the price" of that which he has offered to the Lord, or withdraws the whole amount, not only dishonours his Christian manhood, but he has forfeited all his rights and privileges in the co-partnership, and consequently the church is morally bound to withdraw fellowship from him, and to announce the fact in the hearing of all the people. For the man who is covetous is an idolater, and no idolater can enter the kingdom of heaven.

I say, then, in conclusion, that every man entering the fellowship of Christians, whether he be worth in capital hundreds or thousands, is bound to use his means in the service of Christ, or else forfeit all claim to honourable citizenship in the kingdom of God, and at once withdraw from the co-partnership. Why should there be less fidelity, and less promptness, and less conscientiousness in Christian co-partnership than in worldly co-partnership? The thing of covenanting with God to consecrate our earthly substance to the interest of Christ's kingdom, that this kingdom may be extended and souls saved from perdition, and then withdrawing it to consume it upon our worldly lusts, will, in the grand consummation of all things, meet with a just recompense of reward. As we sow, so shall we also reap.

E.

DOING THE WILL OF GOD.

When the Saviour divested Himself of the glory which He had with the Father before the world was; when He laid aside the form of God and took upon Him the form of man; when He came to this world to be a victim of sin—to be man's Saviour, brother, friend, and to be also God manifest in the flesh, His opening speech on coming—His valedictory to heaven; His salutatory to earth—is couched in the beautiful utterance: "Then said I, Lo I come (in the volume of Thy book it is written of me) to do Thy will, O God."

Time and again, during His earthly ministry, in His conversation with the disciples, in His controversies with the Jews, and in His teachings to both, He said, "For I came down from heaven, not to do mine own will, but the will of Him that sent me;" and again, "I came of myself do nothing, as I hear I judge, and my judgment is just, because I seek not mine own will, but the will of the Father who hath sent me." On one occasion He said to His disciples, "I have meat to eat that ye know not of." They were profoundly ignorant of the deep spiritual meaning of His words. Seeing this, He said in explanation, "My meat is to do the will of Him that sent me, and to finish His works." But once in the recorded history of our Saviour was there manifested even an apparent reluctance or disinclination on His part to act up to the rule of His life—the spirit of perfect acquiescence in the divine will and the purpose deeply embodied in the heart to do that will. It was not in any sense resisting of that will, but an earnest, agonizing appeal to be excused, *if possible*, from the performance of that will. It was in Gethsemane. It was a time when His soul was exceedingly sorrowful, even unto death. The sorrow grew into an agony. Luke says of Him, "And being in agony He prayed more earnestly, and His sweat was as it were great drops of blood falling down to the ground." What a terrible hour this was. The Father had seemingly withdrawn His face, and He sought in His extremity for the sympathy of the disciples. Even this was denied him; for He found them asleep. I am glad it is said of them that they were "asleep for sorrow." Had they after all had some secret fear, some inward dread, some woeful presentiment as to either the *debut* or *finale* of the terrible drama so soon to be enacted? Was their sorrow for themselves, for Him, or for both? I cannot tell. I do not know. But I am glad of the words, "Asleep for sorrow." This redeems their conduct, and honours them and gladdens us. They were not asleep from indifference. With this I am content. For further and fuller knowledge, I can afford to wait. But to return. The Saviour dreaded to drink the bitter cup—the cup of suffering—not the physical pain, nor the bloody death—not that, but the being an accursed thing and forsaken of God. In this was the bitterness. Three times He prayed. This prayer was the same each time. Kneeling down He prayed, saying, "Father, if Thou be willing, remove this cup from me; nevertheless not my will, but Thine be done." The Father was not willing. The cup was not removed. Jesus drank it in all its fullness, its bitterness, and to its very dregs. "Not my will, but Thine, O Father!" This be our motto, for this is the true standpoint of an

obedient spirit and the true spirit and test of a Christian life. To believe this, to feel this, and to act faithfully and ever upon it, will bring our soul into full sympathy with the soul of Jesus, and our lives into full harmony with His—a life made sublimely beautiful by the thorough surrender of His will, everywhere and under every condition, to the will of His Father.

We do the will of God when we keep His commandments. There is no other way in which it can be done. The Saviour taught His disciples to pray, "Thy will be done on earth as it is in heaven." David tells us how this is done. "Bless the Lord, ye His angels that excel in strength, that do His commandments, hearkening unto the voice of His word." When the angels do His commandments, hearkening to the voice of His spoken word, the will of God is done in heaven. When His people here do His commands, hearkening to the utterance of his written word, the will of God is done on earth.

If we would enter into the kingdom of heaven, we must do the will of God. The only way to do the will of God is to keep His commandments. Therefore the way, the narrow way, the only way into the kingdom of heaven, is to keep the commandments of God. Our Lord Himself teaches this in language whose meaning is perfectly perspicuous, Matt. vii., 21, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of God; but he that doeth the will of my Father which is in heaven."

How plain is the pathway of duty! How simple, so far as our responsibility is concerned, is the religion that Christ has given us. See!—to be saved we must do the will of God; to do that will, we must keep His commandments; the commandments are found in His Word, the Bible, *and only there*. A platitude, a whole bevy of platitudes, indeed, says one; the old cry of the Bible, and the Bible alone, says another; will we never get beyond first principles? says a third: are we never to progress—never to get beyond the mere seed of things; are we to be always under law, *bound* by the iron rule of keeping the commands? says a fourth. One cries out legalism, and another wants to know if I have forgotten that there is a law of liberty—Christian liberty—the glorious liberty of the gospel, &c., &c.

Now to all this we say, we cannot progress away from the will of God. We have no liberty that authorizes us to neglect, in any particular, the will of God, and that will is in His Word—the word of light, life, and salvation. Much of this talk about progression and liberty is not only irreverence, but blasphemy. You may contemplate God's people as slaves in bondage to a severe master, or as free, being the children of a loving Father, and it does not affect the case as to the way to be saved. Are we slaves, then, from fear! we must do the will of the Master or we will be punished. Are we children, the children of a kind, loving Father! still it is true that, obeying Him from the principle of love and gratitude, we must do His will if we would enter into the kingdom of God in this world or in the one to come. But more at another time.

H.

CHURCH FINANCE.

THE denominations have within the present generation made considerable progress toward New Testament practice in regard to church finance. Many of us may remember when everywhere it was the hired pew, and the few out-of-the-way and inconvenient seats for those poor who were prepared to bear, in public worship, the badge of poverty. Free seats throughout, and free-will offerings in place of pew rents, have become very general; bringing us so much nearer to the right thing. But people are advancing and pleading that the world should not be solicited to contribute to church funds. The following, from a recent issue of the *Manchester Examiner and Times*, is an indication of this desirable advance:—

"Sir,—In common with many of your readers, I have felt much indebted to you for opening your columns for the discussion of the subject of church finance.

"In your issue of December 18, 'W. S.' justly complains of 'the defective and unscriptural character of our church accommodation.' He pleads for open and free sittings, and for the purely voluntary support of the Christian ministry.

"In reply to 'W. S.,' your correspondent 'X.' (of December 20) expresses his belief that there is a growing disposition on the part of the churches 'to revert to a more rational and scriptural system.' He advises—1, That where there are pew doors they be taken off; 2, That all seats be made comfortable alike, and well supplied with books; 3, That, instead of pew rents, a weekly collection be made, not in boxes or plates, but in *bags*, passed from seat to seat.

"The managers of Knot Mill Independent Chapel, of which 'X.' is an attendant, find the results of the change from the old system to be a steady increase of the congregation and a decided financial improvement.

"To my own mind, there is but one real advantage of this plan over the old one, viz, that while a pew rent is ordinarily a fixed amount per quarter for twenty inches of sitting room, quite irrespective of the means of the occupier, the contribution in the 'bag' is according to the contributor's ability and willingness.

"But is there not a foundation principle in this matter of church finance, the setting aside of which no apparent advantages resulting from any scheme can justify?

"All will agree with me, that to raise money, or even to support Christian ministers, is not the object of our church institutions. Of course, 'things honest in the sight of all men' must be provided, and 'the labourer is worthy of his hire;' but the object in the erection of places of worship is, or ought to be, the bringing of wanderers to the Saviour. No one who thinks upon the matter from a Christian stand-point will deny that the members of our churches ought to 'show proof of their love' by giving, as a rule, very much more than they do. But who will venture to demonstrate the scriptural propriety of those appeals for help which the church of the present day is constantly making to the world by pew rents, collections, or a seat-to-seat offertory? Ezra was 'ashamed' to ask help of the King because he had said, 'The hand of our God is upon all them for good that seek him.' The Apostle John urges, in his third epistle, that the gospel cause be promoted by Christian liberality to such as go forth in the name of Christ, 'taking nothing of the Gentiles.'

"I confess I have a strong repugnance to any system by which (directly or indirectly) those whom we seek to win are asked to assist us in our efforts to win them by aiding our church funds. And I much fear that, as a rule, not poverty, but covetousness, prevents us from saying with a good conscience to the world, 'We seek not yours, but you.' An attempt is being made in the church with which I am connected to set out the principle I am advocating. Late in 1872, the Downs Baptist Chapel, Bowdon, was opened by the Baptist Union of this city. The church was formed early this year, and its members, though very few in number, and not of the wealthy class, immediately determined upon self-support. The chapel was made thoroughly convenient and comfortable, and well supplied with Bibles and hymn-books. The idea of pew rents was never entertained. The weekly offering

was unanimously adopted. Pulpit announcements of receipts were made at first; but these have long been abandoned as a kind of indirect appeal for assistance from without. None but members, or hearers known to be Christian people, are ever asked to contribute. The duty of liberal giving is held to be binding on every church member. Arrangements are made to supply each with a form, on which he writes his self-assessment, and every Sunday a box at the door receives the cash he has enclosed in one of the offertory envelopes supplied for the purpose. The result of the first year is encouraging, the deficiency for current requirements being less than that of many churches of ample means and long standing; and there is confident expectation that 1874 will witness an easy balancing of its own income and expenditure. The secret of our success is to be found in the practice of individual and private storing. If Christian people could be induced to 'lay by them in store' a liberal percentage of all their increase (thus giving to the cause of God the first fruits, instead of a miserable 'gleaning of scattered ears'), no gatherings would be necessary. The church can support her agencies, if she will. Her dependence upon contributions from the world is her weakness and disgrace.—Yours, &c.,

"Henton Norris, December 27."

"H. J. Berra.

Yes, "the church can support her agency if she will;" and if she will not, then let her work droop and die, and herself die with it; and the Lord will raise up a more worthy church. We would have every chapel held by our brethren closed rather than make a public collection in aid of church funds. On this subject the testimony of Alexander Campbell is very direct. In his *Millennial Harbinger* he says:—

"Few in this comparatively enlightened age would argue that the ~~unassisted~~ ^{evangelist} must pay, or be expected to pay, evangelists, for endeavoring to convert them. This would be, in politics or national economics, to require foreign nations to pay foreign ministers while attending upon the business of their own nation. Yet this is virtually, and sometimes formally, done by some of our Pedobaptist communities, and perhaps by some others. . . . The apostles, prophets, or evangelists named in the New Testament never solicited, or employed others to solicit for themselves, any sort of support from those they sought to convert. Every principle of Christianity is adverse to such a procedure. An English prelate, compelling tithes and church rates from those who have never heard or will hear him, or his curate, preaching anything called gospel or religion, is quite as rational, consistent, and religious as any one called a dissenting minister, soliciting, receiving, or consenting to receive, money from those he is laboring to convert.

"But why argue such a question? Who does it? No one contends for it, now one will say. I take no pleasure in affirming or proving such allegations. But name the Pedobaptist community that does not practise it. 'If none but Christians contribute to the support of the Christian ministry,' some of them have said, 'the Christian ministry would be starved out of the world.' I presume that this is true of such a ministry as is sometimes called 'the Christian ministry.' But true it is not of a true Christian ministry; for such a Christian ministry was at the beginning, is now, and ever shall be, till the Lord come.

"Again: Our King is honourable, and absolutely independent, and will not have His public servants dependent on the world and the Devil. He will not allow them to go begging to Satan to build up His cause and kingdom; nor will He have His public servants secular or sinecures. The clergy of Sectarianism are sometimes divided into two classes—the one properly called secular clergy, and the other misnamed *spiritual* clergy. The former add some worldly business to their calling, the latter do not. Christ's spiritual servants 'wait upon their ministry.' The true Christian and the true church are known by, and distinguished on account of, their liberality. An honourable Christian, a spiritually minded man, will not take fee, reward, or wages, from one in the Devil's kingdom for services rendered to the Lord. It is an insult to our King to ask, or knowingly receive from, His enemies, wages for any service done to Him, His cause, or people. From many such observations and conclusions, without elaborate argumentation, we come to the conclusion that it is essential to the Christian ministry that they be provided for by Christ's own church and people. The Messiah preferred to send Peter to a fish for the temple tribute

money, rather than to ask it from ungodly men. *Miræ Juss.* he ate with publicans and sinners; but when he desired to borrow an ass, he sent his disciples to a person who only needed to know that his Master had need. He thus honoured the owner of the ass more than he could honour his Lord."

As a people, we may have contributed much to the production of this improvement, even far beyond the churches of our fellowship. In this and in every other thing in which we have done well, let us walk by the same rule.

THE GAUGE THROWN DOWN.

THE "Declaration on Confession and Absolution, as set forth by the Church of England," published in the *Times* of the 6th of December, with the names of Dr. Pusey, Dr. Liddon, Archdeacon Denison, and several other members of the High Church party, is a document likely to be of historical importance. The Established Church is agitated upon the subject of Confession. The laity are protesting against the practice, the greater portion of the clergy are denouncing it, and even the Bishops have been compelled to say something indicative of their disapproval of it. In the midst of this tumultuous chorus, the firm voice of some of the greatest leaders of the High Church party are heard saying, "Confession is the doctrine of the Church of England, Absolution is the doctrine of the Church of England: we believe in these doctrines, and insist upon them."

The persons who have signed this declaration are careful that they shall not be misunderstood. They say that they believe and profess that the Lord Jesus Christ "has instituted in His Church a special means for the remission of sin after baptism, and for the relief of consciences, which special means the Church of England retains and administers as part of her Catholic heritage." They affirm that, as the Homilies say, "Absolution hath the promise of forgiveness of sin," and that "God through absolution confers an inward spiritual grace, and the authoritative assurance of His forgiveness." They quote the Ordination Service of the Established Church, with the declaration which is made to all who are ordained:—"Whose sins thou dost forgive they are forgiven, and whose sins thou dost retain they are retained." They quote the form of Absolution in the Communion Service, and hold that "the priest, acting by a delegated authority and as an instrument, does through these words convey the absolving grace." They quote the Service for the Visitation of the Sick, wherein the sick man is exhorted to make a special confession of his sins. They quote the order commanding every minister to bid any one who cannot quiet his conscience for the reception of the Communion, to come to him or "to some other discreet and learned minister of God's Word, and open his grief, that by the ministering of God's Holy Word he may receive the benefit of absolution." They express their belief that the Church has "left it to the consciences of individuals, according to their sense of their need, whether they would confess or not," and conclude by saying—

"While, then, we hold that the formularies of the Church of England do not authorize any priest to teach that private confession is a condition indispensable to the forgiveness of sin after baptism, and that the Church of England does not justify any parish priest in requiring private confession as a condition of receiving Holy

Communion, we also hold that all who, under the circumstances above stated, claim the privilege of private confession, are entitled to it, and that the clergy are directed under certain circumstances to 'move' persons to such confession. In insisting on this as the plain meaning of the authorized language of the Church of England, we believe ourselves to be discharging our duty as her faithful ministers."

Now, here is the gauge of battle openly thrown down. The Declarationists write as plainly as it is possible to write, and the question is, "Do they faithfully represent the doctrine of the Established Church? or is their doctrine, as the Evangelicals intimate, soul-destroying error?" They have given honestly and courageously, what, in their judgment, is the plain meaning of the authorized language of the Church of England. Is that the meaning? If so, what is the use of Bishops and Evangelical clergy, and Evangelical laymen denouncing, as they do, Confession and Absolution? If it be not the meaning, and the Declarationists are wrong, of course the Evangelical party will take steps to prove it.

Of course! No; we see no signs of this, and the probability is, that nothing will be done. Half the dioceses of England are represented by the signatories, but not a Bishop has made a sign of prosecuting either Dr. Pusey, or Dr. Liddon, or Archdeacon Denison. And no sign will be made. The profound immorality of clergymen preaching against clergymen, each belonging to the same Church, authorized by the same authority, and paid by the same hand, will continue until the indignant feeling of the nation is aroused, and the system which allows it is swept away. *Liberator.*

HYMNS OF RESURRECTION AND LIFE.

IV.

No father's sob or mother's cry
Could bring back lustre to the eye;
No minstrel noise could flush the face;
Hush with your uproar! all give place,

And let the Master's voice be heard,
From power of life with power of word.
Talitha cumi! maid arise!
The fire returns to frozen eyes!

The soul comes back with sudden glow,
And all the inner life-streams flow,
And she, a power of household light,
Comes home from her mysterious flight.

Thou only, with compelling breath,
Canst break the tyranny of death;
Rain down Thy blows upon the foe,
And smite with final overthrow.

Arise, O Lord, with power divine,
In wider field than Palestine,

And let that despotism die,
Whose glooms are over earth and sky.

Let all the powers of evil run,
Like spectres from the rising sun ;
Throne Thy own life ! let glory reign,
Without a break, without a stain.

V.

What means that concourse out from Nain ?
The bitter tears which fall like rain,
And cries of some great overthrow ;
What means the drapery of woe ?

The widow's only son is dead,
And all her life and glory fled ;
So stricken, desolate, alone,
She cries her cry and makes her moan.

Alone ! nay, all the city wails,
For mystic sympathy prevails ;
And, by one impulse moved, the crowd
Cry out with pain and weep aloud.

But who was He, with royal face—
Though lines of sorrow you might trace—
Who stayed the funeral march, and cries
With voice of power, " Young man arise ! "

O mother ! weep with sweeter tears
Of love and joy, and banish fears !
The pangs are gone, the sorrow slain,
Thy dead one is alive again.

O Son of God, in larger field
Let Thy great glory be revealed,
And let Thy holy dead arise,
In sovereign power, to golden skies !

VI.

One in his heart and life approved ;
One fell asleep whom Jesus loved ;
And Mary wept, and Martha wailed,
And anguish in the house prevailed.

And Jesus wept and groaned within,
Over such wrecks of time and sin ;
Such glories covered by a pall,
The serpent's slime was over all.

But lo ! in resurrection hour,
The love is equalled by the power ;

"Lazarus come forth!" rings in the night
Of darkness, and he came to light.

A strong man keeps a castle grim,
With cruel works in chambers dim;
His gates are frowning, and his face
Proclaims the ruin of our race.

O stronger man! the Lord from heaven,
To whom the central power is given,
Send forth the light'ning from Thy lips,
Descend in clear apocalypse!

Come in the thunder of Thy might,
Come in the armour of thy light,
And rend the bars of that dark keep,
Where all Thy saints and martyrs sleep.

And let the rose immortal bloom
Above the wrecks of human gloom
And let Thy spotless glory shine
In forms and colours all divine!

VII.

He has gone to the grave, but the grave cannot hold Him,
For He is the Monarch and Lord over all;
And in the ripe season our eyes shall behold Him—
We shall hear the great voice of His jubilee call.

In the blast of the earthquake we see the ground rending,
And lo! the first-born from the dead is in bloom;
The angel of glory in swiftness descending,
Rolls away the great stone from the door of the tomb.

No soldiers, though fierce in the fields of grim slaughter,
Can stand in the fire of his terrible face;
Their hearts are as wax and their knees are as water,
They fall as they flee, as a cowardly race.

But the Lord has arisen in power and great glory.
And death is abolished by His sure decree;
The ancient dominion, so ghastly and hoary,
Must open her gates that the slaves may go free.

We wait for the trumpet of life so victorious
To resound through the halls of old death and old time.
The face of the King so divine and so glorious,
Revealing the towers of His kingdom sublime.

Arise, O my love! in the blooms of the myrtle,
Awake in the summer of beautiful day;
The winter is past, and the voice of the turtle
Is heard in the country! O love, come away

THE FRIENDS IN TROUBLE.

THE Society of Friends, having been much troubled on account of lack of prosperity, has recently held a special conference in London. The proposition which led to the conference sets forth that—

"The religious conditions of our meetings, as brought before us by the Answers to the Queries, Tabular Statements, &c., has been under our serious consideration on this and some previous occasions; and, believing that the low state which is felt to exist among us is by no means an exceptional one in the Society, this meeting thinks it right to suggest to the quarterly meeting that a proposition be forwarded to the yearly meeting inviting a conference to be held at some suitable time, composed of Friends representing all parts of the country, seriously to deliberate upon the present state of our society in England; more especially in reference to the decrease in the attendance of our meetings for worship held on First-day afternoons or evenings, and on other days of the week; the lessened interest apparent in many places in the meetings for transacting the affairs of the church; the relative decline in the number of members; the amount of religious teaching and pastoral care bestowed on its members; and its action as a Church on the world at large."

There were over 400 delegates appointed to the conference. Much variety of opinion was apparent; certainly not less than usually characterizes assemblies which do not look for direct illumination from the Holy Spirit. The leading topics under notice were Birthright Membership, Bible Reading, Silent Meetings, and Poor Laws. On the first of these—

"A FRIEND, who was not prepared to recommend the annihilation of birthright membership, would yet be glad if it was arranged that those who have come into our society by birth should not speak in our meetings for discipline until they have become able to give a reason for the hope that is in them."

"JOHN HODGKIN said there was another description of pastoral care in which we were more deficient, in which he doubted whether we were as diligent as other portions of the Christian Church. This came home to his own feelings, and he desired not to judge, but to encourage his friends. He meant the care of seeing whether, on reaching adolescence, the young men and young women—now that childhood is past and maturity is approaching—have had Christian principles truly inculcated, and whether the profession of Christian principles to which they have been accustomed has become matured and established in the faith and hope of the gospel. There was one part of the practices of another Church to which he had a strong objection—the baptism of the unconscious infant, which is, therefore, supposed to have been regenerated into Christ's Church. A similar objection applied to the rite of confirmation, so far as it was the supposed completion of a covenant entered into when a covenant was absolutely impossible. But this practice does a little present the query whether, when children are approaching maturity, we do as a church sufficiently take the oversight of those born amongst us, and see whether there is a real reception individually to the church, through conversion to God, of those whose duties are no longer the duties of children. There should be a clear understanding of the difference between the reception into Christ's spiritual Church and the admission by birthright into an outward Church. In this branch of pastoral care he feared for himself and for his brethren; we had been deficient."

It is thus apparent, that notwithstanding high claims to superior spirituality, the Quaker church more openly amalgamates in fellowship the truly pious, and the unreconciled and unconverted, than does the State Church. In the one case, there is at least a veil thrown over the delusion by the superstition of infant regeneration by water; in the other case, the children of Friends acquire a birthright membership, irrespective of any claim to regeneration, real or supposed. No wonder that such members are a source of weakness and loss. Then Friend Hodgkin calls for a clear understanding of the difference "between reception into Christ's spiritual church and the admission by birthright

into an outward church." Now we beg to insist that no such distinction can be traced in the apostolic writings. Christ has never authorized an "outward church" in which the flesh profits to the extent of entitling to membership. And that church, whether founded by George Fox or Henry VIII., which includes in its membership persons, young or old, knowing them to have no claim to have passed from death unto life by a living faith in the Lord Jesus, and by loving surrender to Him, is in no sense a Church of Christ.

"EDWARD BASTIN thought it highly desirable that we should come to some practical result. Symptoms had been put before us—now the part of the skillful physician was to search out the cause of those symptoms, and apply the remedy. He agreed with W. Irwin, that birthright membership was an unscriptural and irrational system; not that we should care less for the young amongst us than we now do. Friends can do much for the instruction of the young. There should be some period at which our dear young Friends should come to a decision—when they should not continue members unless convinced of the truth. At the age of fifteen, or soon after, when they have left school, they should come to a decision as to whether they should be members or not."

HENRY HIPALEY would start from the point of the religious vitality and growth of our body; from this we should get the best view of matters of arrangement; from this radiate all the other points which have been brought before us. This brings us directly to the question, the most important and pungent of all—Are we really a body of faithful converted Christians? If so, there would be no difficulty as to all these external arrangements. But we are not; nor is any church exactly such. It did not wish to speak too gloomily, but it would only waste time now to speak of those things with which we were satisfied. The question remains—What are we? First, there are those who are members by birth. Of these we trust there are many, very many, who are converted, who have passed from death to life; but we cannot say this of all. Then, as to the way in which members are admitted into the Society, of which he had had many instances under his own personal observation. The term used is—*Convincement*. The committee appointed to visit a person ordinarily reports that the individual accepts the particular views of our Society, and that they recommend the case to the favourable judgment of their friends. He is therefore admitted. But the question is not always ascertained, "Is the person a converted man?" This seems not to be thought necessary; it is sufficient if he is a stickler for silent meetings, if he agrees with our testimony against war and oaths, and thinks tithes an unchristian institution. Such persons continue, after they have been admitted, to come to our meetings, but they do not undergo religious growth. They have been convinced of Quakerism, but they have not been converted to God. Then, thirdly, there are a number of children of those who have applied for membership, who have been admitted because their parents have been received. The consideration of these matters satisfied him that there are two notions—that of *convincement*, and that of *conversion*—in the Society. There are two schools of thought amongst us represented by the use of these two terms. There are those who have a great reverence for the Early Friends; whose ideas of conversion to God do not amount to much more than this—receiving our distinguishing principles, leading a moral life, conforming to our views and practices, &c. This brought about a condition of things which leads us to the great and difficult subject of membership. When we consider that our Society has existed for two hundred years, the wonder is, not that there is so much religious vitality, but that there is any religious vitality at all. His solemn conviction was, that if this question was not fairly met, we shall cease to exist as a Christian Church, and merge into a merely social body, partially composed of unbelievers. A young person grows up amongst us, goes to our meetings for discipline, and has an opportunity of giving his opinion on any subject whatever, without any evidence of his being converted."

Now we hesitate not to say that the sooner churches which can be thus described are out of existence the better. There may be many God-loving people in them; but as churches, they are, at best, but counterfeits, and as such, a delusion and a snare. For writing thus

plainly we say not one word against the many truly pious Friends who have laboured and suffered to promote peace principles, to stem worldly conformity, to procure and maintain religious liberty and equality. We honour these good men. But we are not now enquiring what a host of noble-hearted and truth-loving Quakers have been; but what is the true character of the Quaker church as described at the recent conference. And we say, without hesitation, that no authority for admitting its church standing can be drawn from the teaching of Christ and His apostles.

Coming to the Bible. It must be remembered that it has long been a prevailing practice to exclude the Bible from the worshipping meetings of the Society of Friends. Reading from God's Book on such occasions has been largely held to be an offence. Thus the true word of the Spirit has been shut out, excepting so far as it might be quoted from memory, that the supposed voice of the Spirit might be heard in the more or less contradictory utterances of those who imagine themselves moved by a divine afflatus. Consequently, meetings often begin, continue, and end in silence. But numbers of Friends have discovered that their spiritual needs cannot be met in this way, and they ask for Bible reading in their meetings, and they go to chapels where they may hear the Word of God and unite in songs of praise. Much was said at the conference upon this point, and the general feeling seemed to be that the Bible should now be read in the afternoon or evening meeting, interfering with the Lord's day morning assembly as little as possible. The opinion of many was expressed by Alfred Bennett—

"Our ministry was not inferior, but, he believed, superior to that of other bodies. Go where he would, he had found no ministry reach the soul as that in our meetings did. He believed that it was a good thing that our young Friends should go to other places of worship; many of them would come back to our mode of worship after all. If there was any want in our ministry it was the want of dwelling on our testimony against the unchristianity of the hierarchical and priestly systems in our land, which were, he believed, some of the greatest bars to the progress of true religion. The systematic introduction of the Bible into our meetings would be most disastrous; it would be the first step to a liturgy; it would drive away more than it would bring to us. He said this advisedly, whilst he warmly advocated the establishment of Bible classes."

Edwin Stevens expressed, no doubt, the mind of many—

"In a given time it was found that 1,400 had left us. Why was this? Probably most went to other religious bodies. How many living members of the body were there from whom the voice of prayer and praise was not heard from one year to another! Why did young people, and even adults, come to meetings for worship? There was truly nothing sensational there; they must come to be fed. If there was not food distributed, they must go away unfed. Many could not attend always, if they chose to. These must, therefore, either read in their families or go to other places of worship. He often did the latter himself. He found there something which one could appreciate in the readings, the hymns, and the prayers. There were gathered people who could not feed on silence alone. Many left us simply because they found nothing to feed on in our meetings. E. S. then spoke of house-to-house visitation of Friends. It was a pity this had been lost so much. We wanted something introduced by which there should be liberty to some Friend to do what elsewhere the clergyman does. He could not see why, in this body, believing in the gifts and graces of the Spirit, there should be a distinction between clergy and laity, as was seen in the *separate* meetings of ministers and elders. If this time to themselves were spent among the body at large, it would tend much to the spiritual growth of the body."

We thus learn that the clerical element can find a place even in a Quaker's meeting; that people cannot meet their spiritual requirements by the system common to the Friends, and that many who remain with them have to supplement their services at other places of worship, and by practices which the Friends denounce.

Then the Friends make but few additions from without, and their poor laws were charged with restricting them in this respect. They provide for their own poor, and will not allow them to receive parochial relief. From this comes restrictions, unknown to the apostolic time, as to whom they receive, and there is very little chance of decidedly poor people getting into the society. A Church which does not care for its poor is not worth the name of a Church; but, under all circumstances, to prohibit parochial relief (which we are all compelled to contribute to) is absurd. This was urged in the conference, and not refuted.

We take it that the Society of Friends have sought to shut out various clerical and ritualistic errors by adopting arrangements unknown to the apostles, and that the result is that they have nurtured the very wrongs they set themselves thus to prevent. And so it will ever be with all who make themselves wiser than God, by forsaking His ordinances and putting in place of them the inventions of men.

D. K.

JEWS AND GENTILES.

THE following letter comes to us from a thoughtful and critical student of the Scriptures:—

"I wish you would publish in the *Standard* a carefully considered article on the admission of the not-Jews to the primitive church.

(1.) Why did not the admission of the Samaritans make more stir among the Hebrews than it seems to have done?

(2.) Why was the conversion of the Eunuch passed over by the same party unnoticed?

(3.) Why should the conversion of Cornelius have created such a commotion, in view of what had occurred at Samaria and on the road to Gaza?

(4.) From the stand-point of the 'Hebrews,' what was Peter's offence at Caesarea—that is, how much is comprehended in the charge, 'Thou wentest in to men uncircumcised, and didst eat with them.'

(5.) Did the case of Cornelius settle anything, and if so what?

(6.) Have we not been in the habit of exaggerating the importance of what took place at the house of the Centurion—that is, as an event in the history of the church?

(7.) In the cases of converted Gentiles, did the 'Hebrews' desire to have them circumcised before or after baptism, or was it indifferent?

These questions largely mark out the boundary of the subject in my own mind. I have looked through volumes of Commentaries and Church History in quest of some things that do not appear to have been written. I am slowly maturing some conclusions, but would like to see your views."

Some of these inquiries touch points of difficulty which, we presume, are waiting solution in many minds. It will be doing a good service if we can aid such in reaching satisfactory conclusions.

1. While there was a bitter enmity between Jews and Samaritans, it was on an entirely different footing from the enmity between Jews and Gentiles. The Samaritans were in part of Jewish blood. We are

aware that many eminent scholars hold that Esarhaddon removed the whole body of Israelites from the land (2 Kings xvii, and re-peopled the land with a heathen population from various provinces. But the language does not necessarily imply this, nor is it at all likely, since other passages (see 2 Chron. xxx.) clearly recognize a "remnant that escaped out of the hand of the Kings, of Assyria," of Ephraim and Manasseh, Issachar and Zebulon. The heathen sent in by the Assyrian king merely occupied a few cities (2 Kings xvii. 24.) Even these received instruction in the Jewish law, and although their religion was a mongrel affair for a long time, at last they settled down in a faith and worship almost purely Jewish. They had a temple; they acknowledged the divine authority of the Pentateuch and worshipped the one God of Israel; they were circumcised; they looked for the Messiah. The Jewish prejudice against them was partly owing to their mixture of race, and partly to the fact of a rival temple and worship. It was not the deep-rooted prejudice and antipathy that were cherished toward the Gentiles—the uncircumcised—and which finds expression in the Book of Esdras: "Thou madest the world for our sakes; as for the other people, thou hast said they are nothing, but to be like to spittle, and they have ever been reputed as nothing." (2 Esd. vi. 55—57.) Yet they would even seek to make proselytes of these, and by circumcision would incorporate them with the chosen people. It was rather a sectarian animosity that had to be overcome in regard to the Samaritans—an animosity which the gospel might readily overcome; and if this was overcome, the scruples which lay in the way of accepting the Gentiles had no place.

Yet there was difficulty in the way of their reception, just such as we might expect. The news of their conversion called for a meeting of the apostolic college; and "they sent unto them Peter and John." These men did not go at their own discretion, but empowered to inquire into the matter. The impartation of the Spirit to the Samaritans, as to the Jews previously, and to the Gentiles afterwards, was no doubt the reason of Jewish acquiescence in their reception—especially as no prejudice was awakened relative to circumcision and the law of Moses.

2. The conversion of the Eunuch was so private an affair, and his immediate departure to a distant country so completely cut off all opportunity to bring the Jewish zealots into an immediate knowledge or recognition of it, that we see no real difficulty in this case. Philip could have no difficulty, since he acted under the immediate direction of the Spirit, and neither Philip nor his convert afterwards came into contact with the party of zealots at Jerusalem until after the difficulty which the case involved was otherwise disposed of.

There is another case, not touched on by our correspondent, presenting a much more formidable difficulty. It is found in Acts xi. 19—21. The "Grecians" mentioned here were evidently Gentiles, for (1) the approved reading is not *Hellenistan*, as in the received text, but *Hellenas*, as is now admitted by the best critical authorities; and (2) the Hellenists or Grecian Jews were included in the "Jews" spoken of in verse 19. They did not speak to *Hebrews* only, but to *Jews* only—to all Jews, Grecian as well as Hebrew. But other preachers coming to Antioch,

went beyond this, and "spake unto the *Greeks*—uncircumcised Gentiles—preaching the Lord Jesus. . . . And a great number believed and turned to the Lord." This was not a result of the dealings with Cornelius. It most probably antedates the conversion of Cornelius. Verse 19 resumes a narrative interrupted at the close of the eighth chapter to introduce the conversion of Saul, and the probability is that the events narrated in xi. 19—26 all took place before the conversion of Cornelius. At all events, these Gentile conversions at Antioch belong to another line of narrative, were accomplished by the ministry of men who had no connection with those who were present at the house of Cornelius, and cannot be supposed to have known of what occurred there. When the church in Jerusalem heard of it—and we know not at what time they received the information—"they sent forth Barnabas that he should go as far as Antioch." There is no intimation that he was sent forth to labour as a missionary among them. It rather looks as if he was sent to ascertain if the report were true, and if so, to put a stop to the proceedings. Being himself a Cyprian, he would be the best messenger to send after the Cyprian preachers, and correct their errors if they were found guilty of receiving the uncircumcised into fellowship. But Barnabas, "when he had seen the grace of God," was won over to sympathize with the glorious work, and to go after Saul as the most fitting person among the apostles to enter into sympathy with him and with the new and strange movement. So it looks to us. Alford seems to catch the true view here more readily than any commentator we have consulted. We have since found the same view in Dr. Green's admirable little book on *The Apostle Peter*.

Here, then, are Gentile conversions, independent of, and most probably prior to, the conversions in Cæsarea. Does not this diminish the significance of the facts recorded in Acts x? Not at all. It shows the incorrectness of styling Cornelius "the first Gentile convert;" but it does not take away from the high significance attached to Acts x. as recording the opening of the kingdom to the Gentiles. Let it be kept in mind that these conversions at Antioch were the result of no special mission of divine appointment. They were wrought by men acting unofficially, and so far as we know, without inspiration. They were exiles, driven from Jerusalem, and acting on their own responsibility as Christians in spreading the knowledge of Jesus. Their enthusiasm grew as they met with success. In the proud metropolis of Syria, they were soon through with their work among the Jews—and there was a mighty Gentile population, the busy throngs of perishing Greeks; was there to be no word of life, no message of mercy to *them*? Some of the more enthusiastic among them had their spirits so stirred, like Paul at Athens, as they looked upon a mighty city wholly given to idolatry—and withal having something of a native yearning towards them, and not belonging to the more bigoted of the Jews, for they were natives of Cyprus, and Cyrene—that they overleaped the barriers of Jewish prejudice, and proclaimed the glad message of mercy to the people at large. Now while all this proved to be right, it at the same time lacked official authority, and such divine recognition as was necessary to break down Jewish prejudice and put the rights of the Gentiles beyond controversy. That Gentiles, turning to God at any time after Pentecost,

would have been entitled, according to the gospel, to equal acceptance with the Jews, we can see, *now*, very clearly. But the Jews did not see it; nor, without the demonstrations accompanying the conversion of Cornelius, could they have been brought to see it. The Samaritans could only be recognized through the approval of the whole apostolic college; how could the uncircumcised be admitted unless through divine certifications and official apostolic sanction? This answers No. 3 as well as No. 2.

4. The gist of the complaint was, an acknowledged equality of the Gentiles with the Jews—of the unclean with the clean—without circumcision and submission to the law of Moses. They would not have objected to their baptism and their recognition as Christians, if the barriers to equality had been removed by circumcision. Perhaps, indeed, they would not have objected to their enjoying a sort of Gentile salvation in Christ, without circumcision, provided no Jew had degraded himself to a Gentile level by going in and eating with them. But Peter had acknowledged that circumcision and the law no longer presented barriers to full fellowship with the Gentiles—and this was therefore the great offence.

5. Yes. It settled that *whosoever* believed in Jesus might receive remission of sins through His name, *without circumcision* and submission to the law, and was equally a Christian with the believing Jew, and entitled to the fellowship of all Christians. This is the point of Peter's declaration. (Acts x. 48.) It was not *whosoever* believed in Him *without baptism*, as modern theologians would have it; but, *whosoever* believeth in Him, may receive remission of sins through His name, *without circumcision*. To put it in other words: *In every nation*, he that fears God and works righteousness, is accepted with Him on equal terms with the Jew, through the same gospel, *without the law*. This was "settled" by the admission of Cornelius; it was not settled by the admission of the Antiochian converts; the latter was not *an authoritative declaration from God* that the Gentiles were accepted, and might readily, in the absence of such demonstration, have been condemned as the rash and unauthorized act of enthusiasts.

6. This has been already answered.

7. We are unable to say positively. If we could be certain that Jewish proselyte baptism reaches back to this time, we might accept the order recognized in that as expressing the will of the Jews on this point. But we are not aware of anything in the New Testament bearing upon the question.

We think of but one difficulty that may be stated in view of the foregoing answers. If the demonstrations accompanying the conversion of Cornelius "settled" the question concerning the equality of Gentiles and Jews, why did this very question come up again in Antioch, and require so grave a conference at Jerusalem? Our answer is, that it came up, not as the voice of the church in Jerusalem, but as the voice of a few bigots and zealots to whom not even the outpouring of the Spirit at Cæsarea had any meaning. The church at Jerusalem expressly says concerning them, "To whom we gave no such commandment;" thus repudiating their doctrine utterly. They went, then, on their own responsibility, and did not express the sentiment of the masses of

Jewish Christians in Jerusalem. The demonstration at the house of Cornelius settled the question in the minds of the mass of Jewish Christians, that the Gentiles had a right to full recognition without circumcision, and without pledging obedience to the law of Moses.

Christian Standard.

INFIDEL KNOWLEDGE OF THE BIBLE.

WE have often been saddened by observing among the advocates of popular atheistic Secularism a want of correct information which one would think impossible. Their misunderstanding of things which are taught in every Sunday school is as startling as it is inexplicable. Yet these men have followers who read or hear their utterances with the utmost satisfaction, and have their unbelief and prejudices deepened by what is as absurd as it is untrue. There is an excellent illustration of the profound ignorance of the parties to whom we refer in the *National Reformer* of November 30th. Austin Holyoake, who is well known for his active exertions in the cause of Secularism, has an article on "The late Rev. John Brindley" in the number we have referred to. This Mr. Brindley, commonly known as Dr. Brindley, it appears went out to America after Mr. Bradlaugh with the intention of lecturing in opposition to him. Dr. Brindley was taken ill and died in straitened circumstances. Mr. A. Holyoake says, that previous to his death, "he was in pawn at his hotel for the amount of his bill to the landlord;" and that he died in neglect, and was buried in a pauper's grave! Of all this we only know what the *National Reformer* tells us; but if it is true, it by no means justifies the savage war-whoop in which Mr. A. Holyoake indulges over the poor man's grave. Upon the following passage we have a few words of comment to make:—"For many years the Rev. John Brindley retired from the public gaze, and was understood to have been provided with a school somewhere in the neighbourhood of Birkenhead. But that coming to an end, he once more mounted the platform, and this time as a full-blown D.D., though those who knew him best said the initials should have been D.T. (*delirium tremens*), for he certainly worshipped Bacchus more than St. Paul. Jesus sitting with publicans had a charm for him; Matthew, because he had been a dispenser of liquors, was the Doctor's favourite Apostle; and the miracle at Cana of Galilee, where Christ turned the water into wine, met with his warmest approval. He might have been learned in divinity, but in all spirituous matters he was certainly a great authority."

The calumny about *delirium tremens* we leave to those who knew Dr. Brindley. But it is added that "he certainly worshipped Bacchus more than St. Paul." Did St. Paul worship Bacchus? or did Dr. Brindley do so! Probably it is meant that the latter did worship Bacchus; but surely no man calling himself a Christian worships St. Paul, and only the most ignorant or the most malicious of men would make such a ludicrous suggestion. What follows is even more absurd. Mr. A. Holyoake regards the publicans of the New Testament as dealers in strong drink! that he does so, is demonstrated by the

following words :—" Matthew, because *he had been a dispenser of liquors*, was the Doctor's favourite Apostle." Matthew the publican, that is, the collector of taxes, is here styled "a dispenser of liquors." If Mr. A. Holyoake is sincere in this, he is as complete an ignoramus as ever attacked the Christian religion. The explanation of the word "publican" as found in the New Testament is one of the first things which children learn; and here is a man advancing in years, and a veteran in the infidel ranks, who does not know it! What after this can we not expect from the confessedly uneducated lecturers and debaters among the working classes? It is an utter disgrace to any man to be in ignorance on the most elementary topics, when he professes to be a leader and a guide. If Mr. A. Holyoake knows what a New Testament publican is, then he is a base and unprincipled man, for wilfully perverting the truth. From time to time we may select other examples of the marvellous way in which these heralds of unbelief distort and misrepresent the Holy Scriptures. The one we have given is sufficient to place the writer on the pedestal of infamy, both on account of the temper which he shows, and the perversions of which he is guilty. Such tactics may succeed with the ignorant, the vicious, and the profane, but with the honest, the intelligent, and the good, they will have a result of a very different description.

The possibility of the appearance of statements like those we have commented upon, and of their ready reception as true by untaught youth, suggests the importance of educating the young not only in the doctrines of our faith, but in the letter of Holy Writ. People now, as of old, are destroyed through lack of knowledge, and now, as then, it is not good for the soul to be without knowledge. We trust our readers will learn from the follies and ignorance of Mr. Austin Holyoake, the value of correct information and of the love of truth.

Christian Evidence Journal.

PERMANENCE OF SPECIES.

I HAVE for many years occupied a little of my leisure in collecting the numerous species of mollusks and other marine animals existing in a sub-fossil state in the Post-pliocene clays of Canada, and comparing them with their modern successors. I do not know how long these animals have lived. Some of them certainly go back far into the Tertiary; and recent computations would place even the Glacial age at a distance from us of more than a thousand centuries. Yet after carefully studying more than a hundred species, and, of some of these, many hundreds of specimens, I have arrived at the conclusion that they are absolutely unchanged. Some of them, it is true, are variable shells, presenting as many and great varieties as the human race itself; yet, I find that in the Post-pliocene even the varieties of each species were the same as now, though the great changes of temperature and elevation which have occurred, have removed many of them to distant places, and have made them become locally extinct in regions over which they once spread. Here again we have an absolute refusal, on the part of all these mollusks, to admit that they are derived, or

have tended to sport into new species. This is also, it is to be observed, altogether independent of that imperfection of the geological record, of which so much is made; since we have abundance of these shells in the Post-pliocene beds, and in the Modern seas, and no one doubts their continued descent. To what does this point? Evidently to the conclusion that all these species show no indication of derivation, or tendency to improve, but move back in parallel lines to some unknown creative origin.—*Principal Dawson in the "Leisure Hour."*

MARRIAGE.

From an Address by James Leavesley at a Social Meeting of the Leicester Church.

Of all subjects, apart from that of the soul's salvation, we know of none more important than that of marriage. Our weal or woe through life depends very largely upon the choice we make of a partner, with whom we must travel along life's rugged and intricate path, sharing each other's joys and sorrows, lightening each other's burdens, drying each other's tears, imparting comfort to the aching heart, seeking to give rest to the troubled spirit; removing thorns from each other's path, and dispelling darkness and the gloom. Such is but a very meagre description of nuptial bliss, where true, loving, congenial hearts are united in the holy and blessed bonds of marriage.

Let us now ask, Whom should Christians marry? The apostle Paul wrote to the church at Corinth respecting a Christian widow, "She is free to be married to whom she pleases, *only in the Lord.*" Be it at your peril, then, dear brother or sister in Christ, to ally yourselves to one who is not a Christian. How is it possible to be happy in such unequal and unholy alliances, where there is no spiritual fellowship, no communion, no concord, no agreement, in spiritual things. "Be ye not unequally yoked together with unbelievers," is a divine exhortation to which all Christians are called to give heed; or they will risk the planting of thorns in their pillow through life. That law which binds a widowed sister to marry only in the Lord, equally binds both brother and sister in their first as in their after marriages. So we take our stand firmly upon the God-given platform, that a Christian, whether brother or sister, is at liberty to marry *only in the Lord.* While we have, then, in choosing a partner, the churches of Christ to range in, we must not step outside, nor must we take for granted that even within the Church any sister would make us a suitable wife, because she is a sister or that any brother would make a suitable husband, because he is a brother. Such are the wide differences between certain brothers and sisters in the church, in their natural propensities, organization, temperament tastes, peculiarities, likes and dislikes: that you might as well try to blend fire with and iceberg, as to make natures so opposite blend. Undesirable, indeed, as must be the life of a bachelor, it would be infinitely preferable, than to be guilty of such matrimonial martyrdom. If we have here struck the right key, how important is it that we look well before we leap; that we use our best judgment in the choice we make before we take upon ourselves that awful responsibility 'he hyemial altar.

In repeating the question, Whom should Christians marry? I would here apply my remarks to young men who are not married, but who intend to be. When I say young men I don't mean big boys. If you ask me at what age a young man should think of taking to himself a wife, my answer is, not at all before he is twenty-one; all the better if he is nearer twenty-five. Before you attempt to allure a young lady first count the cost as to whether you will be able to place her in comfortable circumstances. Whether your position and prospects are such as to enable you, by your own industry, to supply her with the necessaries of life; I mean without subjecting her to that unreasonable servitude of being compelled to leave home to work for her living. I regard it as being unmanly and mean of any man to expect his wife to turn out to help him support the house, and then to do her household work after she comes home at night, and before she goes in a morning as best she can. You have no right to think of marrying a woman whom you do not really love, and if you love her, you will never impose upon her such drudgery. It is the husband's duty to supply the wife with the requirements of home, and the wife's duty to lay out her husband's hard earnings to the best possible advantage.

Family Boom.

MAKING A LIE.

"THIS is provoking!" said Clara to Anne, as she finished reading a note which she had just received, "Miss E— asks us to lend her one of our new bonnets for half an hour, till she takes the pattern. Bonnets we have just got from London—the newest shape—and worn but once: now everyone will have them. What are we to do?"

"It is provoking, but I see no way of escape," replied Anne. "How I wish she had not written till to-night, after our luggage had been sent to the station at the railway, by which we are to go to my aunt's to-morrow."

"A thought strikes me," said Clara. "Suppose we send off the trunks and bandboxes to the station at once now, before we answer Miss E—'s note; then we can with perfect truth tell her, that as the bonnets are gone, it is not in our power to lend one."

"Perfect truth?" repeated Anne.

"I think so," said Clara. "I trust we should, either of us, shrink with horror from a breach of the precept, 'Lie not one to another;' but by acting as I say, we need tell no untruth."

"We need not; still there is something that seems wrong in it," Anne replied.

"I will prove to you that there is not," her sister answered. "You remember that when we were staying with Mrs. M—, who, as everyone knows, is a strict professor, some ladies called when it would have inconvenienced her to receive their visit. Mrs. M— ran out to the garden, taking us with her, and saying to the footman, as we passed him on the way, 'I am just going out, and of course, cannot be at home.' Mrs. M— then told us that she would not, on any account,

desire a servant to tell an untruth, and say, not at home, unless she were really out of the house."

"I remember it," said Anne, "but I was not sure that Mrs. M— was quite right."

"Well, then," Clara answered, "send your bonnet, and when in a week or two we return from our visit, you will find the same shape, trimming and all, on everyone in the town."

"The prospect of such a misfortune as this seemed to overcome Anne's last scruple about practising what her heart told her was a species of deceit. The luggage was packed up and sent off with all possible speed; then a note of apology, for having been obliged to refuse Miss E—'s request, was written and given to her messenger.

After this business was concluded, a long silence ensued, which Anne broke by saying, "I hope we have not done wrong. I wish we had consulted papa."

To this Clara replied, "Papa could not have understood our reasons for not wishing to give the pattern; on this one occasion, good and kind as he is, he could not have sympathized with us."

When the family circle had assembled that evening, their papa began, as was his custom, to converse in a lively and familiar manner with his children. "In visiting a friend to-day," he said, "I was forcibly reminded of the necessity there is for Christians to practise unceasing watchfulness, lest they be led into actions inconsistent with their high vocation and calling. It has been said, that no man was ever a hero to his valet-de-chambre. Surely it is difficult to be a saint in our own families, where our families watch for our halting. We require, and should prayerfully ask for the Holy Spirit's

help and guidance in the every-day concerns of life as well as in the most important matters. Calling this morning on Mrs. M—, I found her in low spirits, and with her usual candour and humility she told me the cause. She had convicted one of her housemaids of an untruth, and when explaining to her the guilt of it, the servant said, she thought white lies, which hurt nobody, were not sinful. Mrs. M— enquired why she thought so, and the servant's reply went to her heart. 'Pardon me, madam, but seeing a good and religious lady like you do it, I thought it could not be wrong.' She then explained what it was she alluded to. Mrs. M—, who, you know, loves retirement, had sometimes told her servant to say 'not at home,' when she had only stepped into the garden, to avoid a visit. The housemaid's mind was not acute enough to discern any distinction between the garden and home; nor between the lie direct and an evasion."

"But surely there is a difference, papa?" said Anne.

"In the sight of man, perhaps, some lies may be less sinful, or rather, less ungenteeled, less disgraceful, than others," replied her father. "but not in the sight of God, for His word says, 'All liars,' mind, *all*, 'shall have their part in the lake which burneth with fire and brimstone.' (Rev. xxi 8.) Dear Mrs. M— said to me, with tears, that she had now learned there was no difference between telling and making a lie; or, that if the Scriptures did recognize any distinction between them, they equally condemned them both; the gates of the celestial city will be closed against not only murderers and idolaters, but whosoever loveth and maketh a lie. (Rev. xxii. 15.) Oh

may we ever remember, that every species of deceit must be hateful to Him who desireth truth in the inward parts, and that falsehoods of every grade and kind are ascribed to the immediate influence of the devil." (John vii. 44.)

Here the father of Clara and Anne, seeing these young ladies look unusually grave, and as if powerfully affected by his remarks, changed the subject, and said, "I also called upon Miss E—, and the visit left a pleasing impression on my mind. That Christian woman's resignation, I may say her contentment, under such a change of circumstances, is a lovely proof of the fulfilment of God's gracious assurance, that He will keep in perfect peace those whose minds are stayed upon Him, (Isa. xxi. 3.) By a sudden change of fortune, this lady has lost the elegances, even many of the comforts of life—has lost caste in the world too, and descended to try and earn a subsistence as a milliner in a country town: but she has found Christ, and experienced the truth of His words, 'My grace is sufficient for thee.' This morning she was peculiarly cheerful; she told me, smiling, that despite of seeming unfitness for it, she was likely to become quite a woman of business yet, and to get on in her new vocation. Ladies, who it seems are, indisputably, leaders of the fashion in our town, had called to say, that being unexpectedly invited on some gay excursion, without time to procure finery from London for the occasion, they wished her to make up caps, or bonnets, or some such matters for them, if she could undertake to do it in the newest style, and these important personages once employing her, ensures customers in plenty. Miss E— was fortunately able to enter

into the terms; and that, my dear girls, through your kindness. She told me, that when she commenced business, you kindly offered your services, to give her patterns, or anything else in your power, and as she knew you meant what you said, she had just taken the liberty of sending to borrow some fashionable article from you, with the aid of which she had no doubt of ensuring the patronage of the said ladies. I felt glad, my dears, that even in so trifling a way you should have the privilege of being useful to this excellent person."

But a sob from Clara interrupted him, and looking towards his daughters, he was surprised to see them both bathed in tears. They ran to him, flung their arms about his neck, and told him everything they had said and done with reference to Miss E—'s note. Their father looked very grave for some time; but he then embraced them, and said, "I am gratified by your confidence in me, my children; and although, as Clara said, I may not be qualified to sympathize in your trial of seeing other ladies dressed in bonnets like your own, I can fully understand your sorrow for the fault, or rather faults which you have committed, for they are more than one, as I shall point out.

"You have already heard my opinion concerning the guilt of making a lie, and say that you feel deeply humbled by having fallen into it; but do you remember that you were guilty of another kind of falsehood—breaking a promise? Tell me, when you promised patterns to Miss E—, did you really intend to lend them?"

"Indeed we did, papa, but—"

"But you forgot that the fulfilment of the promise would involve you in what, it seems, promised

unpleasant consequences. I fully believe you were sincere, my dears, when you made the offer; you did it while under the influence of kind zeal in Miss E—'s cause on first hearing her story. Let this make you cautious for the future of giving promises without considering the consequences they may involve you in. It is written, "Lord, who shall abide in thy tabernacle? He that sweareth to his own hurt, and changeth not," (Psa. xv. 1—4.) You were also wrong in trying to justify your conduct by the example of a fellow creature. Why take Mrs. M—, or any fallible being, as a pattern, when He who never could err, even the Lord Jesus Christ, has left us 'an example, that ye should follow his steps,' 1 Pet. ii. 21.

"Well, dears, I have not done yet. In this anxiety about fashionable costume, about appearing in the livery of a world which 'lieth in wickedness,' was there not more conformity to that world than even your youth could make excusable in girls who know, and as I do humbly hope, are influenced by gospel truth? This, too, you own with sorrow. Now, my children, I

will conclude with reminding you of that gracious assurance, 'If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins,' (1 John ii. 1, 2.)"

"May God pardon us for His sake," cried the weeping Clara, "and give us grace to avoid ever making a lie again."

"And I," said Anne, "have just thought of a way in which we may partly expiate our ill conduct towards poor Miss E—. Let us send at once for our things to the station, and immediately forward the bonnet to her. We can put off for one day the visit to my aunt, even though we lose the picnic which she told us of."

This plan met with universal approbation, and was immediately carried into effect.

"But how is the matter to be explained to Miss E—?" enquired the father.

"By telling her the whole truth," exclaimed the girls, "Oh may we never again run the slightest risk of dishonouring our Christian profession by making a lie."

E. F. G.

Intelligence of Churches, &c.

NOTTINGHAM DISTRICT.—The annual meeting of the churches appertaining to this district, was held in Barker Gate chapel, on Christmas Day. W. S. Dawson of Bulwell, was called to the chair. There were brethren present from Brinsley, Bulwell, Carlton, Derby, Langley, Green Hill Lane, Barker Gate, and Sherwood Street. Letters were read from Lincoln and Leicester. The presence of brethren from Sherwood Street created discussion; intimation having been sent early in the year that Sherwood Street could not, "under existing circumstances," co-oper-

ate in the plan. Ultimately it was resolved, "That none but members of churches co-operating be present at our business meetings, except by permission of the meeting; and that the Sherwood Street brethren be not allowed to remain under existing circumstances." Reports from the churches were in some instances of a cheering character, and in others gave cause for grave anxiety. The begging from the world, practices of two or three churches was frequently referred to, and a strong determination generally expressed to decline co-operation with churches

resorting to such practices. It was agreed that, "The churches be represented by delegates in proportion to their numbers, and that delegates only speak and vote; also, that any non-delegate desiring to speak should only do so by the vote of the delegates." It was also resolved, "That any church refusing to co-operate shall be left off the plan, and that the next annual meeting be held at Bulwell." A public meeting was held in the evening, when stirring addresses were delivered by brethren from Bulwell, Carlton, Derby, Green Hill Lane, and Langley.

W. I. DAWSON, *Chairman*,
T. LANGTON, *Secretary*.

DOUGLAS, ISLE OF MAN.—Alex. Brown has been labouring here some weeks; speaking to good audiences. Five brethren, at whose instance he came, continue to break bread in a private house. On Saturday, January 17th, the Editor of the *E. O.* arrived on the Island, Bro. Brown having returned to Liverpool. On the next day some fifty persons attended his first discourse, while the second, on the same day, was listened to by perhaps five times that number. Only one other discourse has yet been delivered. The Islanders seem attentive, but cautious. To that there can be no objection, if the caution springs from desire to be right. Some newspaper discussion has arisen, consequent upon Mr. James King, who was foremost in inviting the Editor of the *E. O.* to the Island turning back before his invitation could be accepted, and deeming it well to caution the people against the preaching he had done his part to bring to their ears. D. K.

TUNBRIDGE WELLS.—The brethren at Tunbridge Wells desire me to say how they are progressing. I was over at their first social meeting (January 8), at which the scholars of the Sunday school, parents and brethren, &c., were present. The room was quite filled with some forty young folks and thirty adults. After tea the children sang several sacred songs, and gave recitations from the *Swedish*, and seemed very happy indeed. Suitable words were then spoken to the parents and also to the children upon their duties and privileges as scholars sitting at the feet of loving Jesus, etc., after which they were dismissed. Then we had a very edifying meeting for an hour or so with the grown up folks for prayer and praise, at which words of comfort and encouragement were spoken to the brethren, and Jesus held up before the friends present. It has been a happy time for all. After the meeting

adjourned, I had the pleasure of baptizing a young woman, who, the night before, had fully embraced the truth as it is in Jesus, at their weekly Bible meeting. Since then she has been added to the church, and at once set to work for the Lord. They have further prospects of adding to the saved. May the Lord bless His own work. Amen.

JOSEPH ADAM.

BRIGHTON.—The church here has been again rejoiced by another evidence of the power of the gospel in winning souls to Christ. Two more submitted to the Saviour in holy baptism. May they continue faithful unto death that they may receive a crown of life.

W. V. M.

BUCKLEY.—During the last month or two we have had Bro. McDougall visiting us several times, and God has blessed his labours by adding nine to our number; eight by faith and baptism, and one reclaimed. We now number sixteen. The Lord keep them steadfast to the end. There is great enquiry for the right way in this district, and we look forward for more becoming obedient to the faith.

J. H.

BIRMINGHAM.—During the early part of last month five have been immersed, and taken membership in Summer Lane or Charles Henry Street.

LANGLEY.—I have much pleasure in reporting that we have had six added to our number this last year. Two of them restored to their former position, and of them out of our Lord's day school. A. D.

WEDDERBURN, VICTORIA.—At the close of another year we again have reason to bless God and take courage. Our Meeting House was opened as intimated in our last communication, when two were added to our number—one in the Lord's own appointed way, and one restored. We have had two more additions since. May they all prove faithful unto death, and so obtain the crown of life. We had a debt on our building of thirty pounds when opened twelve months ago; we have paid half of it since, and the other half was kindly and freely forgiven, as a token of appreciation of our promptitude and compliance with the word, "Owe no man anything, but love one another." So we have succeeded beyond our most sanguine expectations. But yet we must say with the Psalmist, "Not unto us, O Lord, not unto us, but unto Thy name be all the praise and the glory." We are enjoying the blessing of peace; and our

Lord's Day evening meetings are better attended lately. We continue sowing the good seed of the kingdom, sometimes in much weakness, trusting the Lord will make it spring up in power in the hearts of our fellow men to His own honour and glory. The talents of the Church have been brought out more during the past year, chiefly through the absence of some who took a public part in the Lord's Day services, so what we thought was for our hurt turned out for our good, according to God's own Word, that all things are made to work together for good to those who love God. May we and all who profess His name so love Him that we may at all times with confidence lay claim to His promises. I make these few remarks hoping they may encourage others who may be placed in circumstances such as we have been, that they may go on in the Lord's work, and He will in His own good time and way bless His own work and cause, if those engaged therein are only faithful.—I remain yours in the hope of eternal life,
W. WINTER.

WELLINGTON, NEW ZEALAND.—We have had the pleasure of seeing in our midst a speaking brother, and we now hold services in a side room of the Odd Fellows' Hall. Five persons have lately made the good confession, and have put on Christ by baptism. We hope soon to see more come out on the Lord's side. As immigration to these colonies is much talked about at present, I would remind any of the disciples of Christ who may immigrate to Wellington, that they will soon find brethren here by enquiring for Ivor James, Queen's Wharf, or George Gray, Cuba Street. GEORGE GRAY.

GEELONG, VICTORIA.—I came to labour in Geelong at the commencement of last June, after the opening of the new chapel in Buninyong (which will seat 250 people), at which place the cause is doing well. Geelong has 22,000 inhabitants. There is no town in the colony so like an English town. This is so especially religiously speaking. It contains from 27 to 30 chapels, with over 23 resident ministers, from the Church of Rome up to the Baptists, three of whom are among the number. There is also a small church of Plymouth Brethren, and one of the "Christian Israelites." When I came there were only two brethren, with their sister wives. I commenced preaching under many difficulties in the Temperance Hall, not a place likely to draw people, when there were so many

fine chapels; and the Lord has blessed the efforts, so that *sixteen* have been immersed into Christ, and four previously immersed have seen good to unite with us. These twenty additions, with the original four, are causing our religious friends to see that something is meant, and hence, as always, the old tricks are resorted to, but we take no notice. If they curse us, we mean, the Lord helping us, to bless them. I have commenced a Lord's Day morning school, and have twenty children, most of whom remain after school to see the worship. I preach *every* Lord's Day afternoon and evening, and Wednesday evening in the hall; and Monday evenings I conduct a cottage meeting in Geelong, and on Tuesday evenings another in Asby, Geelong. We have another in Asby on Thursday evenings. I am thankful to say that notwithstanding the increasing and determined opposition, the prospects of success are better now than ever. To the Lord be all the praise. About a month ago I visited for ten days Buninyong and Durham Lead churches. Buninyong, the youngest church of the two and the largest, is doing well; the brethren are able to teach and edify one another. I immersed three while I was there, and the prejudice that was against the brethren has died away. J. A. HAMILL.

BELL STREET, FITZROY.—In reference to the cause in Victoria there is much to be thankful for, also much to sorrow for. W. H. Martin, from America, arrived two months ago, and is labouring with the Church in Collingwood. He seems to be one likely to do good in the district. Bro. M. W. Green continues to labour in Hotham, where the cause is prospering. His labours there have been very successful, notwithstanding the difficulties he has had to struggle against. Bro. Earl left for America two months ago. J. P. Wright is labouring in connection with the Church in Lygon Street. This Church has written to America to endeavour to secure a brother of ability to labour in the Carlton district.—A. T.

COLLINGWOOD.—The anniversary of the Sunday-school in connection with the Church of Christ, Collingwood, was held in the chapel, Langridge Street, on Tuesday evening, the 14th inst. The teachers first held their usual social meeting, and then the scholars, to the number of about two hundred, sat down to their tea, and did ample justice to the good things liberally provided. After the tea a public meeting was held; Bro. J. Hudson, the Superin-

tent, in the chair. A satisfactory report of the school was read, showing two hundred names on the roll, with a good average attendance. Addresses were delivered by Bren. J. Hudson and C. A. Marria. O. A. M.

HINDMARSH.—Since last report two have been added to our number, one by commendation, and one by faith, confession, and baptism. Others have decided. Brethren, pray for us that the Word of the Lord may have free course and be glorified. J. COLBOURNE.

ROBERT TOWN, September 16, 1873.—Since our report last month three persons have been added to the church here. May the Lord enable them to remain faithful to Him, for it is not those who are simply added to the church that will be saved, but those who remain faithful.

GEO. B. MOYSEY.

MALLALA, October 9th.—The church here held a tea and public meeting on 1st inst., to welcome Bro. Day and his family from New South Wales. A large number of brethren and friends from the surrounding districts were present. A very substantial tea was provided, and the chapel was very tastily decorated. The public meeting was presided over by Bro. John Lawrie, a veteran in the Reformation; in his address he referred to the education and the tests of religious knowledge and experience which prevailed in the days when he was young. Bro. Warren followed in the same train of thought, and dwelt upon the *importance* and *value* of a "Thus saith the Lord" in all matters pertaining to religion. Bro. Colbourne dwelt upon the immutability of Christ in contrast with the changing character of sublunary things. Bro. Gore next addressed the meeting upon the great and precious promises of God, their sustaining and comforting power to the Christian under all circumstances, through life and in death. He also in a very earnest manner addressed those who were living without the aid and influence of those promises, urging upon them the necessity of obedience to the gospel. Bro. Gilmour expressed his pleasure at being able to renew old acquaintances, referred to the

meetings of farewell and welcome alternately with the churches in New South Wales in connection with Bro. Day. Bro. Day, in replying, thanked the brethren for their kindly welcome; he intimated that his work would be *with* rather than *for* the church, and desired the sympathy, prayer, and hearty co-operation of every member.

NORTH FITZROY.—Since the date of our last communication the church at North Fitzroy has been removed from Reilly Street to the Temperance Hall, Roe Street. The Hall is a very compact little building, capable of accommodating from two hundred to two hundred and fifty people, and is in the centre of the district. We met for worship for the first time in the new premises on the 28th September, and on the 11th October a Sunday school was opened, and on the evening of the same day preaching was commenced. We were cheered at the opening of the school, by the presence of about twenty-five children, and in the evening the Hall was fairly filled, Bro. Peck being the preacher. Bro. Peck has, at the request of the brethren, consented to preach for three months, on the condition that he receive the support and encouragement of the brethren. His opening sermon received the closest attention from his audience. On Monday evening, October 13, we had a tea meeting; about one hundred attended. At the public meeting there were nearly one hundred and fifty present; excellent speeches were made. The church now numbers thirty, and there are three or more who intend to bring their letters. WM. FORBES.

Obituary.

MARGARET WATKIN, wife of W. Watkin, of Llanfair, fell asleep in Jesus Dec. 17, aged 84. She evinced the spirit of a disciple, enjoyed the means of edification, and rejoiced in the hour of her departure.

W. O. LINN, son of Bro. and Sis. Linn, of Glasgow, fell asleep in Jesus, Jan. 13, aged 88 years.

EDITORIAL.

"TALKS TO BERRANS," commenced this month, on our first page, is by Isaac Errett, Editor of the *Christian Standard*. It has been twice published in America; first, as we now present it, in chapters, and subsequently as a volume. In the latter form we should have imported a number of copies for sale here, as we stand in need of books of this class, but the price forbids. The whole will be completed in the present volume of the *E. O.*, and thus the reader will obtain in this one work

alone what would cost more than the year's subscription. These "Talks" embrace man in a state of sin, and follow on till he stands accepted in Christ Jesus, unfolding the gift of Christ, the mission of the Holy Spirit, the terms of salvation, and the New Creation. Without accepting every sentiment expressed in this carefully prepared work, we commend it as highly acceptable and calculated to meet a decided want. It is noticed thus for the purpose of urging the reader to make good use of it, well to consider it, and largely lend, or read it to persons of the class it is intended to instruct. It is not written for those who do not believe the Bible, nor for the careless and indifferent. Its design is to meet the need of those who are awakened to an interest in the things which appertain to salvation, and who know not the good old way. Reader! seek out such persons, and see that they hear or read the several chapters of this interesting work.

"THE PRAYERS."—On another page, under the heading "Lord's Day Morning Teaching," will be found a few words upon "The Prayers" of the Church. We desire to urge a very careful consideration of the points contemplated in the latter part of that article. We are not satisfied with what commonly prevails among us in the matter of public worship. In preaching the Gospel we praise and pray, yet hold that unconverted people are ineligible to do either. Theoretically we put it thus—the assembly is a mixed one; there are, perhaps, more brethren present than unconverted people, and the worship is for the brethren, the preaching for the world, and we are asked why we should withhold our praise because sinners are present? The proper answer may be—There is no reason for so withholding, provided we make it clear that the worship is only for Christians, and that only such are encouraged to participate, all others being heartily welcome as hearers and spectators. That we have this distinction in mind there is no doubt; but month after month, and year after year, people may attend many of our chapels and discern no difference, in this particular, between our places and those where every comer is welcomed as a worshipper. We shall, no doubt, be told, in reply to this appeal, that we must meet the feelings of the people or they will not attend, and that we cannot expect their conversion if they come not within hearing distance. But we believe the Apostolic way to be the only right way, and that by departing from principle, or concealing truth to propitiate the people, we forfeit the approbation and help of God. In this way the apostacy commenced, and upon these lines it has been consummated. Our conviction is, that by the course thus objected to we injure the unconverted by helping them to shut their eyes to their true position, and at the same time prepare many of our own members to wander away into other folds, whither they would not go but for this binding preparation. Our purpose is not now to argue the case, but merely to urge attention. Brethren, think well on this subject.

GOODTEMPLARY.—Our two lectures were sold out quite early in the last month, and every day brings application for copies, varying from *one* to *thirty*, which we cannot supply. Demands have come from all quarters, and from persons whom we had no idea would learn that we had written upon the subject. We are happy to have the hearty thanks not only of *many* brethren, but of ministers and others beyond our own borders; and we are thankful that many who were almost led into Goodtemplary thank us and start back, while a far greater number have come out of the Order, declaring that they entered without knowing what it involved, and that now they know it impossible to remain without violating Christian principles, they honour the law of the Lord by coming out.

We are urged to reprint our two lectures, but hesitate, as every reader of the *E. O.* has them therein, to say nothing of the edition, as a reprint, already sold. In fact, it may be understood at once, that the lectures will not be reprinted. Should, however, any number of brethren desire a further publication in the same direction, and intimate willingness to take a sufficient number of copies, at the same price, we may put to press the facts and substance of the lectures already issued, with other important matter, of which we have no little on hand. We should thus supply a pamphlet equally useful, and yet sufficiently different, to render it acceptable to those who possess the former issue. We merely intimate a willingness to do this if required. To the temperance element in Goodtemplary we wish every success. But Goodtemplary, as a whole, is a system of tyranny, Popery, and will-worship. It is utterly impossible for a Christian to understand Christianity, know what Goodtemplary is, and conscientiously become or remain a Good Templar. Or if that be not impossible, then we know not what Primitive Christianity is.

ADDRESS BY G. Y. TICKLE.*

On the occasion of laying the memorial stone of this building by our esteemed friend, Mr. I. K. Tener, of Dungannon, it fell to my lot to give a brief outline of our position and history, and also of the objects we had in view as a church of Christ. I declared our determination, as Christians, to be called by no other name than the name of Christ, and our acceptance, pure and simple, of the apostolic standards, as found in the New Testament, as the length and breadth—the beginning and the ending of our creed. On the present occasion—so gratifying to all concerned—I wish with equal brevity to glance at the original foundation and constitution of the Christian church, with the view of giving a clear understanding of what we are labouring to attain in our church life and organization.

The church, as founded by the apostles of Christ, in virtue of instructions received from Christ Himself, and under the immediate and unerring direction of the Holy Spirit, we regard as the perfection of divine wisdom. All the more perfect for the inimitable simplicity of its institutions, its order and its discipline, and for the boundless scope within its circle for the exercise of all the finest and tenderest feelings of purified humanity. Whether for the propagation of the truth, or for the spiritual elevation of its membership, we believe the church of the New Testament stands, in its broad outlines and main elements, as perfect as divine wisdom and love could make it, and that it is a model for all time.

Men with modern ideas conceive of the church as of mushroom growth: that its seed was sown by John the Baptist; that the infant plant was watered by the tears and blood of the Redeemer; grew up to its full proportions in the days of the apostles, and then faded away never to be restored to its full power and beauty again. They forget that its embryo period lasted through four thousand years of the world's history; that the same Architect who built the heavens and laid the pillars of the universe was employed during that long period in maturing the ground and preparing the materials for this the grandest of all His works. They forget that when the time at last came for giving embodiment and effect to the grand design, the magnitude and value of the work was such in the estimation of God, that upon no shoulders but that of His own equal—his well-beloved Son—could the weight of its mighty interests be laid.

The Son of the living God, pure from the bosom of the Father, invested with all divine potency, full of grace and truth, pitched His tent in man's nature, tabernacled in flesh, on the very spot of earth predicted to the fathers. He proclaimed that the time for consummating the great work had arrived. He spoke of it as "the kingdom of God," "the kingdom of the heavens," and declared that it was "near at hand." His life on earth was spent in laying out the ground in human hearts, and in giving directions, which He had received from God, to His own chosen master-builders as to how they were to build upon the foundation and raise the superstructure when He had taken His departure to the Father. Then, by the sacrifice of Himself,

* Delivered on the occasion of opening the New Chapel, Windsor Street, Liverpool, January 26, 1874.

He laid the foundation. Deep down in the depths of human misery, death and corruption, He gave Himself to be its once-dying but ever-living and life-giving foundation; and, glorious to relate, by His rising power and incorruptibility He became the headstone of the corner—in His own divine person at once supporting and crowning the edifice. Nor does His personal relation to the church end here. He fills it with His presence. It is called the fulness of Him who filleth all in all. To whom, then, does the church belong? Is it not His own inalienable property? Purchased by His blood; founded upon Him as upon an eternal rock; filled by the precious gift of His Holy Spirit, and crowned with the hope of eternal life by His resurrection from the dead; to whom shall the church give her allegiance? By whose name and titles shall she be known? Surely, surely, to none and by none but her glorified Redeemer and Lord!

In thus speaking of the church we do not speak of an abstraction. The church of Christ is an historical reality planted in the soil of humanity for ever, to give a new era, a new Sabbath, a new lease of life to the world. It comes to us, in its model purity, not through a polluted succession of priests—God forbid!—but by the restoration of its pure apostolic laws and ordinances, pervaded by its spirit and its life. The church is perpetuated and exists in every community of disciples, in whose midst Christ is alone acknowledged and His word implicitly obeyed.

I have spoken of the foundation. I wish now to speak of the constitution of the church and kingdom of God. Wonderfully blended in this matchless commonwealth are the various forms of government pursued after by men. In the first place, it stands, to my apprehension, as the purest monarchy ever founded: purest as being the most absolute in the head—purest as being the most submissive in the body-politic. The very existence and growth of the commonwealth is dependent, and dependent for ever, upon the life and rule of the supreme Head; while implicit subjection to His will is not only the paramount duty and pleasure, but it is the essential life of every subject. The kingdom is a spiritual one, and all spiritual life is predicated on the subjugation of the human to the divine will.

But, then, in the second place, the church is the purest democracy under heaven. Just as men subject themselves to Christ, and yield every thought and purpose captive to His will, they become full men, true men, free men. In the participation of His divine life they become brethren of the very King himself; are freemen in the highest sense; the truth has made them free. The church, in its normal state, is the only place on earth where men can meet on equal terms, face to face, heart to heart, soul to soul, in the confidence and joy of a perfect brotherhood, united together in the bonds of a love that beareth all things, endureth all things, and binds them in brotherhood to their exalted King and to each other in Him. They are a royal democracy.

But there is another aspect in which the church is to be viewed. It is a kingdom of priests. Under the old dispensation, when men were merely groping their way to the knowledge of God and the blessings of His reign, a family or guild of priests, sometimes of prophets, was required and empowered to guide their fellow men through the pre-

vailing darkness towards the coming dawn. But all that is now changed. The true light now shineth. Christ, the Light of the World, shines freely into every heart that opens to receive Him. All who are in Christ are in the light; and the union between Christ and His people is, or ought to be, because it can be, so close and tender and confiding, and the union with God in Him so complete, that there is no longer any place for a priestly caste drawn from among men and having the exclusive care of providing for the spiritual wants of God's people.

Christ, the High Priest for entire humanity, is the end of all human priesthoods. He is the High Priest and Mediator for all. Through Him all men who are once reconciled and united to God are themselves made a priestly and spiritual race, their calling being none other than to dedicate their entire life to God in return for His rich grace and redeeming love. Truly may it be said of this age, "Eye hath not seen nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him."

Where is the royal priesthood of which the Apostle Peter speaks—"Ye, believers, are a royal priesthood"? Freedom, power, harmony, unity in labour and in love, departed from the church when the idea of a universal Christian priesthood gave place to the domination, the monopoly in service and in worship of a sacerdotal caste. Mental slavery and spiritual destitution have followed in the footsteps of the priest through all the ages; and only as men escape from his degrading and stultifying trammels, and find their way to the only true Shepherd, "the Shepherd and Bishop of souls," do their chains fall and the light of heavenly freedom revisit and bless their souls. I content myself with this broad outline of the church's constitution, knowing there are those to follow who will exhibit more in detail the various parts and attributes of the Christian system.

May God help us as a people to return not only to the original constitution of the church in its order and institution, but to emulate the spirit of self-sacrifice and devotion which animated and fired the souls of the first disciples.

THE LAST WORK OF DR. STRAUSS.

DR. STRAUSS is dead, having lived to finish his new work—*The Old and the New Faith*. And what a work it is! Its aim is to kill the living God and leave us poor and miserable orphans, without an intelligent loving Father. His former great work did banish the Christ of the Gospels from the minds of many; but the antidote came, the fallacy was exposed, and now, everywhere, men of ordinary culture are armed against its errors. The New Book will fall far short of the unenviable success which the old one gained. Its refutation is easy and follows at once. Germany supplies already numerous replies. One of these (by Beyschlag, Doctor of Theology, Berlin), is translated into our tongue by Peter Lorimer, D.D. We are indebted to the *Christian Evidence Journal* for the following—

TRANSLATION.

I wish to set before you in its true light a phenomenon which has justly attracted a great deal of public attention in Germany during the

last few months, and to use for this purpose a historical parallel drawn from ancient times. You are aware that I allude to the new work of Strauss entitled *The Old and the New Faith*. An author who, whatever else may be thought of him, has gained for himself a prominent place by his rare intellectual endowment and many-sided culture, by independence of character and fearless frankness of speech, and by an ease and liveliness of style almost equal to Lessing's, thinks the time has come to set out a death-certificate for our Christianity, and undertakes, instead of it, to help to bring to the birth a "New Faith"—a new view of the Universe which shall be able to render to us the same practical services. Such an undertaking may be subjected to criticism in many ways. On the present occasion I propose to refer it to the judgment of History, and to ask that old experienced mistress of wisdom to say whether the new prophet who stands before us is a true or a false one.

First of all, I invite you to go back with me to a time when, without doubt, an old and a new faith were in a death-grapple with one another; to the time when Christianity, now challenged as old and effete, first came face to face with the Faith of Classical Antiquity in Athens, its most glorious domicile. You all remember, perhaps, Raphael's picture of "Paul on the Areopagus"—the great Apostle of the Gentiles preaching to the Athenians the gospel of "the Unknown God," and the different impressions made by his discourse upon his hearers, as revealed in the looks of thoughtfulness, or mockery, or wonder depicted on their faces; and you all know the equally simple and important narrative of the Acts of the Apostles, upon which the picture is founded. It is in fact one of the most memorable incidents of the world's history which is here exhibited to us, this bold advance of young Christianity to the intellectual centre of the classical world. Hellas, Athens—who can tell all the intellectual significance, the importance for humanity of these names? Even to this day our whole culture, in very essential particulars, rests upon that of Greece; we still learn from the Greeks our forms of art and our methods of science. Of this Hellenic genius Athens was still as of old the glorious home and chief seat; no longer indeed the Athens of Pericles or Plato—no longer the home of an independent people free to follow out its noblest inspirations and ambitions, or of a deep-thoughted wisdom carrying its presaging light into all the highest questions of being—and yet still, in other respects, the same Athens, that it was in the days of Pericles and Plato! On the Acropolis still blazed the statues of the gods by Phidias, to which a people proud of them still brought their offerings and prayers. Still disputed in the old halls and groves, the philosophers, discussing ever afresh the old problems of the science of the world and of man, and gathering into their schools the noblest minds of the time. And was it not at that very period of its inner decline and its political enslavement that the Greek and Attic genius had none the less developed a new power of conquest—first opening up the East and transforming it into a new field of Greek culture, and next taking captive Rome herself, the harsh, the world-compelling, and bringing her as an admiring pupil to its feet? And was not this intellectual world-dominion, of which Athens could still feel herself to be the throne, a higher style of power than the Roman dominion of law and force? And now into this High-

school of the ancient world—this strongest fortress of the old faith—comes as the apostle of a new faith the tent-maker of Tarsus and the Rabbinical scholar of Jerusalem—a son of that despised people which for centuries had lived its isolated life in a corner of the world, without art and without science—the messenger of a Saviour whose life was spent without fame among Galilean fishermen and publicans, and was ended with shame in the hands of Roman executioners. Verily, if ever the temptation could surprise the apostle, which he repudiates in his Epistle to the Romans—the temptation to be ashamed of the Gospel of Jesus—here in Athens, as nowhere else in the wide world, might it be expected to assail him.

He has gone the round of the holy places of the city, as he himself tells. With what feelings may he have passed into that glorious pillared vestibule which led to the Acropolis—the Propylæa of Pericles! With what thoughts must he have stood still before the Parthenon, before the Pallas-Athene of Phidias, before all those immortal works of statuary and architecture, whose world-wide fame had reached him in the distant Tarsus! "His spirit was stirred within him as he saw the city so wholly given to idolatry," as we read; but still we should mistake the meaning of this if we thought that his Jewish repugnance to everything called idolatry has entirely stifled in his breast the purely human admiration of what is beautiful "beyond compare." The very word there used, "stirred within him," when more nearly considered, proves the reverse. The Pagan worship which he found here had already been long familiar to him in Tarsus and in all the Lesser Asia—that, taken alone, could not have so moved him. What stirs his spirit, now and here, is that here he is constrained, at one and the same time, to feel so high an admiration and so deep a sorrow; that this people, so highly gifted above all others, and in all its works revealing such a force of genius, should yet stand so low in the matter of highest concern in life—should be still so childish as to pray to the work of its own hands, and to imagine that the Godhead is like unto images of gold and silver, graven by art and man's device. Well might he feel that in these glorious god-forms there was couched a deeper thought, that thought which he afterwards cited to the Athenians out of their own poets, as the thought which lay at the bottom of the whole of Greek culture—"We are God's offspring;" for only this thought, that man is of divine birth, could have given rise to that mode of representing the gods as ideal human forms. But were then these nature-forms, at once divine and human—these deities of heaven's light and ocean's darkness, of love and war, of inventive intellect and intoxicated enthusiasm—were these really, even when all taken together, that original archetype of the human soul, eternally good and perfect in holiness, by means of which it could be raised above the world and itself? Were these able to satisfy the soul of man in the conflict of conscience, and in the sore needs of suffering and of death? Such they were not, and they could not be; and of this the apostle comes at length upon a testimony, unconscious but still consoling, at the sight of which his heavy heart is relieved, and breathes again freely. He stands before an altar with the inscription—"To an unknown God"—an altar erected no doubt at the prompting of the thought (a genuinely ancient one)—that man is not

acquainted with all the powers that exist in the world of being, and yet would not withhold due reverence from any. "To an unknown God"—was not that a confession that the gods which were known did not exhaust the idea of Godhead—that the feeling of the heart yearned after a more perfect God-knowledge and worship? And was not that a kind of prophecy of the true God, who, unknown as yet to this people, must, when by-and-by revealed to them, more than supply the place of all these imaginary deities? How was the apostle "pressed in the spirit," to make known to the Athenians this God unknown!

But now as the apostle mixes with the stream of the city's life, and in the porticoes of the Agora, where everyone brings his material or spiritual wares to market, gathers round him a crowd of the inquisitive people—he comes into contact with persons who think they know everything in the best manner, and looking down with contempt upon the popular superstitions, treat him, too, as no more than the preacher of a new superstition. He has come face to face with the philosophers of Athens—with Epicureans and Stoics, representatives of the two schools at that time most esteemed and most widely spread—and who now for the first time bring their wisdom to bear in a critique of his preaching. "As he preached to them the Gospel of Jesus and the resurrection, some said, 'What will this babbler say?' Others said, 'He seems to be a setter forth of new gods.'" The resurrection was to them idle talk—a fable needing no contradiction; and his preaching of the Heavenly Father and His only-begotten Son, a new mythology. And why so? Because their whole view of the universe excluded miracle *a priori*, excluded awakening from death, excluded the personal God and any act of love to the world proceeding from such a God. The Epicureans, indeed, had allowed the gods to remain; but as mediatised princes who have nothing to do with the government. They denied that the gods troubled themselves in any way about the world or about men; and so they were as good as non-existent. The world they explained not from the gods, but from the atoms, which primordially in infinite numbers and variety had floated all round in empty space, and by a law of chance had agglomerated themselves into all the forms of existence. Man, too was nothing more than such an atomic formation. sensation, consciousness, will, unfold themselves so long as the formation holds together; when dissolved by death its elements pass over into other formations, and the soul ceases to be. Compared with this materialism of the Epicureans, the Pantheism of the Stoics had, it is true, a tincture of deeper and more earnest thinking. They spoke of an eternal Providence, of a Divinity that governs the world; but as they ascribed to this Divinity, in distinction from the world, no self-included personal Being, but regarded it as only the force residing in matter—as the animating principle of matter—they could indeed speak of a reason and wisdom, but not of a freedom and love of God—and even of a reason and wisdom only in the sense of instincts such as are found in the bee or the ant. The universe was to them, as they said themselves, an animal of enormous size; and what they called God was the life-law and the life-fire therein—nothing more. And so, here, too, the proper Deity of man was the world, and man himself only an ephemeral product of the eternal world-process, of which neither a first nor a final

cause could be assigned—a product destined to conform itself in its coming into being as in its passing out of being to the impersonal world-law or “fate”—the only abiding thing in this eternal process of change.

That with these systems it was entirely impossible to reconcile faith in a Divine world-redeeming work of love, or in a resurrection of the dead, we can easily understand; but we can as easily see that they were powerless so much as to take the place of and destroy the popular religion of Greece, notwithstanding all the insight which they had into its untruth. What they offered to men was in fact nothing different at the kernel from what lay at the foundation of the popular religion itself, viz., the deification of the world of nature; but by taking away from this deification the living breath of personality, of humanity, which the people's mythology lent to it, they took away from it precisely that in it which was acceptable to the human heart and adapted to meet its religious needs. For a more comfortless contradiction for the heart of man there cannot be than this, that it should itself be nobler than the Power which upholds its being, and to which it desires to look up and to raise itself—that it should itself be formed for reason, freedom, love, but that its God should be destitute of them all.

This being so, the apostle was by no means intimidated by finding himself in presence of the wisdom of the Epicureans and the Stoics, but could only be so much the more set on fire to preach his own Gospel. When the people, fond of novelty as they were, press him to ascend Mars' Hill, that there, from a quieter and more elevated spot, he may preach to them in a connected form the new doctrine which they gather from his remarks and replies, he delivers to them that celebrated sermon whose course of thought Luke has preserved for us in a few pregnant sentences. Of course, as a true sermon, it does not dispute, but, in the form of a testimony to the truth, applies itself to the direct sense of truth in his hearers, to the religious instincts innate in the human heart; it contains, therefore, though only in the way of hints, what is sufficient for the criticism of the Stoic-Epicurean wisdom, and for the justification of the Gospel in opposition to it. Its starting-point is taken from the existing though unenlightened religiousness of the Athenians, and from that testimony to its unsatisfactory condition—that altar of “an unknown God” which the apostle had seen among its other altars—in order to make known to them the God of the Bible revelation as that God whom their own deeper premonitions and presages of the truth pointed to and sought after. Their own poets had given expression to it; we—we sons of men are the offspring of God—are beings allied in nature to God; and as this word expresses the deepest consciousness of the Greek people, whose gift and mission it was to see and to seize in the human the mirrored reflection of the Divine, so does it also express in a sense still deeper the fundamental secret of humanity as a whole. That which is most of all distinctively human is this—not to be satisfied in its own natural being, but above and beyond its own nature to outstrive after a higher to which we feel ourselves allied, after a perfectly holy or a holily perfect archetype of ourselves, in the realization of which our heart can first find its full satisfaction; and if this striving after moral perfection—which is the

best thing that lives in us—is not to be an inexplicable delusion, then there behoves to be some truth and reality above us corresponding to it; then must it have been implanted in us by that Being who is the last and deepest Ground of our own existence; and this Being behoves to be the Reality of that Ideal—the Personal, Holy, Absolute Good. Thus is the living, personal, fatherly God, “in whom,” as Paul further on says, “we live, and move, and have our being”—whose life-atmosphere and life-heat surrounds us at all times and everywhere in our existence, in order that we may seek and find Him and by His felt nearness be drawn into His communion and formed into His likeness;—thus I say is the Heavenly Father the highest certainty of a heart which sets out in its thought from its own moral and religious nature, and in the light of the Gospel has come to the knowledge of itself—an idea of God before which, when it is once grasped by faith, all these deified world-forms not of mythology only, but quite as much of philosophy also, turn pale as phantoms. But as He and nothing else is the solution of the riddle of our hearts, so is He also, He alone, the solution of the riddle of the world so far as such a solution is granted to us here below—the question, that is to say, of the origin and end or object of the world. The world—because its whole basis is nature, i.e. unconscious, unfree, material being, and yet at the same time law, order, worked-out reason—cannot itself be the ground or cause of its own existence, but its last demand a thinker, its orderly arrangements a master, its wonder-works a creator. As Paul preaches—“God that made the world and all the things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands; neither is he worshipped with men’s hands, as though He needed anything, seeing He giveth to all life, and breath, and all things.”

Again, the world, because its highest unfolding is history, an intellectual and moral development—i.e. something other and higher than a mere cycle of beginning to be and ceasing to be—a purposed coming into being of something which, when it has thus become, shall be worthy to abide—the world cannot have its end or object in its mere existence nor in its mere temporal development, but only in a realized ideal world—in an eternal kingdom of God, which in the end of world-history shall stand forth as the eternally-enduring result of this history. Just as Paul further reminds us, “God hath appointed a day in the which He will judge the world in righteousness.”

But when once it is certain that the world is divinely ordained for this end—viz., to issue in the eternal kingdom of holy love, in which also the individual soul shall first be able to celebrate the attainment of its own blessed destiny—reason discerns plainly the means which are requisite for the realization of that end; and these are, first of all, the *Providence* which controls from the beginning the history of nations as well as individuals, to which Paul refers in the words, “God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord and find Him.” Then, next, the Redemption intervening in the fulness of the times, the mission of that man, as Paul says, “in whom God holds forth faith to every man for his acceptance,” and can well hold it forth, because in

Him He has revealed all the fulness of his love, and begotten unto humanity his own Eternal Image, and surrendered him up for its reconciliation with Himself. And, last of all, the Resurrection of the Dead—the restoration of the departed to be members of a glorified and yet entirely human society, as Head of which (as Paul finally sets forth) the Redeemer, first of all, and as a pledge for all the rest, has been raised from the dead.

Such were the outlines of the new Faith which the apostle in Athens placed in opposition to the old Faith—shall we call it?—or the old unfaith and superstition; and his preaching had the same effect there which it has had ever since in all parts of the world. "Some," says the history, "mocked; others said we will hear thee again of this matter; howbeit certain men clave unto him and believed." But it was these last who were in the right, in the judgment of the world's history. The "unknown God" who revealed Himself to them as the Father of Jesus Christ has dethroned the gods of Greece; and the victorious career of His Gospel has driven the systems of the Stoics and the Epicureans before it like the dry leaves before the spring wind. Thousands and thousands more have found in this Gospel their only comfort in life and in death—a power to make them holy—an impulse to the most fearless thought, and the fountain-head of their highest knowledge. And all the nations upon whom the progress of the world's history depends are bowing their knees at this day to the name of Jesus Christ as the name which to them, however much their thoughts may differ upon other subjects, is the name above all other names.

But now a pretended new apostle steps forth among us, and would repeat this scene at Athens in a converse sense. He takes his way through our holy places with angry feelings, and he is provoked that people all round him are still keeping Christmas and Easter—are still going to the Lord's Supper, and still baptizing their little ones in the name of Jesus. All this which is holy to us is to him an old, worn-out, superannuated superstition, which must now be thrown among the old iron of history. Christianity—not merely in this and that historically impressed form, such as Catholicism or Evangelism—no, Christianity in every possible form, however rationalised and diluted, must be cast away. He has even more tolerance for those who are still foolish enough to wish to go on praying and "celebrating" in the old traditional way, than for those who are trying in one direction or another to bring about a reconciliation of Christianity with modern culture, or to effect a Reformation of the Church in the spirit of the age. Nor is it only all religious worship which connects itself with the name of Jesus that is now to fall. No—all worship of God whatsoever; all divine service; all prayer; all hope beyond the grave—in fact the personal God Himself and the immortal soul of man, all dissolve in the fire of this new criticism. When the renowned author and annihilator of the "*Leben Jesu*" spoke in this sense his "last word," a shudder passed even through those circles which had looked not without approval upon his previous destructive work, including even our writers for the public journals, who are not ordinarily remarkable for religious

sensibility—a shudder at the sight of such herocratic greatness.* But after this feeling, which may well come first, there naturally follows closely another, a feeling of high-strung expectation as to how he will build up again more strongly and grandly the fair faith-world which he has reduced to ruins—what may be the *new* Faith which he has to set in the place of the old. For the man who so ruthlessly breaks the staff over so mighty a thing as the Faith-world of millions of men and of thousands of years—such an one may well be expected to have something better to put in its place; and by this we mean some more satisfying solution of the riddles of our inner life—some more perfect explanation of the world's purpose and end, and of our own moral destination—the discovery of new and richer sources of power to give us the victory over evil. “That will be a Phoenix”—it was said of the Straussian criticism thirty years ago—“that will be a Phoenix indeed, which made a death-pyre for itself of what was so precious—let it only once emerge clearly from the steam and smoke!”

“No Phoenix emerges,” said the same voice at that time, and rightly; “the flame dies down, and only ashes remain. The old sanctuaries of mankind sink together in ruins, but no new one arises in their room.” Not so much as in that word, “we are the offspring of God;” do the old and the new faith this time agree. Why talk of divine offspring? We are sprung from the ape—that is the anthropological fundamental article of the “New Faith.” And how should we be the offspring of God, when, in fact, there is no God at all?—nay, nor any Spirit of any kind, but only matter and force? Nature is all—so sounds the new faith—matter in perpetual motion, which ascends by separation and mixture to ever higher forms and functions; the universe a cycle without beginning and end, of worlds and world-systems coming into existence and going out of existence without either rational causation or rational purpose; man and his mental life no more than the highest product of matter in motion. When matter in the individual soul has attained its highest possible form, it must again be dissolved into its constituent atoms; and when matter has gained its ripest results in the history of the world, the earth passes off into smoke, and all the trophies and attainments of history along with it. Nevertheless—so continues this new Gospel—making here an astonishing turn—this universe which is matter in motion, and nothing more, we should recognize, on account of the order and law which obtain in it, as the fountain of all reason and goodness; and should on the one hand offer to it a kind of religious veneration, a surrender of love and of trust; and on the other hand derive from it our moral motives, or the moral principles which are requisite for the upholding of civilized society. Shortly summed up—and it admits of short summary—that is, “The New Faith” of David Friedrich Strauss.

But how, now, do we stand? Is, then, this so-called “Faith”—so called, truly, in the style of *lucus a non lucendo*—something even so much as new? Have we not already heard this before? It is really nothing else but the Stoicism and Epicurism which crossed the apostle's path in Athens, only somewhat confusedly mixed together.

* An allusion to Herocrates, the incendiary of the temple of Diana.

From Stoicism it takes the idea of the instinctive world-reason to which we ought to offer our veneration, and from which to derive our morality; and from Epicurism it borrows the reduction of this instinctive reason to mere motion of matter, i.e., the crass deification of matter. And from the two systems together it takes the beautiful consequences which ensue—the denial of the Personal God, the immortal soul, and the moral plan and purpose of the world. And this mish-mash of exploded philosophisms taken from the latest age of ancient heathenism—this wretched succedaneum for the Greek mythology which could not even supplant the heathen faith, and much less was able to stand before the faith of Christ—this is what is offered to the Christianity of the nineteenth century as a “New Faith.” “The dog returns again to his vomit,” says a plain-spoken Bible proverb; and for such a dog Strauss appears to take mankind and the world’s history—that he should think good enough for them to eat over again, what was rejected by them as uneatable two thousand years ago.

SMALL CHURCHES AND THE BAPTIST HANDBOOK.

On the list of churches annually published in the *E. O.*, there are several very small churches. No doubt there were many such in the days of the apostles. The Head of the Church gave to His Church a constitution adapted to the requirements of the “two or three” Christians in any given locality.

It will interest our readers to learn how the Baptists fare in this respect; and, therefore, we give from the *Freeman* an outline:—

“It appears that there are 57 churches having a membership of fewer than 10 persons in each church, and 22 of these very small churches have pastors. I give the details of these, however, more minutely:—There are 2 churches with only 2 members in each; there is 1 church with only 3 members; 3 churches with 5 members in each, 1 of these churches being in London. There are 8 churches with 6 members in each, and 1 of these churches reports an increase of 2 during the year, but in reality the increase is 3, if the report of last year is correct; 11 churches have a membership of 7 in each church; 7 churches have 8 members in each church; 7 have 9 members in each church, and 13 churches have 10 members in each church. Of these 57 churches, the one church with 3 members has a pastor; and so also has one of the 8 churches with 6 members. The sittings provided by 28 of these small churches number 3,640, the largest number being 870, and the smallest 50.

“Now, passing on to churches numbering from 11 to 20 members in each church, I find that there are in all 160; of which 69 report having 70 pastors; 1 church of 13 members having 2 pastors. Eighty-five of these churches provide sittings for 12,546, the largest being 300 and the smallest 60. I ought to say that my figures only refer to England and Wales; and that in Wales there are comparatively but few small churches, while the chapels are generally much larger than those in England.

“Now need these very small churches exist? Or, existing, can we in any way help them? Making all due allowance for every circumstance that may be taken into account, I candidly confess that I do not see the necessity for very many of them; and I think that great responsibility rests upon those who form separate churches of three, five or ten members, unless those churches can be sustained by larger churches in the same neighbourhood. The true remedy appears to be that which is shown in the *Handbook* in several of the counties, particularly Devonshire, Somersetshire, &c.—viz., that of grouping several small churches together under one pastorate. In this way the churches are strengthened, and more efficient work can

be performed in the several neighbourhoods. To this grouping of churches may be attributed the decrease of small churches during the past year. The *Handbook* for 1873 showed 235 churches with a membership under 20 per church, the present year's *Handbook* gives but 217.

"But these 217, can they in any way be assisted in their struggles for existence? Again I look to the *Handbook* for a reply. And I find one column devoted to the number of lay preachers. This column is not complete, as so many of the churches have made no return. But of the 217 small churches above named, 23 of them report having 44 lay preachers, or nearly two per church; while one church of 10 members rejoices in having 9 lay preachers. Doubtless there are hundreds of lay preachers in our churches, all of whom would be glad to assist our weak and struggling churches. Mr. Spurgeon's church alone reports 125 lay preachers, all, without a doubt, desirous of being 'instant in season, out of season,' in working for the Lord."

It would be better for the Baptists to say *unpaid* preachers rather than *lay* preachers. The *clergy* and the *laity* belong to the apostacy. The Baptists surely do not mean that their preachers, or pastors, are a clergy in contradistinction to the laity.

No doubt some of these *small* Baptist churches should not exist—that is, where another church is sufficiently near. There are men who won't live in a church unless everything is subordinated to their will, nor unless they can figure in positions for which they are unfit. One or two of these men will seduce two or three unsuspecting and undiscerning brethren and lead them off to form a church not distant from the one they are leaving; and this, merely to gratify their self-will and lift themselves into coveted positions they could never obtain in a somewhat numerous and discriminating church. Every such assembly should be disowned by every church and by all Christians. But, on the other hand, wherever there are a few Christians so removed by distance from a church as to be unable to avail themselves of its worship, there they should be organized, and receive all the assistance sister churches can give; and then small churches will often be able to honour the Lord as much as larger congregations can do.

D. K.

TALKS TO BEREANS.—No. II.

THE GRADUAL DEVELOPMENT OF SALVATION.

"God who, at sundry times and in divers manners, spake in times past unto the fathers by the prophets, hath in these last days spoken to us by His Son."—HEB. i. 1, 2.

THE question now before us is, *What has God done to save us?* We must give several sermons to this question. For the present, we design to note the *progressive development of God's gracious designs in behalf of our race.*

Salvation was not revealed all at once. The preparations for its full and final revelation, extended over a period of four thousand years. Many are tempted to ask why. Why did not the Saviour come at once, and announce to the first sinners the same gospel that we find in the New Testament? If we could not tell why, we are still compelled to accept the fact that it was not so done. The scientist, in exploring the fields of nature, finds that, in building a globe like that on which we live, God has patiently progressed with His work through long

geological periods. The man of science may not be able to tell why. He may conceive the possibility of divine power accomplishing such a work instantaneously; but he is compelled to admit the fact of progressive development whether he understands its philosophy or not. The most he can say is, it is in accordance with the principle of divine movements—the law of divine action—that is everywhere traceable in God's works. So here. The fact is what concerns us, even if we remain ignorant of its philosophy. The fact is, that four thousand years were occupied in preparing the way for the coming of the Saviour, and the complete development of His salvation. But we are not without some knowledge of reasons for this procedure. We can discover reasons for it here that do not so readily apply to the analogous progression in material creations. We can conceive the possibility of Omnipotence speaking worlds into being in an instant; but we can not, with equal facility, think of Omnipotence swaying rational natures, and compelling beings, who have a will of their own, to love and hate, obey and disobey, be good or evil, at a word of command. Such a notion has, indeed, prevailed in many minds. Edwards, for instance, in his History of Redemption, speaking of the Flood, says: "God could have converted all the world instead of drowning it:" thus making their conversion a mere question of power, and resolving the cause of their destruction into a failure on the part of God to will their conversion! This is monstrous. It is the logical result, however, of false premises in Edward's theological system. We have seen that salvation involves the restoration of the rebellious soul to loyalty—to delight in and fellowship with God. This, in its turn, involves *choices* on the part of the sinner—a voluntary turning from falsehood to truth, from sin to holiness. No such voluntary turning can take place until the sinner learns enough of the odious curse of sin to hate it, and is convinced of the beauty of holiness, so as to desire it; nor can it be until he has become so satisfied of his own impotence as to be willing to accept the boon of salvation at the hands of another. He must learn in the school of experience. Time must be given for sin to develop itself in the history of the race, and for men to try their own remedial schemes. Only when, like the prodigal, they have wasted their substance, exhausted their resources, and feel the pressure of utter despair, will they come to themselves, and say, "I will arise and go to my Father." It required ages for the needful experiments of sinful man in government, philosophy, and religion, before the need of salvation could be suitably realized. Hence Paul says, that as men "did not like to retain God in their knowledge, God gave them over to a reprobate mind;" (Rom. i. 28), and that "in time past he suffered all nations to walk in their own ways," (Acts xiv. 16), yet not leaving Himself without witness. We must regard these four thousand years, then, as given up to the various nations for experiment, until they should weary of their vain inventions. Meanwhile, the development of salvation could only keep pace with the development of human nature, and the attainments of human experience. God's revelations must adapt themselves to the circumstances and capacities of the race He seeks to save. During this period of experiment, God chooses such men and measures as will meet the emergencies as they arise—ever having

in view the final object, to reveal a complete system of salvation. During the first periods He chose individuals and families through whom to make known His purposes, and assert His redeeming power. Afterward He chose a nation as His own—not for their own sake, but for the world's sake—that through these elect persons and this elect nation He might move on the nations of men, and reveal, “at sundry times and in divers manners,” such portions of His will and such ideas of Himself and His purposes as would tend to prepare the way for their return to Him.

It must never be forgotten, in reading the Old Testament, that it presents a gradual unfolding of the purposes and plans of God for the salvation of the world. Love and Mercy preside over all this period, shaping, molding, restraining men, thwarting rebellious purposes, raising up and casting down nations, (see Ex. ix. 16; Jer. xviii. 1-10.) and making such revelations of truth and righteousness, judgment and grace, as men could receive. It is only in this large view, and interpreting its words in the light of this grand purpose, that the facts of the Old Testament can have a worthy meaning. Abraham was chosen by grace, and not on account of merit—for he too was an idolater. But he was thus chosen from others, not to eternal life, but to be a fit instrument and agent to accomplish God's gracious purposes in behalf of others. Isaac was elected over Ishmael, and Jacob over Esau, not to eternal life, but as God's agents to do a work toward the world's redemption. The Jewish nation was an elect nation—elected not to eternal life, but to a peculiar position among the nations, and as the inheritor of peculiar privileges, *for the benefit of the world at large*. With this thought before the reader, much that has been dark and perplexing in such scriptures as Rom. ix. will be relieved of difficulty. We must understand the purposes, predestinations, and elections so often spoken of in the New Testament as referring to this grand purpose to save men through Jesus Christ, and the election and reprobation of individuals and of nations as they would serve or fail to serve this purpose.

We often read of the purpose of God,—His previous purpose of predestination. “He saved us . . . according to His own purpose and grace, which was given us in Christ Jesus, *before the times of the ages*” (2 Tim. i. 9.) “In hope of eternal life, which God, who can not lie, *promised before the times of the ages*, but He has, in His own times, manifested His word by preaching.” (Tit. i. 2, 3.) “All things work together for good to those who . . . *are called, according to His purpose*. For whom He did foreknow, He also did predestinate, to be conformed to the image of His Son, that He might be the first born among many brethren. Moreover, whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified.” (Rom. viii. 28-30, Eph. iii. 1-11.) Although this purpose was but dimly revealed through the preparatory ages, and was “a mystery kept secret from ages,” we learn from Paul that God was working all this time according to a definite purpose and plan. The gospel was therefore “preached beforehand” to Abraham, “the Scripture foreseeing that God would justify the heathen nations

by faith." (Gal. iii. 8.) Accordingly, Jesus came "in the fullness of time;" in "the last days" of the preparatory ages; and what had been but partially spoken "at sundry times and in divers manners," during those ages, is fully spoken now by God's Son.

Learn, hence, that the Old Testament does not contain a complete revelation of salvation. It contains hints, promises, types, prophecies of it, in numerous phases, and should be studied for an intelligent view of the method of God's dealings with man; but the complete salvation,—“the ripe corn in the ear,” of which only the blade and the ear are seen in the Jewish scriptures, is found only in the New Testament.

All that we have been contemplating exhibits the wisdom and mercy of God in a patient preparation of the world for the complete development of the "great salvation." From the announcement to Adam, that the seed of the woman shall bruise the serpent's head, (Gen. iii. 15.) until John the Baptist said, "Behold the Lamb of God which taketh away the sin of the world" (John i. 29), all is a progressive development of the eternal purpose of Jehovah to offer salvation to "all the world, to every creature."

(To be Continued.)

BIBLE CARRIAGES—COLPORTAGE.

THE following extract is from the last number of Mr. Spurgeon's *Sword and Trowel*:—

"If we would realize the fearful prevalence and virulence of the varied diseases which 'flesh is heir to,' and learn to value aright the mitigating power and curative skill of the modern physician, we must visit the hospital. So, also, if we would learn the secret of successful warfare, it is necessary that we should go to the battle-field and narrowly watch the tactics of the combatants. It is even so with the malady of sin and the great conflict in which the church is engaged. We must closely watch the operations of Christian working if we are to understand rightly the gigantic evil of sin and the secret of successfully coping with it. Among the many agencies at work there is one comparatively little known, though wondrously efficient and successful wherever fairly tried. I allude to Christian colportage. I have recently visited several districts in the Midland counties where colporteurs are at work, and from personal observation I am prepared to assert that it would be difficult to originate another agency so well adapted to grapple with the power of sin, whether in the living man or concealed like a venomous serpent in the printed page. After holding several public meetings I found myself among the miners of Derbyshire. As the colporteur labouring here was just about to start for a neighbouring market four or five miles distant, I determined to accompany him. He pushes along a vehicle of considerable size, after the perambulator fashion, filled with Bibles and good books. The curtains of night were drawn around us, but we scarcely needed lamps. Our road was illumined by the glare from several smelting furnaces.

Strange and weird was the effect as the lurid flames darted their forked tongues towards the sombre sky: now revealing a miniature railroad leading to the mines, and then flashing upon a large sheet of water which skirted the road. At last we arrive in the town, and our Colporteur having spread out his stock of books on a stall, and hung up his lamp, the work begins in earnest. We fairly challenge the enemy in his own camp. A man came up, took up a Bible, and began to turn over the leaves. His object, we soon found, was not to buy, but to cavil. He demurred to a statement printed on the book carriage, that the broad road 'leads to misery.' After addressing a few appropriate remarks to him, during which a crowd gathered round the stall, the colporteur turned the occasion to practical account by addressing the objector upon the need of a new birth by the Holy Spirit, and urged him to 'flee from the wrath to come' to Jesus, the sinner's friend. A few warm-hearted Primitives encouraged the agent with now and then a hearty "Amen" or "Glory be to God." He now took up the little book "Come to Jesus," and read a little, and then exhorted the bystanders to seek salvation. Immediately a number of hands were extended, and soon his stock of that book was sold. He then took up one good book after another, for which he found a ready sale. Tracts were freely distributed. Who can estimate the amount of good thus accomplished? Evil seed is being scattered by Satan's press broadcast. Here is an efficient method of sowing the good seed which is "the power of God," and shall conquer. This agent has sold books and Bibles to the amount of nearly £150 in eight months, besides visiting hundreds of families and conducting varied religious services. Several souls have been converted during this time. Our society has now twenty-four districts. Several have only recently been started, but the most cheering accounts reach us continually from our agents. Scotland has over two hundred, and Ireland fifty. Will not the Christian public enable us to thrust out more of these earnest labourers into the vineyard?

"It is a very cheap agency, only £40 a year being required for a district to possess a colporteur. Employers of labour will find this work second to none in getting access to their *employees* and doing them good.

"Wealthy Christians, being unable from any cause to labour for Christ personally, can thus obtain an agent who will, as far as practicable, visit every house in the district. One subscriber, who is an invalid, gives us £40 a year for this purpose."

We have several times had our attention called to this important subject, and we believe it in the power of the brethren by whom these words will be read largely to extend the knowledge of the truth and considerably help churches, both small and large, by taking up the work advocated in the foregoing extract. If, as a brotherhood, we were to sustain three or four book carriages or book-bag men, they could be used to considerable effect and at little cost. We say at *little cost*, because, according to the foregoing (which is not a mere calculation but a record of experience), £40 per annum will cover the outlay for each labourer. Of course there are wrong ways of doing most things, and there is an economy that saves shillings and squanders pounds. If, for

instance, our evangelists were to take up this work, either by request or on their own responsibility, there would be a waste of time and money. Moving from church to church, over long distances, there would be a considerable portion of the year when the carriage would be left behind; and then, when in use, it would be paid for at a cost far greater than is required where colportage is most efficiently worked; added to which, there would be the want of desirable oversight and the probability or certainty of getting, now and then, brethren in the work whose selection of literature would be anything but desirable. Let us not be understood as implying that an evangelist who concludes that he can do more good by giving part of his time to this work is not at liberty to take it up, provided those who support him are willing. We neither deny his freedom nor censure his action; nor has anyone room to object to help being furnished him to carry on the work; there is here perfect liberty. All that we intend is that, as a rule, the work cannot be so done to advantage, and that there is a more excellent way.

There are no doubt brethren who would not be considered able to meet the requirements devolving upon our evangelists, and who lay claim to no such ability, who would be eligible to sell Bibles, books, pamphlets, and talk to individuals plainly and usefully upon the way of salvation. There are, too, without doubt, some such whose income would be enlarged if something like £1 per week were secured, and who would gladly undertake this work. It may be, too, that with some little modification of arrangement, sisters could also be employed.

We are not prepared to submit, as duly considered, what we would deem the best possible arrangement: but the following will indicate the direction in which we invite the brethren to move:—

1. Let there be a committee to engage Christian colporteurs (say two or three to begin with) at the remuneration given by the Baptists and others for similar service. Let the funds be supplied by contributions for that specific purpose.

2. The committee to supply the stock for sale, and nothing to be sold that has not been sanctioned by the committee. All profit upon sales to go to the fund.

3. Let each colporteur be supplied with a light book carriage (such as alluded to in the foregoing extract), and also a suitable bag, so that he may engage in street or market work, or endeavour to sell from house to house, as the occasion may serve.

4. The committee to locate the colporteurs for *one, three, six, or more* months, from time to time, as desirable. In this way churches in Birmingham, Liverpool, &c., might apply for a location of six months, and the agent sent could distribute, during his labours, handbills or tracts stating the place and times of meetings in the town in which he labours; and a small label, containing the same information, or the address of some one to whom persons wishing intercourse might apply. Such aid would prove highly valuable in many ordinary cases, but it would be most specially so where any special effort is in operation or new ground is entered upon.

We shall be glad to hear from brethren who desire to assist in putting into form some well-considered plan to which the churches shall be invited to give attention.

Ed.

THE VINE AND ITS BRANCHES.

ONLY in the testimony of John have we the account of this beautiful teaching of Jesus. It is part of His last discourse to His disciples before He suffered. And John has thrown into it, as into all his writings, all the deep feeling of his intense nature. Whatever he records seems to glow with life and stirs the deeps of our hearts.

And what could be more exquisitely beautiful than the teaching itself? Could Jesus have found a more suitable emblem upon which to hang a lesson? We think not. Possibly He was looking upon the noble vines as they grew in His own sunny Palestine, the "land which flowed with milk and honey." It had ever been famous for the production of the vine. Our minds go back to the time when Moses sent men to search the land. "Now the time was the time of the first ripe grapes." "And they came to the brook of Eschol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates and the figs. And the brook was called the brook of Eschol, because of the cluster of grapes which the children of Israel cut down from thence." Num. xiii. Thus we have an idea of the richness of this most sacred of all lands. The vine was, moreover, a favourite emblem of the inspired penmen. The Psalmist speaking of Israel said: "Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river." Psalm lxxx., 8—11. And Isaiah in a most elegant passage, wrote: "Now will I sing to my well-beloved a song of my beloved touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill: and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: and I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns; I will also command the clouds that they rain no rain upon it. For the vineyard of the Lord of Hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry." Isaiah v. 1—7. Jeremiah also says—"Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?" Jeremiah ii. 21. Thus it is seen the Saviour was not alone in using the vine as an allegory. Now let us attend to what Jesus said.

1. *Jesus Himself is the vine, and His members are the branches.* "I am the true vine, ye are the branches." How beautiful the thought! The relationship between Christ and His members is an internal one; they are in Him. Just as in the spreading vines on the sunny slopes of Palestine, so in the "true vine" the branches are in the stem. Some of them spread very far, the branches extend a long way; but from the largest branch to the tiniest tendril there is a connection with the stem, the life-giving sap runs through them all. So we have life in the "true vine"—the truest, noblest life. "In him was life, and the life was the light of men." "For as the Father hath life in himself, so hath he given to the Son to have life in himself." "And they that hear shall live." "For the bread of God is he who cometh down from heaven, and giveth life unto the world." . . . "And Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst." "And this is the record that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life: he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; and that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." The life we now live in the flesh is by the faith of the Son of God. Oh that we had a deeper realization of it! That to us to live might be Christ; that Jesus might reign in our hearts the Lord of every emotion and desire; that our aspirations might be to be belier and to know Him more and the power of His resurrection.

2. *It is only by abiding in Him that life can be sustained.* "Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in me." "Without me"—severed from me (margin)—"ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them and cast them into the fire, and they are burned." How great the need that this thought should be ever before us! How much pain it would save us; how many times have we been pierced through with sorrow by forgetting it. We have committed sin, and have gone on with it upon our conscience. We have not sought pardon, and have found at last that it opened the door for still greater sin. Perhaps we have wantonly neglected the institutions of the Lord; our place has been vacant when the King has an audience with His guests; we have not been there to meet Him, to join in the song, to offer our thanks. The first time we did this it cost us a struggle, conscience cried aloud, but we did not listen, and the next time it was more easily done. Oh, the many that have thus withered and died! Sister, brother, is it so with you? Think; are you withering? Is the life moving feebly in your heart, as beats the pulse of a man stepping into the grave? Do not, oh, do not put the question from you. Look at it; the consequences are tremendous. Do not say, I am strong, I shall not wither, but take heed lest you fall. Many a gallant vessel at the start had fair winds and an open sky; but ere long it encountered the storm, and there were breakers ahead. So let us be prepared for the storm by a watchful abiding in Christ; remembering that withered branches men gather, "and cast them into the fire and they are burned."

3. *God is the Vinedresser.* "My Father is the husbandman." The vine is a tender plant; it requires gentle culture. And so, of the "true vine," God is the Dresser. No other hands but His must prune or train His vine. He will do it all. Let us go into a vinery and watch the vinedresser as he goes about the vine, pruning knife in hand, and we shall find him doing two things. (a) See, he is carefully removing all those dead leaves and dry branches. He cuts them all away; they are a hindrance to the growth and fruitfulness of the vine. And this is a picture of what God has to do with the true vine. "Every branch in it which beareth not fruit He taketh away." They are detrimental, therefore He lops them off. (b) But observe, further, he is taking away many leaves and branches which are green and seem full of life. Yes; but they, too, are hindrances; they are overgrowths, and, as such, need carefully removing, that the freer flowing of the sap may produce more fruit. This requires to be ever so gently done, for see how the vine bleeds. And so the great Husbandman bestows all His wisdom and gentleness on this part of His work. He would have His vine healthy and fruitful, and to secure this He has to pare away many overgrowths. We do not feel at the time that this is pleasant. A great trouble, a great sorrow comes upon us, and our poor heart bleeds and aches, and we are ready to say with Jacob, "All these things are against me." But patience; let us wait until the end, and we shall find, as did Jacob, that God was only preparing a brighter day for us. And He that prunes us is very wise and very kind, for is He not our Father? He would have us "partake of His holiness." And whatever we may be called upon to bear will be under His control; He will adjust the trial to us. And when all trials are done, and all tears and sorrows past, we shall be ready to smile upon all that has gone before, and "wonder why we wept at all." T. THOMPSON.

"FAR BETTER."

COMPARISONS are not always odious. Some suggest very pleasant and refreshing ideas. Pictures of beauty rise to the mind's eye, bringing acceptable relief to the toil-worn pilgrim as, with staff in hand, he presses forward on the journey of life.

It is *good* to be a Christian, serving the Lord on the earth. He is privileged to call the Majesty of Heaven "Father." The Lord Jesus is his Friend and Brother, and the blessed Spirit his indwelling Comforter. He has food to eat of which the world is ignorant, and is refreshed by that river whose streams (sweeter than the water of the well of Bethlehem that was by the gate) make glad the city of God. Thrice happy man! Imbued with gospel wisdom, he regards things earthly in the right light. He cannot make this present world his rest; he looks ahead, remembering that it is written, "For here have we no continuing city, but we seek one to come." Surely all this is *very good*.

But there is something *better*, yes, *far better*, even than this. In order, however, to possess this better thing, we must "weigh anchor"

In short, we must, to quote the words of the Apostle Paul, "depart and be with Christ."

At present, we indeed, have the spiritual presence of the Lord, according to His promise. "Lo, I am with you alway, even unto the end of the world." But *personally* He is absent; and we are in that sense, therefore, absent from Him, as the Scripture says, "Whilst we are at home in the body we are absent from the Lord (for we walk by faith, not by sight): we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord" (2 Cor. v. 6—8). From the two expressions of the Apostle Paul, "far better" and "willing rather," we gather that to be personally present with the Lord where He now is, is decidedly preferable to our remaining here, even though we have His spiritual presence.

Nevertheless, it may be well to observe that the desire for long life here is never condemned in the Scriptures. On the contrary we read, "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good: let him seek peace, and pursue it" (1 Peter iii. 10, 11). A long life should not, however, be the object of *anxious* desire on the part of the child of God, for the issues of life and death he must be content to leave in the hands of his gracious and all-wise Father.

On some the pressure of things temporal is exceedingly heavy; they "groan, being burdened." They feel the hard compression of the "mortal coil;" weakness and disease weigh them down; adversities and losses in business befall them; bereavements take from them beloved friends and companions; their spiritual foes "compass them about like bees;" innumerable evils take hold upon them: they find labour and sorrow. So that although for them "to live is Christ," yet to die would be immense gain.

Others are much happier in their surroundings. No doubt there are those who can be trusted with more happiness than their fellows. Having greater stability of character, a large degree of earthly good is no injury to them. Success in life does not spoil them; they are not intoxicated by it; and though a combination of favourable circumstances marks them off from many around them, their hearts are not lifted up with pride, nor do they forget the God from whom all their blessings come. They "enjoy God in everything." They realize in the largest sense the force of the inspired oracle which declares that "Godliness is profitable unto all things having promise of the life that now is, and of that which is to come." Health, wealth, kind friends, obedient and dutiful children, the fear and love of God—all these they have. "Earth is their lodge and heaven their home." They call to our minds the language of the 128th Psalm:—

"Blessed is every one that feareth the Lord; that walketh in his ways.
For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee.

Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table.

Behold, that thus shall the man be blessed that feareth the Lord.

The Lord shall bless thee out of Zion; and thou shalt see the good of Jerusalem all the days of thy life.

Yea, thou shalt see thy children's children, and peace upon Israel."

Yet, after all this has been said, it still holds good, that to depart and to be with Christ is *far better*.

Again, the position of a useful man, such as Paul was; is very good. To be the means of bringing souls to Christ; of turning them from darkness to light; to see the work of the gospel advancing with rapid strides, and souls flocking into the church as "doves to their windows." If anything could warrant a man wishing most ardently to remain on this earth, it would be such a work as this. Yet to depart and to be with Christ is *far better*.

There is another degree of comparison still left, namely, the superlative. From the *better* we proceed to the *BEST*, and look forward to the consummation of the believer's happiness, when, at the awakening sound of the archangel's trump, the corruptible shall put on incorruption, and the mortal shall put on immortality; when the sleeping dust shall be raised out of its long repose, and shall be invested with glory and honour, being made like unto Christ's glorious body. The victory of the grave shall then be turned into a defeat, and the shadow of death into the morning of a cloudless and eternal day.

"Let worms devour my wasting flesh,
And crumble all my bones to dust;
My God shall raise my frame anew
At the revival of the just.
Break, sacred morning, through the skies;
Bring that delightful, dreadful day:
Cut short the hours, dear Lord, and come:
Thy ling'ring wheels, how long they stay!"

S. H. C.

REYNOLDSBURG DEBATE.*

FRANKLIN'S FIRST ADDRESS.

1. PROPOSITION.—Remission of sins, as set forth in the gospel, is offered to the unconverted, or alien sinners, on conditions in which they exercise free-will, and have power to perform.

Gentlemen Moderators, Ladies and Gentlemen:—I come before you with a view to investigate certain points of difference with an explicit understanding that it is to be conducted in a kind, courteous and

* B. Franklin, Editor of the *American Christian Review*, has been engaged in public debate with a champion of very high doctrine. Each disputant undertakes to revise his speeches for publication, one each week, in the *A. O. R.* We here give the opening address, intending next month to present Mr. Thompson's first reply. Whether we shall, in this way, reproduce the entire discussion will depend upon the extent to which the debaters keep up the interest. If we find that on one side there is little but uncalled-for repetitions and that two or three speeches exhaust the subject, we shall then close. If otherwise, our readers may expect to be favoured with the end as well as the beginning. We are often met by opponents who charge us with making void the grace of God because we include baptism with faith and repentance in order to salvation. But in the present debate Mr. Thompson takes the higher ground and insists that men believe and repent because they are saved; and he makes his case out about as well as do those who cry "faith alone," and baptize believers because they are born again. Mr. Thompson is a Baptist minister and, therefore, this report may be of interest to Baptists.

Ed. E. C.

Christian manner. I want no victory over the gentleman who is my opponent in this discussion, but a victory over *error*, no matter where it may be found. I aim not to contend against *men* but *error*; not against the *people* who differ from me, but the *errors* which I think they hold. If I know my own purpose, I desire simply that the right way of the Lord may prevail. I do hope that good feeling and kindness may abound; that a deep and earnest desire to enquire into "the right way of the Lord" may dwell in us all.

Without further preliminary, I proceed to define the terms of the proposition. "Remission of sins" is pardon, justification from sins. It is the act of God. God forgives sins. This act is not something done in *man*, but in *heaven* for man. "Set forth in the gospel" limits it to the remission granted in turning to God, and not to the remission obtained by erring Christians. The "unconverted, or alien sinners," are such as have not turned to God, or have not become Christians, or obtained remission. The remission concerning which we enquire relates to these. "Conditions" in the proposition mean items to be performed by man, in order to the obtaining of pardon. They are items to be performed by man in view of pardon, in seeking pardon, on which the Lord has made pardon contingent—steps to be taken to come to the promise of pardon. They are not meritorious nor efficacious. They have nothing in the form of purchase in them. They contain no equivalent. The pardon is a gracious act of the pardoning power, but by the Lawgiver Himself only promised to those who perform the conditions. "Exercise free-will." By this is meant that man is free, and acts voluntarily; that he exercises volition; determines that he will, or will not comply with the terms on which pardon is offered. I do not use the term "free-will," as there can be no will unless it is *free*. There is no such thing as *bound will*. Man chooses, decides, or determines whether he will serve God or not. This is the ground of all responsibility and accountability. The words, "has power to perform," simply mean that man can perform the conditions on which God proposes pardon, or remission of sins! that what God requires him to do in order to pardon, he can do.

The points that I am required to prove, as intended in this proposition, are that God proposes to the people of the world, or the unregenerated, remission of sins on conditions which they can accept and with which they can comply. This is what I understand my worthy respondent to deny. This is the issue between us, as I understand it. This, then, is sufficient by way of defining the question.

Is man *free* in turning to God? Does he act voluntarily? Does he exercise volition? Has he any choice in becoming a Christian? Are those who become Christians made such by irresistible power, and are those not made such simply not made such because the irresistible power did not come and make them such? Are men who are not Christians in that deplorable condition because *they cannot be* Christians, or because *they will not*? My position is, that they *can*, but *will not*. The position of my respondent is that whether they *will* or not, they *cannot be* Christians till the irresistible power comes and makes them such. Does a man *yield himself* to be a servant of God? The apostle says: "Know ye not that to whom you yield yourselves servants to obey,

his servants you are to whom you obey; whether of sin unto death, or of obedience unto righteousness?" (Rom. vi. 16.) This Scripture shows that a man *yields himself* to be a servant, and is not made one by irresistible power, either of sin or righteousness. This makes man an accountable being; but if he cannot *yield himself* to be a servant of God, he cannot be accountable; for it is self-evident that a man cannot be accountable for not doing what he never had the power to do.

In the clearest and most explicit terms the apostle says; "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." (2 Pet. iii. 9.) Here it is asserted that the Lord *is not willing* that any should perish, but that all should *come to repentance*. The Lord is *willing*, but they are *not willing*; *will not come*. This shows that man is free, and can come, and the reason that he is not saved is that he will not come. This is enough on this point for the present.

I now invite your attention to the commission. We do not get this commission entire from any one of the holy biographers of our Lord. Matthew has the words, "Go you therefore and teach," or, as some render it, *disciple*, "all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even to the end of the world." (Matt. xxviii 19, 20.) In this we have the command to teach, or disciple all nations, not reported by either Mark, Luke or John, and also to do so, "baptizing them into the name of the Father, and of the Son, and of the Holy Spirit," and the additional clause, "teaching them to observe all things whatsoever I have commanded you." In Mark we have the following: "Go into all the world and preach the gospel to every creature: he that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark xvi. 16.) In these words we have the command, to "Preach the gospel to every creature," not given by Matthew, and also the words, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Luke has "repentance and remission of sins," Luke xxiv. 47, not found in Matthew or Mark. Mark, however, has the word "saved" instead of "remission of sins," which is the same thing in other words. It is saved from sin, or justified.

We have in this commission three distinct conditions, to be received and complied with by man before he has the promise of pardon or remission of sins. This, too, relates to the people of the world or unregenerated. The first thing to be done for them as set forth in the commission, is to preach to them the gospel. The first thing required of them when they hear it is to *believe it*. This is a condition with which they must comply before they can be saved or pardoned, and with which, if they do not comply, they will be condemned. This is clear not only from this Scripture, but from many others. I will refer to some of these: "He that believeth not the Son shall not see life, but the wrath of God abideth on him." (John iii. 36.) This makes faith, or, which is the same, belief, a condition, and shows that he who does not comply with this condition shall not see life.

Another Scripture clearly in point on this is the account of the conversion of the jailer in Philippi. He said to Paul and Silas, "What must I do to be saved?" Paul replied, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts xvi. 30, 31.) This is clearly a condition. The sinner is required to believe in order to salvation. The belief is a condition to be performed by the sinner in order to his salvation or pardon. As Paul expresses it, "Without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. xi. 6.) This shows that without faith it is impossible to please God, and that he who comes to Him *must believe*. This makes faith a condition to pleasing God and coming to Him. As the Lord says, "If you believe not that I am he, you shall die in your sins." (John viii. 24.)

This is sufficient to show beyond doubt that faith is a condition on which man is to be saved, or an act which man must perform in order to be saved, and without which he cannot be saved. Repentance is also a condition. Luke records "repentance and remission" in the commission, and the Lord shows that repentance is in order to salvation, in the words, "Except you repent you shall all likewise perish." Paul brings out the same, in his opening address in Athens, in these words: "And the times of this ignorance God winked at; but now he commands all men everywhere to repent: because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance to all men in that he hath raised him from the dead." (Acts xvii. 30, 31.) In this Scripture repentance is set forth as a commandment to all men everywhere, and that, too, in view of the judgment. When the three thousand, on Pentecost, inquired, "What shall we do?" the meaning of the question was, What shall we do to be *saved*? The first thing in the answer is "Repent." This shows beyond a doubt that repentance is a condition, or one thing to be done in order to the remission of sins. (See Acts ii. 38.) The same is seen in the second discourse under the great commission. When the apostle proceeded to tell them what to do to be saved he commanded them to *repent*. "Repent you, therefore, and be converted, that your sins may be blotted out." (See Acts iii. 19-21.) Blotting out sins is remission of sins. In order to this they were commanded to repent. This makes repentance a condition in the clearest terms. This is sufficient for the present on this.

In the same sentence in the commission the Lord includes baptism with faith as a condition. "He who believes and is immersed shall be saved." Here are two things to be done, in order to, or as conditions to the same end—salvation, or remission of sins. The same words that make one a condition make the other a condition. The two requirements, to believe and be baptized, are joined by the conjunction in the same sentence in order to the same end. They are both things in which man is free; exercises volition; determines whether he *will* or *will not* do what is required, and in both cases he has the *power* to perform. He can believe and be baptized, or he can refuse to believe and be baptized. In the words of Peter, Acts ii. 38: "Repent and be baptized, everyone of you, in the name of Jesus Christ for the remission

of sins," we have the two things, repentance and baptism, connected in the same sentence as conditions or things to be done in order to the same end. When the whole is put together we have the faith, repentance and baptism, as three conditions or things to be done, in order to the same end—the remission of sins. If argument can prove anything, this proves my proposition: that remission is offered to the unconverted on conditions, and that, too, on conditions in which man exercises volition or is free, and decides or determines to obey or not obey, and conditions which he has power to perform.

The Lord had all this in view in his conversation with Nicodemus, in the words: "Except a man be born again he cannot enter the kingdom of God," and still farther on, where he amplifies more in the words: "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." In this process man has an agency, or is free and determines whether he will enter the kingdom of God or not. This is clearly brought out in the words of the prophet, quoted by our Lord, Matt. xiii: "Lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." Instead of "be converted," Dr. Conant, in the Bible Union Revision, gives us *turn*, thus making them *active*, instead of *passive*. It is not "be converted," nor *be turned*, but *turn*. The turning is their own act, as much as the seeing with their eyes, hearing with their ears, or understanding with their hearts. They were required to see with their eyes, hear with their ears, understand with their hearts and turn, that the Lord might heal them. In each of these items they were free and had power to perform. They could see, or close their eyes and not see, hear or close their ears, or, as those who stoned Stephen, stop their ears and not hear, harden their hearts and not understand, and refuse to turn, in which case the Lord would not heal or pardon them, but leave them in their sins. This involves their accountability. There is nothing clearer than that, if man is not free, he is not accountable. If he cannot believe he cannot be condemned for not believing. If he cannot repent he cannot be condemned for not repenting. If he cannot be baptized he cannot be condemned for not being baptized. If he can do nothing till the irresistible power comes, the cause of his remaining in his sins is not that he *would not*, but that he *could not* turn, that he might be cleansed or pardoned.

The same thing is involved in Paul's conversion. The Lord appeared to him and explained to him: "I am Jesus of Nazareth, whom thou persecutest." When he heard this he inquired: "Lord, what wilt thou have me to do?" The Lord did not tell him that he could not do anything, nor to wait for power to enable him to do something, but to "Arise and go to Damascus, and there it shall be told thee what thou must do," as recorded, Acts ix. 6: or "it shall be told thee of all things that are appointed for thee to do," as recorded, Acts xxii. 10. The words, "what thou must do," and "all things that are appointed for thee to do," contain the conditions, or the things required of him to be done in order to being pardoned. As commanded, he arose and went to Damascus, and Ananias was sent to him to tell him what he *must do*, or *all things appointed for him to do*. In doing so he

commanded him: "Arise and be baptized and wash away thy sins, calling on the name of the Lord." The reason that he did not command him to believe was that he already believed what the Lord declared to him, that He was Jesus of Nazareth, whom he persecuted. The reason that he did not command him to repent was that he had already repented. But he had not been baptized, and he commanded him to do this. This was a condition in which he exercised volition, or in which he was free, and he accordingly decided to do what was commanded. This proves that he *could* and *did* thus decide and was *free*, and he arose and *did* what was commanded. This proves that man *has power to perform* the conditions appointed, in order to salvation, and proves my proposition beyond a peradventure.

This view is in harmony with all such Scriptures as the following: "For God sent not His Son into the world to condemn the world, but that the world through Him might be saved." The same world that Christ was sent into, through Him *might be saved*. "He that believeth on Him is not condemned; but he that believeth not is condemned already; because he hath not believed on the name of the only begotten Son of God." Why is this condemnation? "Because he hath not believed," and not because God did not send the power. But we will hear the Lord tell what the condemnation is. It is, that "light has come into the world, and men love darkness rather than light, because their deeds are evil." (See John iii. 17-19.) Why did not the Lord gather the children of Israel together? Was it because He *would not*, or because *they would not* be gathered? They were *free* and had a *will*, and their will was contrary to the will of the Lord. "How often would I have gathered your children?" says the Lord. Why did He not gather them? Because *they would not*. They interposed their will in the way of the Lord's and prevented His will from being done. (See Matt. xxiii. 37.) The Lord taught the disciples to pray, "Thy will be done on earth as it is in heaven." (See Matt. vi. 10.) This prayer has been going up from the people of God eighteen hundred years, and only on a part of a few has the will of God been done on earth. Why has it not been done by all? Because they have interposed *their will* and refused to do the *will of God*.

The Lord involved this same idea of *doing* in the conclusion of the Sermon on the Mount. He has it there, "He who hears these sayings of mine and *does* them, I will liken him to a wise man," but, on the other hand, He likens "him who hears these sayings of mine and *does* them *not*, to a foolish man." (See Matt. vii. 24-27.) What does the Lord make all this turn on? On *doing* and *not doing*. This *doing* and *not doing* is a matter in which man is free. He can decide to do or not do the sayings of Jesus, and he can perform as he decides, to do or not do these sayings. This vindicates the Lord in saying, "I have called and you refused; I have stretched out my hand and no man regarded." (See Prov. i. 24.) This sentiment runs through the Bible, and through all the Lord's dealings with men, and this is the ground of all accountability to all law, both human and divine, as also between man and man. We regard each other as free, able to decide between right and wrong, good and bad, and we hold men responsible for the decisions they make and the actions they perform. This is the foundation of all

law, both human and divine. It was in the mind of Joshua when he said, "Choose whom you will serve." Men make their choice and yield themselves to be servants of righteousness on the one hand, and of sin on the other hand, and must take all the consequences. Every invitation in the gospel is based on this principle. The Lord does not invite, "Come to me, ye ends of the earth, and be saved," when He knows that man cannot come. He does not command men to believe, knowing that they cannot believe. He does not "command all men everywhere to repent," knowing that all men cannot repent. It would be mocking His helpless creatures to say, "All the day long I have stretched forth my hand to a gainsaying and a disobedient people," knowing that they cannot come and obey Him. He does not tantalize His creatures, saying, "Harden not your hearts as in the day of temptation in the wilderness," knowing that they could do nothing; nor does He cry, "Now is the accepted time and the day of salvation" to those to whom He knows there is no day of salvation.

[Time expired.]

THE BIBLE CLASS.

J. W. McGARVEY, author of the *Commentary on the Acts*, is preparing a series of lessons for *Bible Classes*, which will prove highly useful in our Sunday schools. We give the first two lessons, and next month shall most likely intimate whether the whole will appear in the *E. O.* If we produce four lessons each month, our teachers could adopt them for the year. We suppose they will be complete in fifty-two lessons. Suggestions from teachers as to our reprinting the whole are invited.

LESSON I.—THE BIRTH OF JOHN THE BAPTIST.

Luke's Introduction.—*Luke i. 1-4.*

Does Luke claim to be an eye-witness of the things of which he writes? 1, 2.

What source of information does he claim? 2.

What extent of information does he claim? 3.

What was his object in writing? 4.

Zachariah's Vision.—5-22.

Who and of what family were the parents of John? 5.

Meaning of "the course of Abia." See 1 Chron. xxiv. 1, 4, 5, 10.

NOTE.—Abia is the New Testament form of Abijah, having lost the j by coming through the Greek, which has no j.

What was the character of John's parents, and why is it mentioned? 6.

Their age, and why is it mentioned? 7. Comp. 18.

What was Zachariah's task as a priest? 9.

What did the people do while the incense was burning? 10.

What occurred in the temple? 11, 12, 13.

What was predicted of the position and habits of John? 15.

What of his influence with the people? 16, 17.

What other conversation occurred? 18-20.

What was the effect on the people? 21, 22.

What was the design of these miraculous events?

When did these things occur? 5.

John Born and Circumcised.—28-25; 57-64.

When did Zachariah go home, and where was his home? 23, 39, 40.

How many were the days of his ministration?

Ans.—As there were twenty-four courses of priests, each course served two weeks, and the other four weeks of the year were taken up with festivals, at which all the priests were present.

What was the feeling of the neighbours when John was born? 58. Comp. 14.

Describe the scene at his circumcision? 59-64.

When was it customary to name a child? 59.

What custom of Pedobaptists is copied from this?

NOTE.—This is a trace of the mistaken idea that baptism took the place of circumcision.

What was the effect of these events on the people? 66.

State in full the purpose of God in Zachariah's dumbness.

What effect must these events have had in John's favour when he commenced his ministry?

In Zachariah's prophecy, concerning whom does he speak in verses 67-75; of Jesus or John? Why of the former on this occasion? Comp. 48, 76.

What prediction did he then make concerning John? 76.

How was John to give the people knowledge of salvation? 77.

What more is said of John's early life? 80.

Does it appear from this that he entered the priest's office?

In what deserts was he?

Ans.—The term *desert* applies to the thinly inhabited portions of Judea, like the hill country in which John's parents resided. This was an appropriate place for the early life of such a man as John.

LESSON II.—THE BIRTH OF JESUS.

The announcement to Mary.—Luke i. 26-40.

State the place of residence, the family connection, and the espousal of Mary. 26, 27.

Repeat the salutation of the angel. 28.

In what way was Mary highly favoured and blessed?

Does this salutation prove that she was sinless?

In announcing the birth of Jesus what did the angel say He should be and do? 32, 33

How would David be His father? 32. Comp. 27.

By what power was the birth of Jesus to be accomplished, and why was He to be called the Son of God? 35.

How much older was John than Jesus? 36.

When the angel departed, what did Mary do? 38-40.

How long did she stay there? 56.

NOTE.—Mary's hymn of thanksgiving in verses 46-56 is well worthy of being committed to memory by the class.

Joseph's Trouble.—Matt. i. 18-25.

What did Joseph think of doing with Mary? 19.

How did he learn what to do? 20.

What reason was given for naming the child Jesus? 21.

Why was He to be called Emanuel? 23.

Where do you find the prediction of His birth here quoted? 23.
Isa. vii. 14.

In what condition was Joseph when the angel appeared to him?
24, 20.

Jesus Born in Bethlehem.—Luke ii. 1-7.

What caused Joseph and Mary to go from Nazareth to Bethlehem?
1-5.

NOTE.—The word *taxed* is not a correct translation in this passage. It should be *enrolled*. The decree of Cæsar was that a census of all the world, by which is meant all the Roman Empire, should be taken.

When was this enrollment completed? 2.

NOTE.—Cyrenius was made governor ten or eleven years after the birth of Jesus, consequently the enrollment, although commenced a short time before His birth, was not completed till eleven or twelve years later.

Why should the enrollment of Joseph and Mary take place at Bethlehem? 4. Comp. 1 Sam. xvii. 12.

NOTE.—As the Jewish law required the lands originally given to any family to remain in that family for ever, and as Joseph and Mary were both of the family of David, their inheritance was at Bethlehem, and the genealogy was kept there. There, then, must their names be enrolled.

What inconvenience did the parents of Jesus suffer? Does this imply that they could have paid for lodging in the inn if there had been room?

The announcement to the Shepherds.—Luke ii. 8-20.

Describe the appearance of the angel to the shepherds. 8, 9.

Why did they watch their flock by night? 8.

What did the angel say to them? 10-12.

Why give them a sign by which to find the babe? 12.

What more did the shepherds hear? 13-14.

Was the song of the angels appropriate to the birth of Jesus? If so, why?

What was immediately said and done by the shepherds? 15-17.

What did the people think, and what did Mary think? 18-19.

What more did the shepherds do? 20. What kind of men were they?

Does the history of the birth of Jesus furnish any proofs that He was the Son of God and the Christ? If so, what are they?

Do you see any wisdom in the choice God made of the parents of Jesus? If so, in what particulars?

Were the events connected with His birth still remembered when He began His public ministry?

DOES HE NOW BELIEVE ?

SOME time ago a gentleman, by repute a pious Presbyterian, learned from the Scriptures that Infant Baptism is not of God ; that churches recognizing infant membership are opposed to the apostolic rule ; that believers only are the proper subjects of baptism ; that immersion is the act commanded by the Lord, and that, consequently, he was really unbaptized, and in duty bound to obey the Saviour.

On the island in which this gentleman resides there is not a Baptist church of any kind. He could not, therefore, be immersed and join a church constituted according to his understanding of New Testament requirements. Under these circumstances he united with a few immersed persons in inviting a Baptist minister to deliver a course of sermons in hope of planting a Baptist church, intimating his readiness to join that church ; but, as the prospect of supporting a minister was not very bright, a church could not be formed, and a Baptist minister could not be sent. Then our good friend applied to us to come over and preach and form a church of the few baptized persons who so desired. A good brother went over ; but before he could get there our Presbyterian friend had found out that we put faith, repentance and baptism (as did the apostles) in order to the remission of sins, and thereupon he denounced us in the newspapers as people who subvert the grand old doctrine of "Justification by faith alone," and as very dangerous. He insists that *faith* saves, and that baptism and every other act of obedience must be the act of a person *already* saved by faith alone. In kindly intercourse with him we urged that while faith *only* is counted to the saved for righteousness, it is not counted, nor deemed perfect, when alone, seeing that "*faith alone*," according to apostolic testimony, is dead—that baptism, though not a meritorious or sin-procuring ordinance, is nevertheless, an act appointed of God as the outcome of faith, and that the faith is not counted where it does not produce submission to the divine command, wherever that submission can be rendered. In reply our friend admitted that faith without works is dead and insisted that true faith never is without works and that where obedience does not follow, if it be possible to obey, then the faith is not of a quality which can justify.

But, now, has that gentleman faith ? He says he has, and is justified and saved thereby. But the Baptist minister he brought to the island baptized two persons and our friend allowed him to depart without himself being baptized. He says he had the right faith, he knew the command, the water was there, the minister immersed two men in the sea, and this believer did not obey the Lord ; and when he argued with us was still disobedient, still unbaptized. Now, we ask, does he believe ? He says he does. But how know we that ? His faith does not render him obedient to a known command. What right has he to require anyone to recognize his faith or to conclude that God accepts it, or counts it as faith at all ? Had Abraham not gone out to the land of promise ; had he not offered Isaac ; had Noah not builded the ark, as commanded, would their faith have been counted to them for righteousness ? Certainly not. Then why does our erring friend say that *he* has faith, when he withholds obedience ? We ask this, and the Apostle James asks, "Can faith save him ?"

D. K.

Family Room.

WORDS WELL CHOSEN.

TO KNOW when to speak and when to keep silence is a point of wisdom to which few attain. There are seasons when we are called upon to exercise our powers of speech freely; again, we may be so conditioned that absolute silence is a duty; and still again, a few well-chosen words will be as apples of gold. The truth is, we are all apt to talk too much, and multiply words to our own and others' detriment.

We often see this exemplified in the family. We have listened to parents chiding a child for some slight misdemeanor, and when a simple reproof or admonition was all that was required, they would go on talking and talking, until they had magnified the fault into a grave offence, and worked themselves up into a spasm of displeasure, and their children, under their harsh and vindictive expressions, into one of indignation. A few words mildly spoken would doubtless have been effectual, but the multiplication of them, with the passion which grew as the words were poured out, counteracted the good, and stirred up every evil feeling. Nothing more effectually raises a barrier between parent and child than such a course as this, and yet there are many who deceive themselves with the idea that the force of their authority lies in the fluency and severity of their reproofs and threats. Such have yet to learn the hidden meaning of the inspired expression, "Thy gentleness hath made me great."

Parents should also, we think, be more judicious in the choice of words. Who, that has ever had the care of children, has yet to learn that a child's vocabulary is made up from that of his parents? And what father or mother can justly chide a little one for using words learned directly from parental lips? Listen to children talking to one another in their plays. How often in their little disputes do we hear, "You shall," and "You shan't," "I will," and "I wont," "Be still," and "Hold you're tongue," "If you don't I'll slap you," "You naughty thing," and similar expressions. The watchful mother runs at once with a remonstrance, "Oh! children, you musn't talk so one to another; you must be amiable and kind," never dreaming that the little offenders are only reproducing her own tone and expressions of an hour ago. Parents, mothers, you cannot be too careful of the common every-day words, which in a moment of thoughtlessness or impatience escape your lips. Words are seeds, of good or evil, and in the fruitful soil of the home grow apace, and ripen their fruit early. If parents would oftener chide and correct themselves instead of their innocent children it would be well.

Even if words are not wrong in themselves, if they seem offensive in any connection, it is better to let them alone, and use only such as the little ones may safely repeat. There are enough by which the authority of the parent, and the distinction of right and wrong may be conveyed, without employing

such as are in any wise objectionable. Many a little one with the first lisp of infancy utters, quite unwittingly, expressions of disrespect to the parent, which had never been learned but for the parent's thoughtlessness. "Why should 'I shan't' spoken to my mother be so very wrong," the child thinks, "when mamma says it ever so many times a day to me? When I vex her she calls me a 'naughty

thing;' and if she vexes me, and won't let me do as I want, isn't she naughty too?" So the veriest infant reasons, and loses respect for the parent with every repetition of the inconsistency. When will those who have the training of children committed to them learn the lesson of wisdom inculcated in the old adage, "An ounce of prevention is worth a pound of cure?"

Intelligence of Churches, &c.

ISLE OF MAN.—During the continuance of the labours of the editor of the *E.O.* upon the island (the commencement of which was referred to last month) the congregations increased and enquiry and personal interest considerably enlarged. At his last Lord's day evening's discourse deep concern was manifested by a number of persons, and highly interesting conversation was had after the meeting closed. *Three* of that number made the good confession in order to baptism, and others seemed so far advanced that it was painful to leave them without further aid. On the Tuesday evening following he immersed two of the three confessors in a fine stream, the third being prevented from *immediately* obeying the Saviour. The next morning, with great regret, Bro. King left for Liverpool, leaving a little church of seven members to show forth the Lord's death and strive to live His life.

LIVERPOOL.—On Thursday, Jan. 29, the New Chapel, Windsor Street (the memorial stone of which was laid in August last), was opened by a tea and public meeting. A large company partook of an excellent repast provided in the commodious schoolroom of the chapel, including many brethren from Birkenhead, Manchester, Wigan, Southport, Wales, and other places. After tea the chapel was filled to overflowing, a number of persons not getting in. G. Y. Tickle occupied the chair and delivered an address, which is given in full in the first pages of this number of the *E.O.* The

speakers of the evening included D. Collins, A. Brown, H. S. Coles, G. Greenwell and D. King. On the Lord's day following D. King addressed the church in the morning, and preached to a full house in the evening. He also lectured on Monday evening, as did Ed. Evans on Wednesday. Discourses were delivered in the meeting place at the North End on Tuesday and Thursday evenings by D. King; but owing to the general election engrossing almost general attention, the week night meetings were not large. The new chapel is well built, and commodious; with school room, vestries and yard, affording every facility for carrying on a highly useful work, in a neighbourhood in which it is likely access can be had to the inhabitants. The two churches in Liverpool (or the two sections of the one church), are about four miles apart, having now two highly acceptable places of meeting and surroundings, which promote hope of success. The one, as we have said, being in Windsor Street and the other in Thirlmere Road.

EXETER.—It affords me pleasure to chronicle another visit to this city and the brethren in it. I have had a happy time with them. They are proceeding harmoniously and perseveringly. In addition to two Lord's day meetings, they have a school twice on that day, a prayer meeting on Wednesdays, and a Bible Class on Fridays. During my stay of a week, amongst the various meetings held was a tea meeting, followed by a prayer meeting. The family spirit manifested, and the

readiness with which prayer was engaged in greatly delighted me. On the Lord's day we had excellent meetings. In the afternoon I visited the school, which is a small plant of good promise. There was a considerable attendance at night, and after preaching, several enquirers were spoken with, some of whom are not far from the kingdom of God. There was a reluctance to separate, which looked healthy. We sang and prayed once more, and the inevitable farewell was at last exchanged.

S. H. COLES.

BRISTOL.—On my way down from Lancashire to Exeter and on my return journey, I visited the brethren in Bristol. A meeting for prayer and exhortation was held on both occasions and proved acceptable. The brethren expressed themselves pleased with the call, and would be glad of a portion of evangelistic labour. Now and then the brethren at Bath interchange visits with them. These are found mutually advantageous, and it would be well, I think, if they were more frequent. In two such large and important cities strenuous and unflagging efforts should be made to uphold the honour of the Redeemer's cause.

S. H. COLES.

BELFAST.—We have had a visit from our good Bro. Hurt, who delivered eight discourses to small cottage meetings and one to a meeting of Plymouth brethren in their meeting house. Although no fruit as yet, we hope good will follow, as Bro. Hurt proclaimed the ancient gospel faithfully. We have a small beginning in our house—only five, and very poorly instructed. Still we have a perfect teacher—the Bible. If any brethren are passing this way they will have a few disciples to meet with. We believe Belfast a proper field for an Evangelist for twelve months. We meet at 110, Cambrai Street.

J. RIED.

SPITAL.—Bro. Hindle left here on the 30th of December. Bro. Rea who had been laid aside from preaching through severe illness for seven months, is now so far restored as to resume his labours. We gladly report *six* accessions during the month of January, and *one* on Lord's day evening, February 1st. These all gave evidence that they "believed with the heart unto righteousness and with the mouth they made confession unto salvation." "May they all stand perfect and complete in all the will of God."—B.

CARLISLE.—We are having good meetings; *six* have been baptized during the past fortnight, and we are expecting more to follow.

W. H.

BIRMINGHAM.—Since the last recent notice four have been immersed in Gratch Street Chapel, by the brethren in Vauxhall Road.

UNDERWOOD.—Nine persons have confessed faith in the Lord Jesus Christ, and been buried with Him in baptism—four of whom are from our Lord's day school.

C. COOK.

BULWELL.—Since our last addition of five young persons, we have immersed and added an old man over seventy years, who has been a hearer of the truth for over thirty years. He has at last submitted to his own and our joy.

W. J. DAWSON.

HOBERT TOWN, TASMANIA.—*Dear Bro. King*,—Although entirely unacquainted with you personally, yet I am by no means so by reputation, having been more or less familiar with your literary labours for a number of years; and I have ever viewed with unsullied pleasure your indefatigable efforts in defence and promulgation of the ancient gospel, as well as your able and talented defence of the grand and glorious realities of Christianity against its inveterate foes. All honour and success to you in the noble and celestial crusade against the common enemies of the "truth as it is in Jesus"—secularism and sectarianism. I have no intention of writing you a regular news letter; but still I must give you a few facts in order to account for my action in addressing you. Somewhere about twenty months ago Bro. O. A. Carr from Melbourne came over here for the benefit of his health, which for some time had been breaking down and at last compelled him to seek rest and the invigorating influences of a more salubrious climate. He consequently came here. He had not been here long before he felt that there was a necessity laid upon him to go to work again. Upon seeing the misdirected devotions and lethargic state of the sectarians of this city, like Paul in view of the idolaters of Athens, he felt pressed in spirit and at once determined to make at least an effort to show them the way of the Lord more perfectly. His teaching, as long as it did not come in collision with the stereotyped doctrines of the multifarious phases of sectarianism, was welcomed most enthusiastically; but soon after he enunciated the noble principal of "the Bible and the Bible alone; its faith in its purity and its practice without change," and began gently but firmly to apply the said principle to the teachings and practice of

the various "isms" misnamed Christian churches, it was decided by a committee, who had control of the place where Mr. Carr preached, that such teaching "was not to the glory of God." Doubtless they mistook through dimness of spiritual vision, the glory of sectarianism for the glory of God. The result was that Bro. Carr had to seek for some other place in which to preach. A building named the Oddfellows' Hall was secured, where Bro. Carr preached to large audiences with great success. Soon after a building was fitted up for the newly-organized church to worship in, and Bro. Carr continued to labour most incessantly and effectually with both tongue and pen; so that before the end of January, 1878, a loving, hearty, healthy church of over 100 members had been gathered together and built upon the one foundation. About this time Bro. Carr left for America; having requested me to take his place in this field of labour, I did so, and have continued to labour as Evangelist with the church up to the present time. The church numbers at present about 180 members, with good meetings "to break bread" and good audiences to hear the gospel. The truth has met with great opposition. Since Bro. Carr left, the gauntlet which he threw down respecting infant baptism has been taken up by one of the leading clergymen (a Presbyterian) of the city. I did not think it due to the truth to allow his effort to pass unnoticed, hence my "Reviews," which I send you. I have sent you the Reviews to show you that we are alive to our Master's interests and that in this far-off seagirt little colony, we do not forget the apostolic admonition to "prove all things." Wishing you every success in the good work, sincerely in the gospel, GEO. B. MOYSEY.

AUSTRALIA.—The following results of gospel labour are reported up to late in November.—*Adelaide*: T. J. Gore records eight additions, four of them by baptism.—*Hindmarsh*: J. Colbourne reports the baptism of eight during the past month.—*Mallala*: G. Day intimates that the church has been increased during the month by the immersion of one and the reception of several others by letter.—*Hotham*: M. Green records the addition of twenty to the church during the previous two months, sixteen by faith and immersion and four by commendation. During the year the Hotham church had added seventy-one to its membership; the present number being 222.

NEW ZEALAND.—Up to the date of the

foregoing the following churches report—*Hampden*: D. Henderson announces seven additions by baptism.—*Dunedin*: since last report six by immersion and five by letter are reported by T. Bates.—*Wanganui*: one by immersion.—*Woolston* has two additions.

THE ESTABLISHMENT AND NATIONAL EDUCATION.—Sectarian education is condemned by its fruits. What are its fruits in England? Masses of dangerous ignorance. It is condemned on another ground; while you have an Established Church, sectarian education, aided by the nation, must throw immense and unfair power into the hands of the clergy of the church, and observe I impeach no man's convictions. Let a man be a Catholic; let a man be a Ritualist, if he pleases; I have not a word to say; but observe the position, and what the tendencies now are of the church into which recent legislation has thrown such immense additional power. It is a church nominally under the control of the nation and of the law. It is a church receiving, on that understanding, vast sums of national money and an immense amount of national influence; nominally, it is under the control of the law, but really it has shown you in its struggles with the ecclesiastical courts, that the law is a dead letter, and that a church nominally Protestant, contrary to the wishes of the nation, in defiance of the spirit of the law, is now changing the national religion from Protestant to Roman Catholic. A Protestant nation put the enormous power of national education into the hands of a church, which, undoubtedly, whether it be, religiously speaking, right or wrong, is leading the people with all its influence from Protestantism to Rome.—*Mr. Goldwin Smith at Sheffield.*

HOW CATHEDRAL LIVINGS ARE FILLED UP.—The manner in which the Dean and Chapter of St. Paul's elect to the livings in their gift is something peculiar. A Chapter Meeting is called, and the Canon whose first turn it may happen to be to accept or reject a vacant living declares his intention. If he refuses, then the next Canon has the refusal of it, and so on through the four, the Dean being prohibited by Acts of Parliament from holding a benefice with his deanery. Then the matter goes back to the first Canon, who exercises an "option," and nominates any clergyman to the living. If he declines to nominate, the matter goes through the list as before. In the event of no one making a nomination,

the whole Chapter proceed to elect, and the first Canon stands in the same position for the next election, which he would not have done had he exercised a choice.—*Record*, Dec. 29, 1873. [It will be observed that, while the Canons have an "option," the unfortunate parishioners have none!]

THE ESTABLISHMENT AND CRIME.—From a return which has just been issued, giving the religious denominations of the prisoners in the gaols of England, we learn that in the four county prisons in Lancashire, and in the prisons of Manchester and Liverpool, the adherents of the Church of England numbered 16,093, the Roman Catholics 17,799, and Dissenters of all classes, including Jews and Lutherans, 996. Thus out of our Lancashire prisoners 51 per cent. are Roman Catholics, 46 per cent. Church of England, and 3 per cent. Dissenters. In Liverpool borough prison the first named are as two to one, and considering the relative proportions of the members of this Church to the whole population, it must be a very serious cause for reflection to its pious members that this communion alone should include the larger moiety of the criminal population. But what is to be said of the Church of England with its vast revenues, and which receives a large sum yearly from the taxes for the education, warranted religious, of 80 per cent. of the children of the nation; as Church defenders continually boast? Forty-six per cent. of the crime is a per centage about which there can be no mistake and no juggling; and if the Church claims these as her children, or they acknowledge her as their mother, she ought to give a better account of them.—*Ashton News*.

AN INDIAN REVIVAL.—The *Delhi Gazette* says a remarkable movement, headed by a native, has set in among the people of Eastern Bengal. The leader has a number of followers who read the Scriptures and endeavour to live after the example of the Apostles and early Christians. They are vegetarians, and discard the use of medicine, seeking the cure of sickness by prayer to Christ.

THE PALESTINE EXPLORATION FUND.—The last quarterly report of this important association contains communications from Messrs. Clermont-Ganneau, C. F. T. Drake and Lieut. Conder. M. Clermont-Ganneau, in addition to other interesting matter, supplies an account of some ancient tombs found in a cave near the road to Bethany. They appear to have

belonged to early Jewish Christians, and have Hebrew and Greek inscriptions. Two stones bear the name of Salome, wife of Judah, three have the name of Judah, and the others Simeon Bar-jesus, Martha, Eleazar, &c. The name of Jesus also occurs, and that of Nathaniel. Some have the mark of a simple cross, showing their Christian origin. Their exact age is unknown, but they are certainly very old and very curious. Lieut. Conder shows that progress is making with the survey of Palestine, and that more places mentioned in Scripture have been identified. He describes a wonderful cave which has been found in Judea. Mr. Drake also describes a marvellous cave, 550 feet long, which may have sheltered David and his men. The report contains other interesting items which we have not space to enumerate.

Obituary.

CHRISTOPHER EMMETT, of the church in Ashton-under-Lyme, on January 6, aged 56. A steadfast adherent to the truth as it is in Jesus. M. F.

THOMAS WARD, of the church in Leicester, departed this life February 13, aged 66 years. J. L.

JOHN VERNON, one of the elders of the church in Whitehaven, fell asleep in Jesus, February 12, in his eighty-first year. G. S.

MARTHA BATES, of the church in Brighton, fell asleep in Jesus, in the Hayward's Heath Asylum, February 4, 1874. She was immersed at Piltown, over twenty years ago, and was a most earnest, kind, hospitable and worthy Christian, continuing in the membership of that church for several years. Subsequently she removed to Brighton, where she succeeded in bringing together some eight scattered brethren to form a church in her house. She was foremost to lend evangelistic help when Bro. Ellis was located in Brighton, and to her, under God, much of the success of the Brighton church may be attributed. During the last few years her mind gave way and it was needful to place her in the Asylum. In her rational intervals she gave assurance of hope and longed to pass beyond the Jordan. We, therefore, do not sorrow as for one of whom there is no hope, but we exclaim, "Blessed are the dead that die in the Lord." R. S.

OLD CLOTHES.

I FIND among advertisers in the daily papers, a number calling for second-hand clothing. Most of these, no doubt, are speculators in a small way, buying to sell again. And a good thing it is. Clothing which the rich and prosperous do not care to wear longer, will answer well for many in humbler stations. The latter would rather have it indeed, than the new articles of poorer quality and less show, such as their limited means could buy. Quite a field for benevolence may be occupied with excellent effect, by a judicious use of second-hand clothing. Pity so many who have it, know or care so little as to the good and gladness within the range of old clothes.

I have recently seen a letter from persons once in affluence, who, on the receipt of a box of what some might call their "cast-offs," were made so happy that language could hardly be found to express their joy.

The second-hand clothing business, however, has a much larger range than that just intimated. It is becoming an extensive traffic. It is prosecuted with enterprise on both sides the Atlantic. Parties in England and America seem vying with each other as to which shall do the most. Strange to say, too, these parties are exclusively composed, not of Jews, whose traditional occupation has so largely monopolized the old clothes business, but of men calling themselves Christians. And the clothes are very old. Most of them were in use before the Christian era. They have been worn by heathen. Constantine found them out when introducing Christianity into his vast, world-wide empire. He had a long head on his shoulders, and seeing from the start that even with the authority of an imperial decree, his subjects could hardly be induced to give up their time-honoured ancestral religion and take up a bran new one, he conceived the idea of "catching them with guile." Hence, Constantine dressed up Christian preachers in heathen priests' garments, brought in certain other heathen ways, and mixed up the two religions so that you could hardly tell one from the other. Hence his work of Christianizing his empire was made easy; and millions of heathens became Christians almost without knowing it. At least, if Constantine did not precisely do all this himself, it was done sooner or later, and he gave the start to it. And this was the way the old clothes business commenced.

Once fairly initiated, the business went on thrivingly. And no wonder; for as to all popular and practical purposes, it was a great improvement on the severely plain garb of primitive Christianity. Was it not beautiful and imposing? With white and red, and purple and gold; with fine lace and fine linen, were not the plain ministry rendered so unlike apostolic fishermen as to look almost like Solomon in all his glory; and was not this more becoming the dignity of that high office? Would it not insure greater reverence both for the clergy and for the church? Would it not attract the world? Would it not be a first rate bait for drawing fish into the gospel drag net? Thus successfully inaugurated, the old clothes business went on uninterruptedly. His Holiness, the Bishop of Rome, went, after a while, even into the old crown business; for should the chief potentate of the church be outdone by mere worldly potentates? So, in order to make assurance doubly sure, what does His

Holiness do but put on his head, not one crown, but three—one on top of the other ! Hence the "triple crown" which everybody has heard of ; and which even poor, unfortunate, dejected old Pope Pius puts on his aching head to-day.

The old clothes business, however, was destined to receive a severe shock. The sixteenth century gave birth to some very troublesome people—inquisitive, intrusive, fault-finding—men, indeed, who, like some others who had gone before them, wanted to "turn the world up-side down." The thing went so far, that at last, in Scotland particularly, the old, time-honoured raiment was despised, and even termed "old popish rags." So that there, and in England to a considerable extent, and measurably on the continent, the old clothes business was broken up.

Now the surprising thing is, that what looked as if it had well-nigh come to an end, has been revived, and with vigor, in this eventide of this luminous nineteenth century. Certain it is, that a great impetus has been given to the old clothes business, even within ten or fifteen years ; and that the demand for such case-off raiment is increasing. People who not long ago would have been affronted if it had been suggested to them, are now quite carried away with the charms of old clothes. For young misses, sentimental people, persons whose devotedness is in the inverse ratio to their intelligence, for those who are addicted to the lust of the eye, for artistic and dramatic religionists, is it not the very thing ? Albs, chasubles, and the long list of articles in the wardrobe ecclesiastic, so hard for the uninitiated even to remember the names of, serve an important purpose to these classes. They interest, they fascinate, they impress, they enkindle devotion. Worn with the accompaniments of crosses, crucifixes, banners processional, recessional, and with intonings, (such as profane outsiders pronounce neither good singing nor good reading) the effect is wonderful. No devotee, Pagan or Papal, could be more devout than are these revivers of the old clothes business.

Even people whom you would never have suspected are captivated ; and others who are not quite drawn in, ask, "Isn't it beautiful ; where's the harm ?" Not only so, but still others, who never intended to go in to the thing fully, nor even to justify it, are beginning to act as if they thought a little of it might be very well ; that it might serve to please the young, to attract the thoughtless, and upon the whole, to popularize places of worship. What helps, too, is the remarkable self-denial and activity in good works exhibited by these old clothes dealers. Compared with them, other clerical and lay labourers appear to a disadvantage.

Day and night they are busy. Nothing too exacting, or wearying, or humbling for them. Nor do they object to being "seen of men." In fact, one characteristic of them is that they seem rather pleased than otherwise, to be seen of men. Dressed in their somewhat outlandish garb, they evidently take inward satisfaction in finding that the same is attracting notice. And the effect is, at times, picturesque. Not unfrequently I see in our street some of the newly imported "sisters," and I must say that with their snowy white head gear, coal-black gowns, down-cast eyes, and the like, they make quite a charming picture. But I cannot enlarge.

In selecting this topic I had intended suggesting that our modern philosophers—leaders of advanced thought, intellectual Pharisees, counting themselves wise, despising others—have been importing old clothes

from the Indies ; and that the finery of which they are so proud is only old Hindoo rags. But from this inviting door we turn away.

Sad, indeed, it is, to find Christian people in this enlightened epoch, journeying backward toward the ages of darkness. Sad, indeed, that those who ought to know better, should prefer shows and shams to beautiful, solid, God-given truth. Sad that externals should be exalted above the internal and spiritual. Some one has well said, "As the winter of unbelief lowers the stream of piety, the ice of Ritualism accumulates along its banks ; as the true faith dies, forms are added ; as life goes out ceremonies come in," May the good Spirit melt the icy bonds, and pour through the church universal a tide of life and truth and love !—*N. Y. Observer.*

PRESENT STATE OF AMERICA.

It needs no argument to show anyone that the chief characteristic of the present time in this country is the all-pervading desire to accumulate wealth. Were this under the control of moral principle it would lessen the fears of thoughtful men for the stability of our government ; as it is, we all must be filled with forebodings for the future of both the State and the Church. We feel assured that our country can bear a terrible strain, but there is a limit to the strength of all human institutions. The history of the past decade is one of fearful degeneracy ; and when we compare the present with the past of fifty years ago, we are made sensible of its extent. Then it was a rare thing to hear of a legislator, a judge, or a public servant of any kind taking a bribe ; now it is the daily report of the press in every part of the republic.

Bribery and corruption infecting the fountain-head flows on through every channel of political life, and threatens to deluge the nation. They are doing their fell work in every branch of the public service, and thence poison the springs of private life. Men sell their votes at the polls, the law-maker receives gifts from those who know how to place them "where they can do the most good ;" and those who aspire to place and power spend thousands to obtain them, and then reimburse themselves from the public treasury. Congress men do not hesitate to become the attorneys of rich corporations and corrupt rings, who seek subsidies of land and money that a few men already enormously rich may become still richer at the expense of the poor. The necessary result is that Communism is on the increase everywhere, and the people are forming leagues, granges, unions of all sorts, to protect themselves from the rapacity of public plunderers.

There is no axiom in political philosophy clearer than that "there is no self-sustaining power in any form of social organization." Individual virtue must be the sustaining power in all governments, and, most of all, in republics. A people's form of government will always adjust itself to the moral condition of the people. A vicious community must be controlled by force ; a virtuous one will always be essentially free. We have often been asked to weep over the downfall of poor Poland ; were we as well informed as we should be upon the decadence of virtue among that unfortunate people we should not be surprised that they

fell a prey to the Northern Bear. On the other hand, if we look at Switzerland, we shall readily see why it has been able to maintain its liberties for so many generations.

Even the Judiciary of our country is not free from the taint of the wide-spread corruption that is infecting the whole land. Judges sell themselves for gold, and the ermine, that should be the emblem of justice and integrity, is defiled by bribery. The end is near when the officers of the law become mercenary, and venality triumphs in the jury box and on the bench. Legislative and executive officers become corrupt, and still the people may have hope, if only the Judiciary remain true to its mission as the bulwark of liberty; but when it yields to the greed for gain the most hopeful may well despair.

The heart is made sick with the reports of official rapacity that come up from every quarter. Fraud, defalcations, peculations, and breaches of trust are found on every hand. The corruption of which we speak has become an element of official life, so that we are surprised at anyone's escape from the contagion. Were Diogenes once more on earth, he would have to trim his lamp and continue his search with yet greater diligence than he was wont, to find an honest man. There are thousands of them, no doubt, in the high places of public trust, but the prevalence of dishonesty in the office-holders of the country causes men to distrust even those who are pure.

The remedy for all this must be found in a reformed public sentiment. The gospel must be brought to bear more immediately upon the mass of the people. Religion must cease to be the luxury of the few that it may become the saviour of the many. We must spend less to gratify the pride of life, and more to convert souls. Build houses of worship for the poor, and bring them in, that they may be made moral, industrious, religious. Christians must heed more the teachings of Christ and His apostles on the subject of riches. We find our own views so well expressed by Dr. Hatfield, of the Methodist church, that we cannot forbear laying his fine thoughts before our readers:—

“More strenuous endeavours must be made to Christianize the whole population of our country.

There is much in the present condition of our country to excite apprehension and alarm. There is much activity and business thrift. A good many men are living luxuriously and growing rich, while a much larger number are barely living from hand to mouth, with no prospect of improving their circumstances. Railroads are built, the resources of the country developed; towns spring up as by magic; cities are enlarged and beautified, and we congratulate ourselves on these evidences of the growth and prosperity of our country. But if we look under the surface of things a little, what do we see? The rich neglect and despise the poor. Wealth is exclusive, contemptuous and domineering. The poor are restless, envious and dissatisfied. Labour and capital are at war, with no prospect of a reconciliation between them. Both these extremes tend to corruption—one is the scum, the other is the sediment of society. Our cities are increasing in population much more rapidly than the country at large. In our chief cities the ignorant, untutored, and vicious classes are numbered by tens of thousands. Most of these have come from the Old World, bringing the worst of its prejudices and

the most pernicious of its practices with them. They are hostile to Christianity, and seldom or never enter any place of religious worship. It looks to me very much as if we are building our house, not on a foundation of solid rock, but on a thin, brittle crust, that is liable to break at any moment, and drop us into a burning volcano. Rome was rich, luxurious and magnificent at a time when she was ripe and rotten ripe for ruin. How are the dangers that threaten us to be arrested?

To my mind there is but one answer to this question. No theories of social or political reform can save us. Political changes and reconstructions of society do not renovate human nature. No system of secular education, however excellent, can be relied upon to correct the evil from which we suffer. The intellectual culture that gives men a distaste for crimes of a certain character, qualifies them to commit others that are quite as injurious to society. The dainty virtue that is merely a matter of taste is not of much account in our hard matter of fact world. The great need of our times is an increase of downright, old-fashioned integrity, that scorns to do base, unworthy things. It is virtue, moral excellence, not wealth or intellectual culture even, that preserves a Nation and exalts it to happiness and glory. And there is no solid foundation for this virtue that does not rest on religion. Whenever a people forget God and act without regard to the sanctions of religion, supreme selfishness becomes the controlling law of their lives. And selfishness is sin, and tends directly to corruption, wretchedness and ruin. The hope of our country is in the gospel of Jesus Christ; if we reject that gospel our doom is sealed. The Nation or Kingdom that will not serve the cause of Christ must perish. A dispensation of the gospel has been committed to us, and we are required not only to testify of it, but to carry it to the hearts and homes of the people. If any class of our countrymen are prejudiced against this gospel, and refuse to come to the house of God, or under religious influences, we must, by all wise and loving endeavours, show them how unreasonable their prejudices are. If the adult population scorn our endeavours, we must redouble our exertions on behalf of the children."

Apostolic Times.

TALKS TO BEREANS.—No. III.

THE FULNESS OF TIME.

"But when the fulness of time was come, God sent forth his Son."—GAL. iv. 4.

WE have already spoken of some of the reasons why salvation could not be perfectly revealed at once—why ages of preparation were necessary, and, therefore, why the great purpose of God to offer salvation to all men was a secret, a "mystery" hidden from ages and from generations. We are now to show that the period of the advent of Jesus was "the fulness of time."

I. Sin had been allowed full development.

Its bitter and inevitable curses had followed men in all countries. The terrible plague-spot made its appearance everywhere. No class was exempt, no individual was free from the malady. Everywhere and always it was a poison in the cup of life, and its effects were deadly.

Its bitter fruits in every kind of disorder, pollution, crime, outrage and suffering, entered into all experience, and reddened every page of human history with blood, or blackened it with iniquity. Indeed, an experience much short of four thousand years might have sufficed on this head ; but—

II. The different races of men had experimented to weariness in vain efforts to save themselves.

This required time ; and at no time short of this period had these experiments landed the race in so thorough a despair.

The utter failure of antediluvian attempts to control human nature and govern society is told in the flood that swept an incorrigible world into destruction. After the deluge, mighty civilizations were developed on the plains of Assyria, and the march of civilization thence to Egypt, to Greece and to Rome, records successive and stupendous efforts of man, in his departure from God, to construct religions, philosophies and governments that should effect the regeneration of the race. They started not without some capital. They took, in the treasures of original tradition, a considerable portion of goods from the Father's house, when they went forth on their prodigal career. They were not destitute of genius or of talents. As glorious minds as God has ever given to the race, He gave ever and anon to those ancient nations and peoples, that they might not lack any capacity that their own nature was capable of supplying. It ended in utter failure. There was grand military skill ; there was sometimes great statesmanship ; there were glorious architectural monuments of taste, and genius, and labour ; there were immortal triumphs of art wrought by pencil and chisel ; oratory and poetry that can never die have come down to us from those times, and the world echoes yet with speech, and music, and song, from hearts and lips inspired with genius that men call godlike. Science made discoveries, and Art wrought inventions, and Philosophy taught beautiful and wonderful things ; but sin still held sway, and no human genius or skill could break its power or unlock the awful mysteries of death. Every generation sought to improve by the struggles and failures of its predecessors, until human wisdom was taxed to its utmost, and the world was bankrupt alike in faith and hope. The language of the elder Pliny will best express to us the utter helplessness and hopelessness in which these prodigious and long-continued efforts landed the race :

" All religion is the offspring of necessity, weakness and fear. What God is—if, indeed, he be anything distinct from the world—it is beyond the compass of man's understanding to know. But it is a foolish delusion, which has sprung from human weakness and human pride, to imagine that such an infinite Spirit would concern himself with the petty affairs of men. It is difficult to say whether it might not be better to be wholly without religion, than to have one of this kind, which is a reproach to its object. The vanity of man, and his insatiable longing after existence, have led him to dream of a life after death. A being full of contradictions, he is the most wretched of creatures, since the other creatures have not wants transcending the bounds of their nature. Man is full of desires and wants that reach to infinity, and can never be satisfied. His nature is a lie, uniting the greatest poverty with the

greatest pride. Among these so great evils, the best thing which God has bestowed on man, is the power to take his own life."*

There it is. The prodigal has wasted his substance, and is down among the swine feeding on husks. Nay, worse than the prodigal in the parable, he has lost all Faith in a Father, all knowledge of a Father's house. It is time for the Saviour to come and seek the lost.

III. The Jews had fulfilled their mission, both as a bulwark against idolatry in their national capacity, and as missionaries to carry the revelations of God among the nations of mankind. Alike in their high national prosperity, when, in league with Tyre, they reached out over the seas in commercial enterprise, and in their captivities and dispersions, when Babylon, Nineveh, Ecbatana, Alexandria, and other great seats of empire and of learning, became centres of radiation for the truth they had in keeping, they fulfilled their wonderful mission in preparing the way for the coming of the Messiah. They came in contact with the political, commercial and literary potencies of the different ages, under all the great dynasties of ancient times. As a specimen of the work providentially accomplished by them, let us mention the translation of the Hebrew Scriptures into Greek, at Alexandria, more than two centuries before the coming of the Christ. "It was," says Thomas De Quincey, "an advantage of a rank rising to providential, that such a cosmopolitan version of the Hebrew sacred writings should have been made at a moment when a rare concurrence of circumstances happened to make it possible; such as, for example, a king both learned in his tastes and liberal in his principles of religious toleration; a language—the Greek which had already become what for many centuries it continued to be, a common language of communication for the learned of the whole civilized world, viz.: Greece, the shores of the Euxine, the whole of Asia Minor, Syria, Egypt, Carthage, and all the dependencies of Carthage; finally, and above, all, Rome, then beginning to loom upon the western horizon, together with all the dependencies of Rome, and, briefly, every State and City that adorned the imperial islands of the Mediterranean, or that glittered like gems in that vast belt of land, roundly speaking, one thousand miles in average breadth, and in circuit running up to five thousand miles. . . . Such was the boundless domain which this extraordinary act of Ptolemy suddenly threw open to the literature and spiritual revelation of a little obscure race, nestling in a little angle of Asia, scarcely visible as a fraction of Syria, buried in the broad shadows thrown out on one side by the great and ancient settlements on the Nile, and on the other by the vast empire that for thousands of years occupied the Tigris and the Euphrates. In the twinkling of an eye, at a sudden summons, as it were, from the sounding of a trumpet, or the Oriental call by a clapping of hands, gates are thrown open which have an effect corresponding in grandeur to the effect that would arise from the opening of a ship canal across the Isthmus of Darien, viz.: the introduction to each other, face to face, of two separate infinities. Such a canal would suddenly lay open to each other the two great oceans of our planet; while the act of translating into Greek and from Hebrew—that is transferring out of a mysterious cipher as little accessible as Sanscrit, and which never

* Quoted by Neander in the Introduction to his Church History.

would be more accessible through any worldly attractions of alliance with power and civic grandeur of commerce—*out of this darkness into the golden light of a language the most beautiful, the most honoured among men, and the most widely diffused through a thousand years to come, had the immeasurable effect of throwing into the great crucible of human speculation, even then beginning to ferment, to boil, to overflow, that mightiest of all elements for exalting the chemistry of philosophy, grand, and for the first time adequate, conceptions of the Deity.* . . . And considering the activity of this great commercial city and port, which was meant to act, and did act, as a centre of communication between the East and the West, it is probable that a far greater effect was produced by the Greek translation of the Jewish scriptures, in the way of preparing the mind of nations for the apprehension of Christianity, than has ever been distinctly recognized.*

It is no longer a wonder that Josephus, Suctonius, and Tacitus should agree to say that, according to the decrees of fate in the sacred books, mankind were taught to look to the time of the appearing of Jesus, for the coming of a great Deliverer. The bitter experiences of the race, and the widely spread prophecies of the Jewish scriptures combined to make Him "the Desire of nations."†

IV. The Greek was the language of the civilized world when Jesus came. The Roman empire, stretching from the Euphrates to the German Ocean and from the Danube and the Rhine to the cataracts of the Nile, the African deserts and Mount Atlas, tolerated all religions at all compatible with civil order, unified as far as possible all interests, threw up great military highways into all provinces, and in preparing to preserve and maintain its own imperial sway, prepared the way for the heralds of the cross, and brought the main portions of the human family within reach of the regenerating influences of the truth and grace of God.

Thus it is apparant that Jesus came in the "fullness of time." All the events of time were divinely ordered with reference to this great consummation. The revelations made to the Jews, and through them to the world, were arranged in their development and dissemination, with reference to the same event. "Christ was placed midmost in the world's history; and in that central position, He towers, like some vast mountain, to heaven—the farther slope stretching backward toward the creation, the hither slope toward the approaching consummation of all things. The ages before look to him with prophetic gaze, the ages since behold him by historic faith; by both He is seen in common, as 'the brightness of the Father's glory,' and the unspeakable gift of God to the race."

(To be Continued.)

* Theol. Essays, vol. 1, pp. 146, 147.

† While it was necessary that the influence of Judaism should spread unto the heathen world, in order to prepare the way and open a point of communication for Christianity, so was it needful also that the stern and repulsive rigidity of Judaism should be softened and expanded by the elements of Hellenic culture, in order to adapt it to embrace the new truths which the gospel was to exhibit. The three great historical nations had, each in its own peculiar way, to co-operate in preparing the soil in which Christianity was to be planted—the Jews on the side of the religious element, the Greeks on the side of science and art, the Romans as masters of the world, on the side of the political element. When the fullness of the time was come, and Christ appeared—when the goal of history had thus been reached—then it was that through Him, and by the power of the Spirit that proceeded from Him, by the might of Christianity, all the threads of human development which had hitherto been kept apart, were to be brought together and interwoven in one work.—*Neander's Ch. Hist.*, Int. page 6, Bohn's Ed.

REYNOLDSBURG DEBATE.—No. II.

THOMPSON'S FIRST ADDRESS.

Brethren Moderators—Respected Audience:—I hope that I feel grateful to the Giver of every good and perfect gift, for the privilege of appearing before you on this occasion, under such propitious circumstances. The privilege of meeting together as a Christian people, and in earnest desire to know the truth, as God has revealed it, to investigate the record of the Scriptures, is a great privilege, truly, and should be appreciated by us all. And that it is appreciated by many is apparent here by the large audience now before me, with, as I humbly hope, that purpose in view. I hope that such a course of argument may prevail, and such a deportment of conduct govern in this discussion, that truth shall prevail, and good feeling among us all be firmly established.

I now proceed to reply to my worthy friend, who has just taken his seat. I shall not differ materially from what he has said upon the term "Remission of sins;" that it is pardon, or freedom from sins. That it is an act of God I also admit. That it is done in heaven, for men, I also admit. But that it is done in men, by the sanctifying power of God, I shall certainly show in this discussion. And that men are justified in the righteousness of Jesus Christ, by grace, and not by works or conditions by them performed, will appear abundantly, as we search the scriptures. That God has put conditions between the "alien sinner" and the "remission of sins," which have no merit in them, or, "are not meritorious," nor "efficacious," to me appears really absurd. The remission of sins, offered on conditions, and, consequently, enjoyed when the conditions are performed, and yet the conditions have no merit—not efficacious? Pray, where is the merit, if it be not in the condition performed? If alien sinners exercise free will, and have power to perform conditions upon which the remission of their sins is offered, and if they perform these conditions, and receive the remission of sins by so doing, will the gentleman please tell us how much of the grace of God such a sinner needs? When and how can grace ever profit a man who, of his own free will and power, fulfils the conditions of the remission of his sins? What profit is the blood of Christ to that man? If the alien sinner is free, free in himself and of himself, can Christ make him free? Can grace make him free?

The real issue in the propositions before us, and that will appear in all the arguments to be brought forward in the discussion, may be briefly stated thus, *i. e.*: That which results in the remission of sins, a holy life, a glorious resurrection, and a future eternal bliss, *is the work of man*, Franklin affirms. Or, that which results in the remission of sins, a holy life, a glorious resurrection, and a future eternal bliss, *is the work of God*, Thompson affirms. We, then, have the issue clearly before us, and whether this work of the remission of sins, or upon which it depends, is written about or preached by the prophets, apostles, or by Jesus, our great Prophet, or whether it be the song heard in heaven, let us be attentive and learn to whom this work is ascribed, and to whom the performance of conditions in order to the remission of sins is attributed. I call attention to the scripture quoted by the worthy gentleman as proof of his free will and power in the alien sinner—

(Rom. vi. 16.) To whom were these words addressed? To "alien sinners?" No; but to the beloved of God, called to be saints. The called of Jesus Christ. (Rom. i. 6, 7.) We ask in what relation do they stand, as the called of God, to their sins? *Answer*: "They are justified by his blood, and saved from wrath through him. (Rom. v. 9.) Why do they yield themselves servants to God? Because they are not under the law, *i. e.*, conditions performed of their free will and power: but under grace, the gift of God. (Rom. vi. 14; Eph. ii. 8.)

We are next invited to 2 Pet. iii. 9: "The Lord is not slack concerning his promise, as some men count slackness; but is of long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." Mr. Franklin says, "The Lord is willing, but they are not willing, will not come." And I answer, Jesus says, "They shall all come." (John vi. 37.) And God says, "They shall all be willing." (Psa. cx. 3.) The language of the apostle, in the quotation, clearly refers to the saints addressed in the epistle, and all who shall be called into the same relation to God. Therefore, the long suffering is to *us-ward*.

We are next called to notice the commission commanded by Christ. (Matt. xxviii. 19, 20; Mark xvi. 16; Luke xxiv. 47.) From the commission; as given by all the evangelists, I derive the following order, *to wit*: 1. Remission of sins is to be preached in all the world, and to every creature, in the name and through the blood of Jesus Christ. And I now assert, without fear of a successful contradiction, that since the world was, no man by divine authority ever preached or taught the remission of sins, as set forth in the gospel, *on any ground save the blood of Christ*. I go further still. No man by divine authority ever taught that an alien sinner could perform either faith, repentance, or baptism, in a gospel sense, *whose conscience had not been purged by the blood of Christ*. 2. The believer is to be baptized, as a visible expression of his faith in a crucified and risen Jesus as his only Saviour. 3. He is to obey all the commands of Christ, because of the relation he bears to Jesus, as both Lord and Christ. His obeying the commands of Christ does not create the relation of a forgiven child, instead of being an alien sinner, but is a service beautifully symbolizing that relationship through the blood of the Lamb. Mr. Franklin says: "The first thing required of them, when they hear it, is to believe it." But Jesus says, "He that is of God, heareth God's word: ye, therefore, hear them not, because ye are not of God." (John viii. 47.) The apostle John says (1 John v. 1: "Whosoever believeth that Jesus is the Christ is born of God." Mr. Franklin says he is an alien sinner. The difference is very clear between them. I will notice Acts xiii. 38, 39, and, for the present, dismiss this part of his proof. Paul here says: "Through this man" (Jesus) "is preached unto you the forgiveness of sins, and by him all that believe *are* justified from all things, from which ye could not be justified by the law of Moses." Believing is not a condition or work performed by an alien sinner, but a fruit of the Spirit of God, and an evidence and grace of salvation through Christ. The unbeliever is damned, or condemned, because his unbelief is an evidence or fruit of his state as a sinner, and alien from God. "But," Mr. Franklin asks, "is he condemned because he does not do that which he has no power

do?" I answer, he is responsible for all his inability to do, whether of will or motion. God declares the sinner dead in sin. (Eph. ii. 1—5.) If he has by sin destroyed himself, is he accountable for his inability? But Paul told the Philippian jailer to believe on Jesus, and he should be saved. Yes; and the Philippian jailer was very far from being an alien when Paul told him this, as his manner and speech clearly indicated. Instead of being alienated in heart from God, he sought to earn his duty, and did it cheerfully. If alien sinners cheerfully obey God, having free will and power to do so, in what sense are they aliens?

Again, Paul says: "Without faith it is impossible to please God." (Heb. xi. 6.) True, he does. But the alien sinner does not have faith, does not come to God. Therefore, faith is not a condition, but a gift. Take a parallel passage (Rom. viii. 8): "So then they that are in the flesh cannot please God." Are alien sinners in the flesh? They are; and cannot please God. For, "if any man have not the Spirit of Christ, he is none of his." *He is alien to Christ.*

We are told in the next argument that repentance is a condition to be performed by *alien sinners* in order to obtain the remission of sins. Here the gentleman fails again by attributing to the *alien* sinner that grace which God gives to the *reconciled*. (Acts v. 31: "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Also (Acts xi. 18): "When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles *granted repentance* unto life." But we are told that, "Except ye repent, ye shall all likewise perish." And did they not perish in the destruction which came upon them as a nation? But is the law by which the nations are judged conditions set forth in the gospel, by the performance of which alien sinners obtain the remission of sins? If justification be by the deeds of national law, *Christ died in vain*. (Gal. ii. 21): "I do not frustrate the grace of God; for if *righteousness come by the law, then Christ is dead in vain*." So, then, there is a national repentance commanded, that has no reference to the remission of sins set forth in the gospel. And there is a repentance unto life which God gives; and not, therefore, a condition performed by alien sinners. But those who believe are commanded to repent, and be baptized. True. Had they *power to obey*, to do what was *commanded* them to do? I answer, yes. In what did their *power to perform* consist? I answer, *The grace of God*, and not *free will* and *power* of an *alien sinner*. Instead, therefore, of three conditions for alien sinners to perform, in faith, repentance and baptism, we have gracious gifts from God, and the attendant fruit of those gifts in obedience—not the obedience of a graceless alien, but of a reconciled and sanctified heir of God. (Heb. x. 10): "By the which will ye are sanctified through the offering of the body of Jesus Christ once for all." Also 14th verse: "For by one offering he hath perfected forever them that are sanctified."

We are now brought to consider the words of Jesus to Nicodemus. (John iii. 3, 5, 6.) Mr. Franklin explains that "born again," "born of water and the Spirit," "born of the Spirit," mean not *be converted*, not "*be turned*," but "*turn*." The Saviour said to Nicodemus, Except a man *turn*, he cannot see the kingdom of God. Was not Nicodemus

very ignorant not to understand so simple a statement? Is it not strange that the wisest men in the church in all ages, since Christ spoke these words, should have failed to understand them! Look at it now through the light of "Christianity restored!" To be born again is the act of an *alien sinner*. It is his own act, in turning to God, as much as seeing with his eyes, or hearing with his ears, or understanding with his heart. Tell us, dear sir, in your next speech, do you mean natural optical sight, or seeing, and natural hearing, etc? But this matter is fully disposed of. (Jno. i. 13): "Which were born not of blood, *nor* of the *will* of the flesh, *nor* of the *will* of man, but of God." Again we have it repeated, that if a man cannot believe, and be saved of himself, he is not accountable. If *his* works do not take him to God, reconcile him to the divine government, and procure his eternal glory, he is not accountable. This is poor logic. It denies the mediatorial work of Christ, the reign of grace in salvation, and grounds the present and eternal salvation of the sinner on his own work. We now come to Paul's calling. In this case, as in the others, Mr. Franklin has Paul an alien sinner till after he was immersed. Although Paul called Jesus Lord (Acts ix. 6), and although he afterward testified that, "No man can say that Jesus is the Lord but by the Holy Ghost" (1 Cor. xii. 3, yet Paul was an alien sinner still. One thing will remove his alienation. Not faith, nor repentance, though they be conditions; but they will not do, without the finishing, final work, *immersion in water*. I have but one answer to this argument; and it is this: "Paul never refers to his baptism as the condition which he performed to obtain pardon, or justification; but at all times, with all the emphasis of his great gift, rested the whole work on the merits of Jesus, and by the grace of our God. (1 Cor. xv. 10): 'But by the *grace* of God I am what I am.' What he *must* do, and what he *ought* to do, was in the new relation in which he stood to Christ, not an *alien sinner*, but a *called saint*. And in that new relation he says: 'I can do all things through *Christ* which *strengtheneth* me.'" (Phil. iv. 13.)

Let us now consider the language of Christ, as given in (John iii 17—19): "For God sent not his Son into the world to condemn the world; but that the world *through him* might be *saved*, etc. What he did *not* come to do was to condemn; but he came to *save*. (Matt. i. 21) "*He shall save his people from their sins.*" What is the condemnation, then? Not his coming into the world; but that men "loved darkness rather than light, *because their deeds were evil*. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are *wrought in God*."

Mr. Franklin asks, "Why did not the Lord gather the children of Israel together? Was it because He *would not*, or because *they would not* be gathered? They were free, etc." I answer, they were *not free*. "Jerusalem that now is, and is in *bondage* with her children." (Gal. iv. 25.) But Mr. Franklin says: "They had a *will*?" Yes, but it was a negative will. "Ye will not come to me." (Jno. v. 40.) But Mr. Franklin says: "They interposed their will in the way of the Lord's, and *prevented His will from being done*." God commands His children to pray, "*Thy will be done*;" but men interpose *their will*, and *prevent* His from being done. So what is done will not be the *will* of God, but the

erposed *will of men*. The *will* under which Jerusalem *would not be* hered was a *national law*; but the will of God, confirmed by His nutable oath, is not *interposed* and *prevented*, but is *yea* and *amen* in rist Jesus.

We are told that our Lord involved the idea of doing, in the conclusion His Sermon on the Mount: "He who hears these sayings of mine, *l does them*, I will liken him to a *wise man*" (an alien sinner), etc. us is here teaching His disciples their duty in their relation to Him as ciples to their Lord, and not what an alien sinner of his own free l and power can do as conditions upon which he may obtain remission sins. But Mr. Franklin says: "This *doing* and *not doing*, is a matter which *man is free*." He should state it: "This *doing*, and *not doing*, a matter in which the *alien sinner is free*." Now we have the doctrine full. It is this: All the duties set forth in the Sermon on the ount are *done* by the *alien sinner of his own free will and power*, and he all be great in the kingdom of God, because of himself he has *done* ese things. If an alien sinner can rise to a position of greatness in e kingdom of God, of himself, by his own act, will he need the grace God to prepare him for any other position of glory or honour, either time or in eternity? And if so, please state what it is, and where it

In the last argument of the gentleman we are told that the principle all *law* among men recognizes man's ability to *do* and *obey*. I agree this, as a principle of *law*. But can the alien sinner obtain the mission of sins on the principle of *law*? If the argument of Mr. ranklin means anything at all, it means that the alien sinners whom od pardons are pardoned on the ground of conditions performed by em, just as men, by obedience to law, obtain favour among men. He herefore quotes from the Old Covenant; "I have called and you have refused." "I have stretched out my hand, and no man regarded." nd again, "Choose ye this day whom ye will serve." These quotations ave no more relation to the remission of sins as set forth in the gospel, an do the laws of Great Britain. They relate to an entirely different atter. But some commands, as given under the Old Covenant, are in orm brought down to the gospel service. (See Psa. xcr. 8, and Heb. iii. —15.) Also, "Look unto me, and be ye saved, all the ends of the arth: for I am God, and there is none else." "Come unto me, all ye at labour and are heavy laden, and I will give you rest." (Isa. xlv. 2; Matt. xi 28.) Under the former covenant these commands were poken to national Israel, and were the dpty they owed to God as a ation. Under the latter they are spoken to spiritual Israel, and are he duties they owe to Him in that relation. But in neither case do hey refer to conditions to be performed by the alien sinner, in order to he remission of sins. Neither does God tantalize his creatures by hese commands; but He puts them in such relation to His people that hey *willingly* do them, under the reign of grace, by Jesus Christ our Lord. "For it is *God* which worketh in them both to *will* and to *do* of is good pleasure." (Phil. ii. 18.) So, then, it is *not of him* that illah, nor of him that runneth" (of his own free will and power), "*but of God* that sheweth mercy." (Rom. ix. 16.)

Should Mr. Franklin get to see the contrast set forth in the Scripture between grace and works; between gospel and law; between the work of Christ and the work of alien sinners, I shall hope to hear, at least, the name of Jesus used in connection with the remission of sins. And I shall be glad if he should have courage to say, "Not of works, lest any man should boast." But he can never say in truth, "That not of ourselves; *it is the gift of God*," while he believes the proposition which he affirms. He has repeatedly asserted in the speech before us, that it is of the alien sinner's free will and power; that it all turns on their doing, etc. And now Paul comes forward and tells him just as plainly as language can speak: "*Not of ourselves; it is the gift of God.*" *Not of works*" (conditions), "lest any man should boast." How a man can hold the doctrine of this proposition, and ask God in prayer to do anything, either for himself or others, I cannot see. For he affirms most tenaciously that the will of God is prevented by the interposed will of man. Therefore, God can only do what the will of man permits to be done. The conclusion is, the will of man governs, and God is the subject. How very different from this is the word of truth! (Eph. i. 11: "Who worketh all things after the counsel of *his own will*." (Psa. cxv. 3): "But our God is in the heavens; he hath done whatsoever he pleased." "For thine is the kingdom, and the power, and the glory, forever. Amen." (Matt. vi. 13.)

THE BIBLE CLASS.

LESSON III. THE GENEALOGY OF JESUS.

Matthew's List.—Matt. i. 1-17.

The title.—Repeat the first verse of this chapter.

Is this the title of the whole book of Matthew, or only of this list of names?

Ans.—Of the list of names; for the whole book is much more than a "book of the generation of Jesus."

Why call so short a list of names a book?

Ans.—In ancient times any document, however small, was called a book.

From whom does Matthew assert that Jesus descended?

How far apart did Abraham, David and Jesus live? *Ans.*—From Abraham to David was about nine hundred years, and from David to Jesus about one thousand one hundred years.

First division of the list.—2-6.—What division of the list does Matthew make? See verse 17.

Where did he find the names from Abraham to David? *Ans.*—He found those of Abraham, Isaac, Jacob, Judah, Pharez and Hezron in Genesis, and the other eight in Ruth iv. 18-22, They are also found in 1 Chron. i-ii.

What class of men were they? *Ans.*—They were all patriarchs, and David was also a King, the first King in the list.

What two women are mentioned in the list? 5.

Of what nation were they? See Josh. ii. 1; Ruth i. 4.

Did Jesus, then, have any Gentile blood?

How many years were covered by these fourteen generations? See previous answer.

Second Division.—6-11.—Where did Matthew find these names?

Ans.—They are found in the first and second books of Kings, and also second Chronicles. These books are filled up with the histories of these men.

What class of men are they?

Ans.—They were all kings who reigned over the kingdom of Judea. With what king and event does this division close? 11.

Note.—The history of Jechonias' captivity is found in 2 Kings xxiv. 1-17, where he is called Jehoiachin. He was not the last king of Judah, for his uncle Zedekiah reigned eleven years after him, (2 Kings iv. 17-18.) but he was the last in the direct line of David's offspring.

Does Matthew, in this division, give the names of *all* the kings in the line from David to Jechonias?

Ans.—No. He omits four; three between Joram and Ozias, or Uzziah, as he is called in the New Testament, (verse 8) and one between Josias and Jechonias, verse 11. The names of the three are Azariah, Joash and Amaziah, whose history is found in 2 Chron. chapters xxii., xxv.; and the name of the other is Jehoiakim, whose history is found in 2 Chron. xxxvi. 1-18.

Why did Matthew omit these?

Ans.—In proving that one man is descended from another, it matters not how many names are omitted, provided those given are correct. For example, if I wish to prove, myself a descendant of Christopher Columbus, and can prove that my grandfather and his grandfather and his grandfather were descended from Columbus, I have gained my point, although I have left out half the names. So Matthew, desiring to quote only fourteen names in this division to make it even with the first, leaves out four of the eight names found in the Old Testament.

As Matthew leaves out three names between Joram and Uzziah, how can he say, *Joram begat Uzziah*?

Ans.—In Jewish usage, words of relationship were used in a wider sense than by us. For example, Leah is said to have borne to Jacob her sons, her grandsons, and her great grandsons, Gen. xvi. 8-15; and all the sons, grandsons and great grandsons of Jacob, are said to have "come out of the loins of Jacob." Uncles, nephews and cousins were called *brothers*, and instead of *grandfather* or *ancestor*, they used *father*. If we were to use such language, it would be untrue, but it was strictly true with the Jews, because they used the words in a different sense from what we do, and they understood each other in that sense.

LESSON IV.—THE MINISTRY OF JOHN.

His personal habits.—In what part of Judea was John reared? Luke i. 80.

When he entered on his ministry what was his food and dress? Matt. iii. 4.

What was the propriety of his camel's hair clothing?

Ans.—It was coarse raiment, and therefore well adapted to the life of self-denial which he led.

Are locusts suitable for food?

Ans.—Yes; they are eaten to this day by the poorer classes in Arabia. Did John ever drink wine or other intoxicating liquors? Luke i. 15. Quote what Jesus said of John's habits compared with His own.

Matt. xi. 18, 19.

What was the wisdom of such a mode of life?

Ans.—John's mission was to preach repentance, and his mode of life being a constant rebuke to the luxury and self-indulgence of the age, gave greater weight to his preaching.

Why did not wisdom require Jesus to live the same way?

Ans.—He came not to insist especially on any one duty, but to give proportionate instruction on all the duties of life, and therefore it was best for Him to go to no extreme in His manner of living.

His preaching.—What was the chief subject of John's preaching?

Matt. iii. 1, 2.

Quote a passage from his address to the Pharisees and Sadducees. Matt. iii. 7—10.

What is meant by the figure of the axe and the trees in the verse last quoted?

Ans.—That, as each tree which did not bring forth fruit would be hewn down with the axe, so each man who did not bring forth the fruits of repentance would be punished.

How did John explain to the people, the publicans and the soldiers what he meant by the fruits of repentance? Luke iii. 10—14.

NOTE.—The demand made of each party shows that a reformation of life was what he called fruit meet for repentance.

His testimony concerning Jesus.

What is said of John as a witness for Jesus? John i. 6—8.

What testimony did he give before the baptism of Jesus? Matt. iii. 11, 12.

Was this all, or is it only a specimen of his testimony? Luke iii. 18.

What questions were put to John about himself, and how did he answer them? John i. 19—27.

Why did they think he was the Christ?

Ans.—They were looking for the Christ to appear, and they naturally mistook for Him so extraordinary a person as John.

Repeat some more definite testimony of John. John i. 29. 30.

How did John know Jesus to be the Lamb of God? 31—34.

What took place the next day after this last testimony? 35—40.

What is the last testimony we have from John? John iii. 28—30.

What use did Jesus afterward make of John's testimony? John v. 32—35.

What use did Paul make of it? Acts xiii. 25.

Why did the people think he was Elias?

Ans.—Because it was predicted that Elias or Elijah would come before the day of the Lord. Mal. iv. 5

Why did John say he was not Elias, when Jesus, in Matt. xi. 14, says he was?

Ans.—He denied being Elias in reality, but he was the one figuratively called Elias or Elijah by Malachi because he was so much like that prophet.

What prophet is the one called "that prophet" in the next question put to John? Verse 21.

Ans.—It was a prophet predicted by Moses and really the Christ, though the Jews did not know this. Deut. xviii. 15.

LESSON V.—THE GENEALOGY OF JESUS.

Luke's list.—*Luke* iii. 23-38

How does Luke's list differ from Matthew's in the order of the names?

How much farther back than Matthew does he trace the genealogy?

34-38. Comp. Matt. i. 2.

Where did Luke find the names from Abraham back to Noah?

34-36. Comp. Gen. xi. 10-26.

What name does he give that is not found in our copy of Genesis?

36. Comp. xi. 12. Why did he insert this name?

Ans.—Luke wrote in Greek and copied from the Greek translation of the Old Testament called the Septuagint, which had the name Cainan between Arphaxed and Salah.

If the Greek translation was wrong in having this name, why did Luke copy it?

Ans.—It is not certain that the Greek translation was wrong. It may be that the name has been accidentally lost out of the Hebrew copy.

Where did Luke find the names from Noah to Adam? 36-38. Comp. Gen. v.

Is there any difference between Luke's list and Matthew's from Abraham to David? 31-34. Comp. Matt. i. 2-6.

From which son of David does each writer trace the remainder of his list? 31. Comp. Matt. i. 6. Was Nathan a king? Does Luke, then, like Matthew, trace the line by which David's throne was inherited?

In what names do the two lines of David's posterity meet? 27. Comp. Matt. i. 12. How could this be?

Ans.—By the marriage of a descendant of Solomon to a descendant of Nathan.

How could Salathiel be a son of Jechonias as Matthew says (i. 12), and at the same time a son of Neri, as Luke says, verse 27?

Ans.—The Hebrews used the word *son* not only for what we call a son, but for *son-in-law*, *grandson*, &c. He was the literal son of Jechonias, as we know from the fact that Matthew traces the line of the *inheritance*, which always descended to sons and not to sons-in-law. Being, then, a *son* of Jechonias, he must have been what we call son-in-law to Neri.

Where, then, did the intermarriage take place between the two lines of David's offspring?

Ans.—Salathiel, a literal descendant of Solomon, married a daughter of Neri who descended from Nathan.

Where do the two lines part again? 27. Comp. Matt. i. 13. Why do they part here?

Ans.—As Matthew traces the line of inheritance, Abiud, whom he selected, must have been the heir, and consequently the oldest son of Zorobabel; while Rhesa, whom Luke selects, was the progenitor of the remainder of Luke's list.

Where do the two lines meet again? 28. Comp. Matt. i. 16.

How could Joseph be the son of both Jacob and Heli?

Ans.—In the same way that Salathiel was son of both Jechonias and Neri. He was son, as we say, of Jacob, and son-in-law of Heli.

Whose daughter, then, was Mary, the wife of Joseph?

Through what line, then did Jesus the son of Mary, receive the blood of David—through Luke's or Matthew's?

As this line is traced from David's son, Nathan, who was not a king, does it prove Jesus to be the heir of David's throne?

What, then, is the essential difference between these two genealogies?

Ans.—Matthew traces the inheritance of David's throne down to Jesus by a line which brought him none of David's blood; while Luke traces the blood of David to Jesus by a line which brought him no inheritance. By the two combined the proof is furnished that Jesus was both the son and heir of David according to God's promise.

LESSON VI.—THE MINISTRY OF JOHN.

His baptism.—Mention all the places in which John baptized? See Matt. iii. 6; Mark i. 4; John iii. 28.

When baptizing in the wilderness, was he away from the Jordan? Mark i. 1-5.

When baptizing at Bethabara, beyond the Jordan, was he away from the Jordan? John i. 28.

Ans.—Not necessarily; for one might be baptizing at Cincinnati, beyond the Ohio river, yet baptizing in the Ohio river.

Did he go to Enon because there was not enough water in the Jordan?

Ans.—No; for the Jordan is never too low for the purpose of immersion. He had some other reason for the change, which is not stated.

Why, then, the remark that there was *much* water at Enon?

Ans.—Because there was much there as compared with other places away from the river.

Do those who practice sprinkling for baptism habitually select a river, or a place where there is much water? What do you learn, then, from the places where John baptized?

What is the meaning of John's statement, Matt. iii. 11, "I indeed baptize you *with* water?"

Ans.—The preposition translated *with*, always means *in*, except when the context requires it to be rendered *with*, and here it ought to be "*in* water."

Was Jesus in the water when he was baptized? Mark i. 10.

Subjects and design of his baptism.—What did the persons baptized by John have to do before being baptized? Matt. iii. 2-8.

Did he, then, baptize any infants?

What did he require them to do afterward? Acts xix. 4.

What was the general object of John's baptism? John i. 31.

For what particular blessing was each person baptized? Mark i. 4; Luke iii. 3.

Was this the only thing required for the remission of sins?

Ans.—No ; the sacrifices for sin had still to be offered ; for the law of Moses was still in force. John's baptism was an addition made to the law, and a preparation for the kingdom of Christ.

What is the difference between John's baptism, and that practised afterward by the apostles ?

Ans.—John did not baptize in the name of Jesus, nor into the name of Jesus, nor in the name of the Father and of the Son and of the Holy Spirit ; nor did he promise the Holy Spirit to those baptized by him. Comp. Matt. xxviii. 19 ; Acts ii. 38.

What baptism did Jesus and His disciples practise while John was baptizing ? John iii. 22-23.

Ans.—John's baptism.

When did John's baptism come to an end ?

Ans.—With his imprisonment.—He, of course, ceased to practise it then, and we have no account that Jesus continued it.

Did anyone improperly continue it afterward ? Acts xviii. 24-26.

What was done with persons thus improperly baptized ? Acts xix. 1-5.

His imprisonment and death.—State the circumstances of John's imprisonment ? Mark vi. 17-20.

Why was not John more prudent than thus to offend Herod ?

What did Jesus do immediately after John's imprisonment ? Matt. iv. 12.

What message did John send to Jesus, and what was the answer ? Matt. xi. 2-6.

Why was John in doubt on the subject ?

Ans.—Because he, like the other Jews, expected the Christ to be an earthly king, and Jesus made no effort in that direction.

Repeat the eulogy that Jesus pronounced on John ? Matt. xi. 9-11.

Describe the death of John ? Mark vi. 21-29

What evil practices are illustrated in this event ?

ON THE DEATH OF STRAUSS.

Was it a royal life ?—Was he a kingly soul,
He who has fallen asleep at the common goal ?
Are we to drape the spectre in purple tirc,
And crown the hoary head with golden fire ?
Was his life-work resplendent and sanctified—
Holy the cause in which he lived and died ?
If the spirit of man has nothing divine—
No potential force to arise and shine ;
If death is a sovereign force—a gulf profound,
In whose awful glooms the lost are never found ;
If we are mocked by hope with her silvery gleam ;
If the next world be a coffin, and God a dream—
Then the man of valour may lie and rest,
And the earth which wraps him round be sweet and blest.
Let not the earthquake shake him, nor north wind rave
To trouble the ashes in such a hallowed grave !
But alas for us who live ! if from earth to sky

There is no living God to whom we may cry !
 The ancient rivers murmur death as they flow ;
 The constellations are all a vanishing show ;
 The lamps of reason, of conscience and of love
 Do vainly burn in a visionary grove ;
 There is neither life to come nor God on high—
 So let us eat and drink, for to-morrow we die !
 But if, amid the fever and battle strife,
 We hear some clarion tones of hope and life ;
 If our God liveth eternal and sublime ;
 If His sons must inherit a finer clime ;
 If the trumpet must sound and the dead arise,
 And glory supernal bathe the earth and skies ;
 If the city of God, divinely fair,
 Must descend to earth, with all things rich and rare ;
 If God's nobility, crowned with power and light,
 Must reign forever in their terrible might—
 Then this dead mortal was but a serf of hell,
 And for the Devil's kingdom fought and fell !
 Hence Christ was to be ignored, and God defied ;
 And in this cause of ruin he lived and died !
 There was pestilence in his corrupting breath ;
 Hence the stern slave of destiny, old King Death,
 Smote him into the darkness and the drear storm
 Among the dread powers which blacken and deform.
 Let his memory perish, and let the grave
 Be one where trees of poison distil and wave !
 And let no consecration enfold the dust
 Of one who tried to destroy all Godlike trust !

A few of us still have faith in the Man divine
 Who walked as a God in the fields of Palestine !
 There is no holy light for the human race
 Save that which beameth from His benignant face.
 And as the ancient rocks on the wild sea shore
 Defy the windy blast, and tempestuous roar
 Of the elements in wrath, so do we stand
 Looking for Him and His in the holy land !
 From the orient gateway to the western wave
 His grandeur shall be seen and His power to save ;
 The kingdom of His justice shall stand revealed,
 And glories infinite crowd the solemn field.

G. GREENWELL.

GOODTEMPLARY—WHY I LEFT THE ORDER.*

MR. VARLEY is known to many as a baptized believer, whose preaching and labour are second only to those of Mr. Spurgeon. His words, on this subject, are worthy of consideration by every one who, professing

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Christianity, has a leaning towards Goodtemplary, and the more so as he has been for *twenty-three* years a zealous abstainer from intoxicating drinks. He became a Good Templar on the assurance that there was nothing therein inconsistent with his duty as a Christian, but finding himself, in that respect, deceived, in fidelity to Christ he left the order. The following citations show his reasons:—

"Good Templarism is thus defined. (Official Pamphlet No. 1, p. 5): 'No person can be admitted to membership in this Order unless he believes in the existence of Almighty God, as the Ruler and Governor of all things, and is willing to take our pledge for life.' The pledge is as follows: 'Will you take a solemn pledge to abstain for ever from the use of, or giving to others as a beverage, anything that will intoxicate?' When the Admission takes place, the person joining is told to place his right hand upon his heart, and assent to the following: 'You, in a full belief in the existence and power of Almighty God, and in the presence of these witnesses, do solemnly and unreservedly promise that you will not make, buy, sell, use, furnish, or cause to be furnished to others as a beverage, any spirituous or malt liquors, wine or cider; and that in all honourable ways you will discountenance their use in the community.' The two propositions above-named lie at the basis of this organization, and any person holding these is welcomed. To use the language of 'The Manual,' 'We throw open our doors and admit him, and all who desire to lead the lives of total abstinence. We believe that one can be a temperance man and not a Christian, and hence aim to unite in this crusade all creeds and faiths who can subscribe to the total abstinence pledge.' Upon these conditions, what is called 'a true and lasting brotherhood' is formed. In 'Good Templarism defined,' an Official Document, pages 17 and 18, we read: 'If the words of our Ritual and the teachings of this Service mean anything at all, we must accept this brotherhood in its highest sense, and mean thereby all that closest identity of interest and affection can suggest, or the finest expressions of hope and charity convey.' There can be no mistake that it is meant to be a union of closest brotherly religious friendship: hence we meet such phrases, as 'perpetual friendship,' 'the Oneness of the Order,' 'brethren,' 'family,' &c.* There is a freely expressed difference of opinion as to whether this is a religious order or not. I can only say that all the detail of initiation, *ritual*, *altar*, *chaplain*, the appeal to God, ('a Templar's vow is registered in heaven,' and 'as you value your standing here and your peace in eternity, keep that vow sacred to the end of your life,') distinctly proclaim it a religious society. * * * * It will be observed that the fundamental rule in reference to the Almighty God has been purposely framed to meet those who reject the Lord Jesus and the Holy Spirit, giving these admission at the cost of the rejection of Jesus and the Heavenly Comforter. The Word of the Lord on this point says, 'Whosoever denieth the Son, hath not the Father;' and again, 'He that honoureth not the Son, honoureth not the Father who sent Him.' * * * * The glory of the Gospel of Christians is, 'This Man' (JESUS CHRIST) receiveth sinners and eateth with them.' This

* In the Domestic Family safety in association is secured by an instinctive law which does not exist outside the boundaries.

other gospel, Templarism, says, 'Leave out the Bearer of sin, and the Convincer of sin, the Son of God and the Holy Spirit, for if they occupy our platform, it will be too narrow.' We need the startling words of Paul, 'Though we, or an angel from heaven, preach any other gospel than that we have preached unto you, let him be accursed.' From the standpoint of loyalty to Christ, and obedience to the Word of the Lord, the Christian must obey the injunction: 'Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the Temple of God with idols? for ye [he is speaking only to Christians] are the temple of the living God: as God hath said, I will dwell in them and walk in them, and I will be their God, and they shall be My people. Wherefore come out from among them and be ye separate, saith the Lord, and touch not the *unclean thing*, and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty.' (2 Cor. vi.) I come now to notice, that the GUARANTEES OF CHARACTER are totally inadequate. Will anyone affirm that formal belief in the existence of God, and Total Abstinence, comprehend all that is needed in order to be a brother, 'in all that the closest identity of interest and affection can suggest, or the finest expressions of hope and love can convey?' Why, thousands of men who are liars, blasphemers, and sensualists, are abstainers, and say there is a God: again, there are gamblers and men of fast life—are these eligible? The Constitution does not prevent them from being so. Then there are Deists of every grade, Unitarians, Swedenborgians: these and many others are open to join the Lodge. Now I do not speak unfeelingly of the former, or disrespectfully of the latter, but I say the union, the brotherhood 'in all that the closest identity of interest and affection can suggest, or the finest expressions of hope and love can convey,' is simply impossible; nor is it desirable for one single moment. * * * In the Third Degree it is said, the object is 'to melt the stony heart, to build anew the fires upon the heart's almost ruined altar, to *revivify the soul*, and nerve the arm to deeds of benevolence;' and, finally it is said, 'Now go forth, my brothers and sisters, to earnest work, for the Master *hath need of you* in His vineyard, *and in the mansions* prepared for those who serve Him when your good work on earth is done.' Think of the effect such teachings must have. Results that alone belong to the soul, renewed by Divine Grace and made a new creature in Christ, are spoken of as attaching to the members of the Templar Lodge; and that for no better reason than formal belief in the existence of God and abstinence from intoxicating drinks. All this is utterly and entirely false: no man was ever sent to service for God, or received welcome in the prepared mansions, unless a believer in Christ; for it is written, 'He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the *wrath* of God abideth on him.' (John iii. 36.) Thus the Scriptures of truth utterly deny Good Templar teaching; and I dare not, as I value the truth of God, and the welfare of my fellow-men, fail to show how dangerous and delusive this system is. The reason is not far to seek. First, I am

untrue to those I bring to the Lodge. The Master I serve—and they are responsible to Him—does not recognise these qualifications. I bring them to Good Templary instead of bringing them to Jesus. I trifle with sin as a whole, by giving undue prominence to the sin of Intemperance, and practically put Templarism in the place of Christ; and this, as I have shown, is clearly done in the Ritual. Let us Christians bear in mind that God has given 'the remedy,' Christ Jesus, and Jesus only; and let us not carry any other. Christ crucified, told in loving sympathy to the poor drunkard, is an able Saviour. For He is 'the Saviour of all men,' and 'able to save to the uttermost.' * * * * It may be said, Intemperance is a physical evil, caused by taking Alcoholic Drinks. There is some truth in this, but not all the truth. Nearly every sin finds its gratification in an external object,—the thief in the property stolen, the covetous man in his gold or fame, the sensualist in the objects of his lusts and appetites;—but the cause of all this is the *corruption of the heart* in every case. Nothing is more needed than the testimony of the Divine Word: 'If the Son therefore shall make you free, ye shall be free indeed.' (John viii. 36.) The reach of His power and grace is to spirit, soul and body, *the whole man*; and, as Paul says, 'The body is for the Lord, and the Lord for the body;' and again, 'He is the Saviour of the body.' Charles Wesley sweetly puts it—

'He breaks the power of cancelled sin,
And sets the prisoner free.'

Instead of high-sounding titles and regalia, we want hearts filled with the love of Christ, and like Andrew, we should find our brethren 'and bring them to Jesus.' It is often urged, you must make men sober before you can make them Christians. 'This I distinctly deny; and my denial is abundantly borne out by my own experience as a preacher, and the experience of many others. Again, nothing can justify an indiscriminate gathering as a FAMILY. It has been remarked that there are three families known to the Divine word—THE HUMAN FAMILY, THE DOMESTIC FAMILY, AND THE FAMILY OF GOD. *Safety in association* is one of the fundamental *ideas* of the family, and I affirm that this does not exist in the Good Templar brotherhood. Of course I am dealing with the principle. There is nothing to prevent Christian men, or their wives or sons or daughters, associating themselves in these Lodges with the characters afore-mentioned; and the very idea is revolting that they are to call men and women brothers and sisters, and to be called by them brothers and sisters, when morally considered they are as divergent as the poles. Look again, how misleading is the companionship; how often it happens that a bad principled young man is clever, good-looking and fascinating. There is little or nothing to keep such out of these Lodges, and I affirm the position is a very dangerous one. Young persons are taken off their guard, for they naturally argue, 'He is a brother, and must be all right;' hence very questionable friendships are formed. The recreation and lodge meetings, with regalia, ritual, song, joking, perhaps dancing, or amateur theatricals, goes on; need we wonder that results, destructive of that retiring modesty which is the charm and safeguard of maidenly character accrue, and familiarities take place that no Christian can sanction? It is said,

'We can expel any member, if guilty of immorality or conduct contrary to the well-being of the Order.' My point is not the expulsion, but the *admittance*, upon such utterly false terms. Upon *such* a foundation you can only build a super-structure of confusion, and these results are already abundantly apparent. I have heard of some painful instances of immorality and sin; and where this is not the case, the tone of Christian life is lowered, and often the prayer meeting and the house of God are forsaken for 'the Templar Lodge.' Here again, I see such issues as I believe are necessarily involved in working out the plans of Good Templarism. The seed of all this is freely scattered in 'The Constitution.' * * * * Not the least dangerous item connected with Templarism is the exaggerated view of its importance held by some of its leading men. The Rev. Thomas L. Poulson, of Maryland, U.S., is thus reported in *The Templar* of August 1, 1873. He says: 'In America they regarded the Templar movement as the spread of salvation, of social politics, and religious ethics, for the world. They had come there with the conclusion that all the wants of *the race* might be met by the simple philosophy which temperance presents.' Again, I ask, is this another Gospel? Does the formal recognition of God, and total abstinence, meet the wants of the human race? * * * * If I were asked the question, cannot Templary be mended and utilised so that Christians may join it? I answer, No. All that is needed for the furtherance of temperance we had before Templary came, and we have it now. Let us act consistently and zealously, and imitate the Good Templars in looking after and visiting those ensnared by drink. They have shown much commendable zeal, and the efforts put forth by many thousands of their members to save the drunkard and to keep from drunkenness is a fact in which I unfeignedly rejoice. But having said this, I venture to affirm that the principles and practices of Good Templarism are such, that no Christian loyal to his Master can consistently hold or adopt them. I have shown that the Scriptures which are to guide the child of God give no countenance to this system, and in all these things we must hear the word of the Lord, and reverently say, 'What wilt Thou have me to do?'"

"SPEAK EVIL OF NO MAN."

"Time was when I believed that wrong
In others to detect
Was part of genius, and a gift
To cherish, not reject.

"Now, better taught by Thee, O Lord,
This truth dawns on my mind,
The best effect of heavenly light
Is earth's false eyes to blind."

"HAVING in my youth notions of severe piety," says a celebrated Persian writer, "I used to rise in the night to watch and pray, and read the Koran. One night, as I was thus engaged, my father woke. 'Behold,' I said to him, 'thy other children are lost in irreligious slumber, while I alone wake to praise God.' 'Son of my soul,' he

answered, 'it is better to sleep than to wake to remark the faults of thy brethren!'"

One of the dangers of any supposed progress in the Christian life, is that of censure of the ways of our brethren, especially when we have been misunderstood and opposed by them. Yet he who said, "*Steal not!*" said also by the same voice of authority, "*Speak evil of no man!*" That is, to say hurtful things of another unnecessarily, or when not required for the service of our Lord.

The prophet Isaiah had known his scarlet sins made "white as snow," and the "red like crimson" made "as wool." Yet when he came into the awful presence of the Lord upon His throne, and heard the voice of the seraphim crying "Holy, holy, holy is the Lord of hosts," he so felt his remaining and hitherto unseen evil, that he cried out, "Woe is me! for I am undone; *because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips.*" But he did not continue under or in this confessed evil, for the seraphim took a coal from the altar of sacrifice and laid it upon Isaiah's lips, with the words, "Lo, *this hath touched thy lips, and thine iniquity is taken away, and thy sin purged.*" It was *then* that, with cleansed lips, he could offer to bear the message of the Lord, "Here am I, send me." (See 1 Jno. i. 9.)

There is, perhaps, no sin so in-wrought through the lives of Christians, and often so hidden from themselves as not even to alarm their consciences, as speaking evil of their brethren. It glides insensibly into the hourly intercourse of life; it entwines itself into our most sacred friendships; it pours its poison into the holy sanctuary of a Christian home, and is forgotten from its almost unconscious universality.

"SPEAK EVIL OF NO MAN."—Let such a horror of the sin fall on you as you now feel for drunkenness; put it among the impossible things to which you reckon yourself dead. If the old habit breaks through again, acknowledge it as a most direct disobedience of the expressed will of God; confess it with your face in the very dust, and forsake it as you forsake lying. Remember the two precepts, "Love the Lord," and "Love thy neighbour," and that speaking evil of your neighbour is a most flagrant and unmistakable disobedience to one of these precepts. Speaking evil of your neighbour is only a less sin than speaking evil of the Lord, and is, in fact, done against Himself.

But do not stop with keeping your mouth as with a bridle. Out of the old or natural *heart* come evil speakings; and if you find yourself prone to this sin, there is something wrong in the fountain which sends forth these bitter waters along with the sweet. Let the light of God into this dark hole of corruption. Do not shrink from the exposure. It is far more foul and loathsome than you think. The complete uncovering of the inward root of bitterness is needful for its correction. It is the work of Christ to sweeten the fountain at its source, and to change the sap at its very root—to create a clean heart, and to put His own law within it; so that the outflow shall henceforth be love, joy, peace, long-suffering, gentleness, goodness, faith. Meditate on each of these fruits separately, I pray you, and realize to what extent you are lacking in them. As you do so, do not despair of their becoming yours through grace. Rather yield yourself to God as one "alive from the

dead," henceforth to "walk in the Spirit," and accept the decisive declaration of emancipation from the power of sin,—**"AND YE SHALL NOT FULFIL THE LUSTS OF THE FLESH."**

Be silent, and intercede where you cannot praise. Your own shortcoming may well exhaust all your powers of criticism, and a cry for more light may discover to you depths of evil, unsuspected as yet, which may well consume all your powers of criticism. Have abundance of charity for the failings of others, but none for your own.

"Yes, they caught the ways of God,
To whom self lies displayed
In such close vision, as to cast
O'er other's faults a shade.

"A bright horizon out at sea
Obscures the distant ships;
Rough hearts look smooth and beautiful
In Charity's eclipse.

"Sweeten my bitter-thoughted heart
With Charity like Thine,
Till self shall be the only spot
On earth which does not shine."

R. P. SMITH.

Pathway of Power.

THE LIBERATION SOCIETY AND ITS WORK.

THE overthrow, at the late general election, of the so-called Liberal party has led some of our readers to enquire as to its effect upon the Liberation of Religion from State control. If the question thus raised were merely one of politics we should not enter upon it; but it affects the Church of Christ, inasmuch as the existence of a favoured and pampered State Church, teaching untruths, acting Popish tricks, and discrediting Christianity in the eyes of the people, is an evil which no true Christian should look upon with indifference, and which the churches of God should seek to destroy, by all honourable means, so far as can be without violence to the religion of Christ. Political we are not, excepting so far as Christianity is political. We want a fair field for the Church of Christ and for the truth of God—liberty and equality for every man, without hindrance or preference from the State. At present we have liberty (wrung from the dominant Church by the blood and tears of our ancestors), but we have not equality. As a mere sentimentality, that is of no consequence, as, for the most part; we have grace enough to care but little when empty and inferior persons, assuming a superiority that does not belong to them, treat us with contempt. But we demand equality in matters of religion because State control and support subvert the truth and trespass upon God-given rights; because on one hand we are indirectly made to pay for the support of untruth and unwisdom: while, on the other, in our direct church action we labour and sacrifice for the opposite results.

In our opinion the advent of the Conservative party to honour in no way tends to delay the time when the State Church of this country shall be made free from State control and from State patronage, and on very

different terms to those provided by Mr. Gladstone in the case of the Irish Church. At the recent meeting of the council of the Liberation Society Mr. Richard, M.P., said that "Liberationists had, however, no reason to be at all discouraged at the present aspect of affairs. There could be no doubt that the advanced Liberals of the present day would come in again on the top of the wave and carry whatever measures they were now advocating. He regretted that in Wales the elections had gone against them, though the number of votes in favour of disestablishment had been only diminished by one there. He had hoped that under the Ballot Wales would have returned none but thoroughly Liberal members to the House; but the people had not as yet had any experience of the security of the Ballot, and the effect of the terrible persecution to which they were subjected after the last elections had not passed away. In Cardiganshire the defeat was brought about by simple abstentions, for the present Conservative member was returned by 300 votes fewer than the unsuccessful Conservative candidate polled at the previous election. This was owing in part to the dread he had referred to, and to an utter absence of any enthusiasm in the programme of the Government."

At the same meeting Mr. J. G. Rogers said—"I do not understand what it is we have been working for for the last three years if we did not expect just the kind of thing which has happened at the recent election; and for my part, so far as we are concerned as a party, independently of the personal losses which we have sustained in Parliament, and which I regret as much as any man here, it seems to me, instead of injuring, the defeat has really and materially improved our position. In the first place, I think it is an uncommonly good thing that we shall not have the temptation in future to be looking to little Parliamentary successes, and squaring our policy out of doors to some extent so as to help them on. I am afraid we have sometimes—I do not say we have practised too much diplomacy, but I do say sometimes we might have been stronger and more decided, and more outspoken, if we had not been over anxious about the seat of some Liberal gentleman who was leaning to us; or, on the other hand, if we had not been a little bit too careful about the position and feelings of the Government. Now there is no Liberal Government, we are told there is no Liberal party, and we are all left perfectly free, and in that very freedom lies our opportunity, and ought to be found our strength. We were not expecting to secure disestablishment in two or three years. If there has been any idea that the Establishment was going to be subverted in a few years by the Liberation Society, that idea has not found its way into our circles; it has been amongst our opponents, and not amongst ourselves. As we did not expect immediate results, we are not greatly disappointed at the present position of affairs. We know perfectly that ours is an educational work, and if that education work has been neglected, or if in any way it has been postponed to Parliamentary and electoral work, let us return to it; it is at all events the first work, and it ought to be taken up with energy and vigour."

Mr. Miall also addressed the council, and said—"I am glad to escape from the Liberal party. They were always against us—I do not mean that part of the Liberal party which we made up ourselves, but I mean

the majority of the Liberal party—the Liberal party, perhaps I might say, on a level with the Liberalism of the nation at large. I am glad to escape from that. I think it has always been an incubus upon our movement. It has insisted so largely upon what may be called respectability, and prudence, and caution, and practicability, and all the other qualifications which keep a man where he is, that I think it is a great gain to us that we are able, at any rate, to move on, simply impelled by the force of our own question and our own consciences. We have a very great work to do; the magnitude of it has hardly yet been appreciated. I do not think our own friends have thoroughly appreciated the tremendous nature of the work which they have to accomplish before the successful realization of our object. It is a great work, but then we were bound to do it—that is to say, it has become a duty to us, and, therefore, we were bound to fulfil our duty, and there is not a higher position in which we can be placed than that in which we have to do our duty under difficulties, and are willing to do it. I do not believe that we shall succeed in our work until we are ready to devote everything to it as far as we are concerned. We may not be called upon externally to do that, but that is what we must be willing to do for the sake of the objects that we connect with the attainment of our end—religious and spiritual objects; for the sake of those objects we ought to be willing to do anything in the world in order that our end may be accomplished. I am glad now that we are going to a great teaching work."

The Triennial Conference of the Liberation Society and its friends will be held in May. The following circular has been issued:—

**SOCIETY FOR THE LIBERATION OF RELIGION FROM STATE
PATRONAGE AND CONTROL.**

2, SERJEANTS' INN, FLEET STREET, E.C., *March, 1874*.—Dear Sir,—We beg to acquaint you that the Society's tenth Triennial Conference will be held in London on Tuesday and Wednesday, the 5th and 6th of May, and to forward to you an announcement of the regulations which have been adopted for the appointment of Delegates. As at these Conferences the Society's Constitution is revised, its plans for future work considered, and a new Executive Committee and Council appointed, they are always important assemblies; but there are special reasons why the approaching Conference should, by its numbers, its representative character, and its earnestness of purpose, give a powerful stimulus to the movement carried on by the Society. Most of the measures of secondary importance demanded by the friends of religious equality have now been carried, and, as the result of the abolition of the Irish Church Establishment, the strong dissatisfaction occasioned by the practical working of the English and Scotch Establishments, and the growth of public opinion, Disestablishment is rapidly becoming one of the practical questions of the time, and one the settlement of which, it is generally felt, cannot be delayed for a lengthened period. The recent defeat of the Liberal party, and the substitution of a Conservative for a Liberal Administration, have also afforded facilities for new and more systematic efforts to secure a general conviction of the injustice and the injuriousness of the system which the Society assails—efforts the success of which will be likely to produce a more appreciable effect on the action of political parties, and on future legislation, than those of past years. The Executive Committee, therefore, invite your earnest co-operation in endeavours to ensure the complete success of the coming Conference. Ample facilities are afforded for the appointment of Delegates, and as it is not necessary that either the Delegates, or those who appoint them, should have been previously connected with the Society, there is an opportunity for securing the adhesion of individuals who have not hitherto shared in this great work. It is further suggested that it will be advantageous if Congregational and other meetings for the

appointment of Delegates are used as means of affording information respecting the Society's principles and aims. We also beg to urge the importance of making the earliest practicable arrangements for the appointment of Delegates, in order that all the requisite preparations for the Conference may be completed in good time, and undue pressure at the last moment may be avoided.

On behalf of the Executive Committee, we are, yours faithfully,

HENRY B. ELLINGTON, *Chairman*.
J. CARVELL WILLIAMS, *Secretary*.

THE PILGRIM'S APOLOGY.

The party in the State Church called Evangelical has commenced a new periodical, entitled "*The Pilgrim Church*." Its aim is to promote godliness in the Establishment. The following from its leading article indicates a condition of affairs anything but commendable. We give it not to further publish the defects of that Establishment, but because there is a tendency to the like evils in other communities, and some in all churches who need some of its admonitions:—

"For the antipathy of worldlings, as well as for the scorn of formalists, we must be prepared, and shall perchance find our name cast out as evil from many circles where Christ is professedly revered but really dishonoured.

The religiousness of the age will, doubtless, rise in rebellion against the Spirit-worship, which it will be our endeavour to enforce; and we shall be condemned to summary contempt as Puritans, Fanatics, and Methodists, by hosts of those self-indulgent pietists of the *quieta non movere* school, whose church-life begins and ends with that somnolent complacency which is known to Bible-readers as sitting at ease in Zion. Judged by the standard of the Divine Law, there is but little apparent difference in the present day between those who claim kinship with the communion of saints and those who have neither part nor lot in the matter of saving faith.

All the distinguishing features which in Primitive times went to form the Pilgrim-character of the church are now well-nigh obliterated. The Christian of to-day is as thoroughly versed in all the tricks of trade as his godless neighbour, and can drive as clever a bargain as the most hard-fisted man of the world. In the counting-house, the warehouse, the factory, or the shop, he bears about him, to all appearance, but few traces of resemblance to the Lord who bought him; and even on Sunday there is a listlessness about his attendance on public worship that augurs ill for the progression within him of spiritual life. Thus, conformity with the world in its fashions, business procedure, and accepted pursuits eats out the very core of his inner vitality and reduces him to the dead level of a maudlin-sentimentalist or an automaton-professor. To rouse such from their torpor, to awaken such from their apathy, would require a voice as penetrating and powerful as the trumpet-call of doom; and yet from the lips of these very men are heard avowals of love to God, sympathy with His people, and a hope of heaven. But were the Master suddenly to re-appear and claim His ransomed church, would they be found ready? Would they be counted among those who are "looking for and hasting unto the coming day of God?"

Nay, nay; a mighty change must pass over the religious life of Great Britain before the prospect of the Messiah's Second Advent can awaken feelings of hallowed joy. Were our Blessed Lord to re-visit this earth at the dawn of this year of grace one thousand eight hundred and seventy-four, how few would be prepared to share the reproach of companionship with the despised Nazarene! The contemplation of that august Presence would speedily destroy the taste for frivolity which now prevails. The public dinner, the card table, the ball room, the fashionable concert, with other *spécialités* of resort, must be abandoned, and a higher life cultivated, before we can hope to see the Church occupying its true position and exercising its legitimate influence. Did professing Christians bear a closer resemblance to Christ, they would differ less from one another. The petty carpings and painful misunderstandings now so rife would give place to brotherly union and godly love, while in all that concerns the honour of the Master, the progress of truth, and the spread of the Gospel, they would act in concert, and march in mighty phalanx to the conflict against error. Nor are such anticipations the dream of an enthusiast or the vapourings of a visionary. They are based upon the irrefragable testimony of the Eternal Word.

THE WIRE CURE FOR ECHOES.

THIS method of breaking echoes has been tried with success in several buildings, and the reports from them are given with such fulness of detail that the description of the methods employed will be sufficiently clear to enable any congregations troubled with disagreeable resonations in their houses of worship to apply the wire cure satisfactorily. A letter in *Nature* gives an account of the application of the wires to the church of St. Fin Barre, Cork, Ireland. The nave of this church is some sixty or seventy feet high, and is quite narrow. The echo in it was such that the minister, preaching from the intersection of the transepts, nave and chancel, found the organist in the west end his best hearer while the congregation below were greatly troubled by the indistinctness of the sound. The people had only heard that wires had been found good to break the echoes, but knew nothing more about the matter. The rest of the story is thus told in *Nature*.

"At first we tried the wires strained at a considerable height, the level of the triforium, but they produced comparatively little effect; we then strained a double course of wire at about a height of twelve or fifteen feet round the large piers of the central tower, so as to encompass the choir, and other wires completely across the nave and side aisles, and the effect was certainly very good. There was a greater distinctness of sound throughout the building. Our organist, who is a very accomplished musician, did not know that the wires were put up, and remarked to me one day after service that he did not know what it was, but that everything seemed to him in better tune.

This encouraged us to make further experiments. We then strained three wires completely across from the south wall of the south transept to the north wall of the north transept, so as to pass over the heads of the choir, but the effect was quite too great—it seemed to kill the sound; every sound seemed to stop at once, all resonance was gone. These wires we had at once to take down, and I should add that, as regards the organist, the wires over the head of the choir seemed to produce a much greater effect than those directly between the choir and his seat; it appeared to him as if he had a bad cold and could not hear distinctly.

These wires appeared to prevent the voices rising and filling the Cathedral. It seems very difficult to determine where to place the wires so as to produce a really good effect; but that they have a very great effect, far beyond what one would have supposed, *a priori*, is admitted by all who have taken an interest in the matter here. Several members of the congregation have remarked that they heard better in the Cathedral now, without knowing the cause. We have used very thin wire; a stranger would not perceive it unless his attention were called to it. We hope to make some further experiments, especially with regard to the transepts of the Cathedral."

A similar improvement in effect was produced in a similar manner at St. Andrew's Church, Dublin.

Before these experiments in Ireland were reported, the wire cure was adopted with perfect success for a very troublesome echo in St. Paul's Church, Brunswick. This church consists of nave, transept and chancel, and the wires are stretched across the arches of the open roof at two inches distance from each other, at the intersection of the transept and nave, beginning at the top. Mr. Taylor suggests that the wires need not be nearer together than one foot. The wire is so small as not to be seen from the floor of the church, and consequently does not detract from its appearance.

Family Room.

TENDER AND TRUE.

"STRONG and manly, and true as steel."

It was the remark of a gentleman standing near me. I did not hear the reply made by his companion, who was a lady; but, from something in the manner of the gentleman, I concluded that her idea of the person referred to was not in full accord with his.

At the lower end of the room a beautiful young woman stood leaning on the arm of her husband, into whose face scarcely anyone could look without admiring its manly beauty and signs of intellectual strength. It was, moreover, a true face; and yet, as my eyes lingered upon it, and then turned to the sweet, loving-countenance of the bride, a shadow crept over my spirits.

"Strong and manly, and true as steel."

Yes; you saw that in the finely cast face; in the full lips; in the

large, wide eyes and nostrils; in the ample forehead.

"Strong and manly, and true as steel."

Even so. And yet, looking still into the tender, almost dreamy face of the bride, I could not feel at ease touching her future. Grant Baldwin I knew well. We were old friends. His bride I had not seen until this evening. There was something more than beauty in her face—something that held your gaze like a spell. Her eyes were of a deep hazel, large and soft; her countenance very fair, almost to paleness; her form slight, and her stature low. I noticed that, as she stood by her husband, she leaned towards him in a kind of shrinking, dependent way, and every now and then glanced up into his face with a wistful sort of look that I did not understand.

I met them not long afterwards

in their new home, and was more than ever charmed with Mrs. Baldwin. She was pure, and sweet, and gentle, and he was strong and manly, and true as steel—meet complements of each other, one would think; and yet, as on that first evening, I felt the lack of some element to give a complete harmony to their lives. It troubled me. I knew my friend well—knew him to be a man of high honour and strength of character; a little cold and undemonstrative, as we say; rather more inclined to hide what he felt than to give it free expression.

It happened that I did not come very near them again for several months, and then I noticed with pain that an invisible barrier had grown up between them, and that neither had found the sweet satisfaction anticipated. During the evening I spent with them, I saw the tears spring to the eyes of Mrs. Baldwin more than once; and I noticed in them a hungry-kind of look as they rested now and then on her husband's face. I was puzzled. What could it mean?

A few days afterwards, meeting Mr. Baldwin in the street, I asked after his wife.

"Well," he answered.

But in the tone of his voice my ear read, "Not well."

"How does she like her new home?" I inquired. He had brought her from a neighbouring city.

My friend sighed involuntarily. "Not too well, I'm afraid," he answered. "She still feels strange."

"The tenderer the flower," I remarked, "the more difficult to transplant."

"Yes," in an absent tone.

"I should say," I added, "that your wife has a highly sensitive spiritual organization."

"Undoubtedly that is true," answered my friend. "But are not persons so organised difficult to understand?"

"Sometimes."

"Always, I should say," he returned.

I did not know what reply it was best to make, and so keep silent. After a little while he said with some feeling,—

"I would give all the world to make her happy!"

"Happy?" My surprise expressed itself in my voice.

"Yes, happy," he said with emphasis. "My wife is not happy, and it troubles me beyond measure."

"Do you make no guess at the cause of her unhappiness?" I asked.

"I am at sea. Sometimes I think she doesn't really love me. No, no!" he added quickly; "not that, I am sure of her love."

"Is she as sure of your love?" said I.

The question seemed to hurt him. "Have I not chosen her from among women to be my wife?" he answered with something of indignation in his voice. "Am I the man to say, 'I love,' and not mean it? Did I not promise before God to love and cherish her till death? Sure of my love! If I have any element of character more strongly developed than another, it is the element of *truth*. When I told her that I loved her I told her an abiding truth. She is as dear to me as the apple of my eye. The very thought of doubt on her part hurts me like an accusation of wrong."

A light came into my mind, bringing a revelation of the real ground of trouble, and I said, "Have you been tender to your wife as well as true?"

His eyes flashed, but the fire

went out of them instantly.

"Mere truth in character is often reserved and proud," said I. "True steel is all well enough. But steel is hard and cold, and chills by contact."

Baldwin looked at me strangely

"Tender and true, my dear friend. Tender and true! Love will have nothing less," I ventured to add.

"Good morning," he said, in a voice that I scarcely recognised, and turning from me, he walked away.

Had I offended him? We did not meet again for several weeks. I was going homeward one evening, when I heard quick feet behind me. A hand was laid on my shoulder, and a familiar voice spoke my name. It was my friend Baldwin.

"Come home with me," he said.

I tried to excuse myself, but he would take no denial; so I accompanied him home. His manner as we walked was frank and cheery.

"How is Mrs. Baldwin?" I naturally inquired.

"Oh, very well!" he answered, without change of tone.

"Getting more reconciled to her new home!"

"Yes."

"I'm glad to hear it. Few of us can bear an entire change of

our surroundings without a shadow falling on our spirits."

He did not reply to this remark, but changed the subject.

Mrs. Baldwin met her husband almost at the door. She had been watching for him at the parlour window. I noticed that he kissed her very tenderly, and put an arm about her waist, in spite of my presence. Her face was aglow with pleasure, its whole expression so far different from what it was when I last met her that I could but wonder at the change. Her manner towards me, her husband's friend, was very cordial, and quite in contrast to what it had been at a previous meeting. Then she was depressed, absent, and ill at ease, and when she looked at her husband, her face, instead of lighting up, grew strangely shadowed.

I understood it all. The true and loyal husband had supplemented fidelity with tenderness. I saw this in every word, and tone, and action. The half-proud courtliness, the dignified repression of feeling, which had so hurt and chilled his loving little wife, and held her away from him, were all gone, fused by a tenderness he permitted to go forth in speech and act. Tender and true! Yes, he was all that now; and his young wife felt herself to be the happiest woman in the world.

A SOUND MIND.

God has given this soundness of mind to but few; and a very small number of those few escape the bias of some predilection, perhaps habitually operating; and none at all times are perfectly free. I once saw this subject forcibly illustrated. A watchmaker told me that a gentleman had put an

exquisite watch into his hands which went irregularly. It was as perfect a piece of work as was ever made. He took it to pieces, and put it together again twenty times. No manner of defect was to be discovered, and yet the watch went intolerably. At last it struck him that possibly the balance-wheel

might have been near a magnet ; on applying a needle to it he found his suspicions true ; here was all the mischief. The steel works in the other parts of the watch had a perpetual influence on its motion ;

and the watch went as well as possible with a new wheel. If the soundest mind be *magnetized* by any predilection, it must act irregularly.—*Cecil*.

COMPENSATION.

Tears wash away the stones in the eye
That smarted for a day.

Rain-clouds that spoiled the splendors of
the sky

The fields with flowers array.

No chamber of pain but has some hidden
door

That promises release.

No solitude so drear but yields its store
Of thought and inward peace.

No night so wild but brings the constant
sun,

With love and power untold.

No time so dark but through its woof
there run

Some blessed threads of gold.

And through the long and storm-tossed
centuries burn,

In changing calm and strife,
The Pharos-lights of truth, where'er we
turn—

The unquenched lamps of life.

O Love Supreme ! O Providence Divine !
What self-adjusting springs

Of law and life—what even scales are
thine—

What sure-returning wings

Of hopes and joys, that flit like birds
away,

When chilling Autumn blows,
But come again, long ere the buds of
Spring

Their rosy lips undoes !

What wondrous play of mood and
accident

Through shifting days and years ;
What fresh returns of vigor overspent
In feverish dreams and fears.

What wholesome air of conscience and of
thought

When doubts and fears oppress,
What vistas opening to the gates we
sought

Beyond the wilderness—

Beyond the narrow cells where, self-in-
volved,

Like chrysalids we wait
The unknown births—the mysteries un-
solved

Of death and change and fate.

O Light Divine ! we need no fuller test
That all is ordered well

We know enough to trust that all is best
Where Love and Wisdom dwell.

C. P. CRANE.

Intelligence of Churches, &c.

BIRMINGHAM.—Since our last report three have been added to our number—two by immersion, and one from the Baptists.

M. COLEIN.

LEICESTER.—On March the 12th two females put on the Lord Jesus by immersion. May they continue faithful until death, and afterwards receive the crown of life.

J. LEAVESLEY.

CHICHESTER.—As a church we have had abundant cause for rejoicing of late—not

for boasting—in that since the commencement of the present year seven members have been added to our number—two by restoration, and five by immersion. Of these latter three are from our Sunday school, and their obedience has given us, as teachers, a much-needed assurance that our labour in this department is not in vain in the Lord, and that though the seed sown may long lie apparently dead, yet in due season we shall reap if we first

not. Fifteen months of labour had been spent, and not a soul for our hire. It was hard work, and it was only by each encouraging the other, though well-nigh discouraged himself, that we fainted not. But now the Lord has refreshed us again—we thank Him and take courage. Our Bro. Ellis is with us every alternate four weeks, and now in addition we are to have the presence of our Bro. Adam, for three Lord's days. The Lord bless their work abundantly. J. C. VERNON.

MANCHESTER.—The Editor of the *E. O.* commenced a series of meetings in the chapel, Grosvenor Street, Lord's day, March 8, with the intention of continuing the same for one month. Meetings have been good, and considerable interest is indicated. Particulars will be given at the close.

STOCKPORT.—The few faithful brethren who have so long assembled in Stockport, have been increased lately by several brethren removing to that place; the result seems to be hope that something may be done to extend the borders of the church ere long. On March 19, Bro. D. King, from Birmingham, addressed a highly-attentive audience in the Temperance Hall, which had been taken for the occasion, his subject being, "The Church of Christ and the Denominations." Private enquiries followed the address and an invitation was given to preach for one of the religious bodies in the town, on the following Sunday, but could not be accepted.

WALTHAMSTOW.—The first of a series of lectures on New Testament Christianity was delivered on Tuesday evening last, in Wood Street Lecture Hall, by Mr. J. Adam, Evangelist. Mr. Workman occupied the chair. The Chairman made a few introductory remarks explaining the position of those who promoted these lectures as not at all in opposition to any other body, but as simply setting forth the views of Divine Truth they had long held in common with their brethren over the country. He then introduced Mr. Adam, who remarked, that in the fulness of time God sent His Son into the world to save it. He founded a new religion, and His Apostles in the divine strength carried its truths over the world, planting the standard of the cross in the barbarian wild and amidst the polished centres of learning in Greece and Rome. So long as the disciples abode in the truth thus-revealed, it made them free, but alas!

it he great apostasy, foretold in 2 Thes. ii., intervened, and brought in its train, darkness, ruin, and spiritual death. The Papacy could only flourish in the dark ages of her own creation. In the sixteenth century the glorious light of the Reformation dawned upon the world, and the grand Protestant principle was enunciated and partially carried out—"That the Bible alone is our religion." Luther asserted the rights of conscience, Calvin the truth of God's sovereignty, Wesley saved us from the extreme of this principle by asserting human responsibility. The history of Protestantism since then, with its creeds and parties, names and practices, even making all allowance for progress made, still left the work substantially to be done for which they pled as disciples of Christ, of restoring the Word of God to its proper authority, and to make such a use of the various principles set forth in the different reformatory movements since Luther's time as would best secure the harmonious development of New Testament Christianity. This was but the logical outcome of the ultimate principle of Protestantism, and therefore should enlist the sympathy of every true Protestant and loyal-hearted disciple of Christ, who could pray with the Master for the oneness of His people that the world might believe and be saved. They proposed to effect this by a return to the faith and order of the Apostolic Churches as affording the only true basis for the union and communion of Christians, the divine cure for sectarianism, and the most effectual way of raising the masses to the higher life in Christ. Enforcing the necessity for such a step he enlarged upon the admitted evils of denominational Christianity, as hindering the progress of mission work at home and abroad; abusing charity in all our large towns; Christians going to law with one another; the Church militant turned the Church mendicant, and by means of her bazaars, lotteries, pew rents, etc., going round, hat in hand, begging from the world, encouraging men to give their money before themselves to the Lord, etc., and all in open disregard of the Scriptures which prove that the Church should support herself by her own contributions, and that her first preachers "went forth taking nothing of the Gentiles." The testimony of Baboo Chunder Sen, the Indian; and of Father Gavazzi, was given on those points; as also that of Père Hyacinthe, of the Old Catholics, and Rev. Albert Barnes, Presbyterian, in fa-

your a return to the simplicity and purity of New Testament times. If the devil's motto was "Divide and conquer," ours as Christians should be "Unite and win the world for Christ." The scriptural argument for the necessity for this return was based upon 1 Cor. xi. 1; Eph. iv. 3-6; 2 Tim. i. 13; and Jude iii. 5. He next dwelt upon the *possibility* of such a return, and enforced it by the fact known to all students of Church history, that for upwards of two hundred years of the Christian Era the Church knew nothing of denominational Christianity; that she was one in name, and in all the essential doctrines and practices of the Christian Institution. Thus, what had been might be again—nay, was practically realized in the grand fact, to which he desired to give special prominence that evening, that no less than 600,000 "disciples of Christ" in Great Britain, America and the Colonies were at that moment occupying the ground of the first Christians, pleading for a return to the faith and practice of apostolic times as the only cure for the evils of Sectarianism, Ritualism, and Infidelity, whose rising waves threatened to overwhelm us in these modern times. With these as our brethren, said he, we stand up for true Conservative Christianity, the glorious constitution, the privileges, blessings, etc., of the kingdom of our common Lord Jesus Christ. As true Protestants surely our motto should be—"To the law and to the testimony; if they speak not according to this word it is because there is no light in them." After the address opportunity was given for relevant questions, and the various tracts, magazines and works of the body of believers known statistically as "Disciples of Christ," or Christians, were thrown open to view, in which this plea has been made for the last forty years. The meeting closed with prayer.

NEWCASTLE-ON-TYNE.—We are getting on nicely here; have had several additions; peace reigns in our midst. W. H.

HOTHAM, AUSTRALIA.—Having arrived from the Old Country and been received into the church, I heard with pleasure and profit Rev. M. Green, the Evangelist of the church in Hotham, whom I take to be the best gospel preacher I have heard. He clearly and particularly shows the people their sins; whether of trade, social liberty or public life. He terribly shows the judgment of God against sin. He fixes the attention of his hearers, and the chapel is filled. Four Lord's days ago he preached from Eph. ii. 13,

"Without God in the world." While singing the last hymn ("Just as I am"), in response to his appeal I saw a female leave her place and go forward, and then from the other side another. The next verse was sung and a stalwart man walked forward from the bottom of the chapel; then another woman went up. During the singing of the last verse her husband walked up to join those who were thus to make the good confession. That "the Gospel is the power of God," was impressed upon my mind. There was nothing of the Ranter in all this, nor of the common revivalistic style.

E. A. TUCKER.

Obituary.

On the 24th December, 1873, at Maryport, SAMUEL SPROAT, late of Wigan and formerly of Wolverhampton, in the 25th year of his age. His happy disposition and earnest simple faith endeared him to all who knew him, and his loss is deeply felt, but we can rejoice that for him it is a happy change. He was immersed before he was fifteen years of age and continued with the Baptists for about six years, but on coming to Wolverhampton four years ago, he united with the church and remained a faithful member. F. H.

SARAH WALLIS, (widow of the late James Wallis, The Park, Nottingham), who was born at Donnington, Lincolnshire, September 23rd, 1794, and after a long and exemplary life in the town of her adoption and that of her late revered husband, whom she survived nearly seven years, died March 3rd, 1874, in the eightieth year of her age. "And if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we flee away."—Ps. xc. 10.

JAMES TAIT, of Bowrick fell asleep in the Lord on the 4th of January, aged eighty-four years. He was an exemplary member of the Dumfries Church between forty and fifty years, and filled the office of a Deacon the greater part of the time. His end was peace, for the inner man was full of life, through the glorious hope of resurrection from the dead. G. G.

MARY GADD fell asleep in Jesus March 7th, aged twenty-nine years. She was immersed by D. King ten years back, and has, during that time, been a consistent follower of the Saviour. She leaves a husband and one child to mourn their loss. J. LEATHERLY.

SPIRITUALISM.

SPIRITUALISM is making rapid advances in this country, and bids fair, to some extent, to take the place of Secularism, leading its votaries to social evils of the class openly advocated in the defunct Socialism and by the "Unbridled License Party" of the National Secular Society. Spiritualists boast of hundreds of thousands of adherents in Europe and America. In the United States they have had a trial extending over twenty years, and the result, in their ranks, is Atheism, Pantheism, Free Love, Blasphemy, Lust, and Lunacy. We do not forget that there are, so-called, Christian Spiritualists. But there is no more propriety in employing the word Christian to qualify a Spiritualist than in applying it to an army of thieves or drunkards; for theft and drunkenness are not more clearly forbidden and condemned in the Bible than is Spiritualism. What is this Spiritualism? It is either a falsehood and a fraud, and spirit communication purely a pretence; or living men (by persons who have intercourse with familiar spirits) seek information from the dead. Now in either case the thing is condemned by the Spirit of God, and, therefore, a Christian Spiritualism is impossible. Lying and fraud are opposed to Christianity and so is consulting those who have familiar spirits. "And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people." (Lev. xx. 6.) Christian Spiritualism then—meaning by Spiritualism, real or pretended intercourse with the Spirits of dead men—is an impossibility, and the man who has anything to do with supporting it becomes at once a proper subject for Church censure, and also for speedy exclusion unless he repent.

But what of the manifestations attributed to the spirits of the dead? Do dead men speak and write by the agency of living media? We have not been able to obtain proof that they do. Certain it is that part of the phenomena result from muscular action on the part of those who compose the circle, part from concealed apparatus, part from vital electricity, animal magnetism, and clairvoyance. We do not affirm that there are no spirit communications. But whenever we have had opportunity, since our first invitation to test the thing, we have been willing to respond; but in no case has there come to us evidence that the phenomena originated with spirits. If Spiritualists can supply proof we are ready for further examination and have no wish to deny spirit-agency if it can be demonstrated. But even then we should require further proof that the communicating spirits are, or ever were, of the human race.

But members of the Church have been, by spiritism, drawn away from the Church and from Christ. Yes! And the entire tendency of the thing is to that end. The so-called Christian Spiritualists have but little among them that agrees with Christianity; and the road is a deep incline to darkness, ruin, and death. We have never met, nor yet heard of, even one spirit-medium, engaged in consulting spirits, whose communications set forth Apostolic Christianity. Just as we know, by the true light of the Bible, that the Pope and the Mormon Apostles are not of God, so we know that these so-called Christian spirit-media

either have no communications from spirits of any kind, or they are the channel for the operations of lying and seducing spirits. In the language of Isaiah then let us say, "When they shall say unto you seek unto them that have familiar spirits, and unto wizards that peep and that mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony. If they speak not according to this word, it is because there is no light in them."

This revival of Spiritism will give the Church special work. It is now fast moving into a position in which we must grapple with it, or lambs of the flock will be ensnared and lost. We need not start a crusade to hunt the thing over the length and breadth of the land, but we need to stand prepared for defence, and wherever the foe comes on our ground give him such a reception, in the power of light and truth, as shall expose his satanic visage and display his native hideousness. The Editor of the *E. O.* will be glad to receive information bearing upon the subject, and he expects to use much already obtained to good results in the defence of truth, the refutation of error, and the exposure of sin and evil.

LECTURE ON SPIRITISM.

THE Spiritualists of Oldham are numerous and active. They advertised a Jubilee for Easter Monday, to be held in the Temperance Hall; where Mr. Wood and other Mediums speak in a "Trance State." By special request Mr. David King, of Birmingham, on a preceeding Tuesday Evening lectured in the Co-operative Hall, Oldham, to some seven hundred people—subject: the "Worthlessness and Wickedness of Spiritualism." Mr. Ed. Evans, Evangelist, from Blackburn, presided. The following outline is partly from the *Oldham Chronicle*.

The Lecturer in the first part of his address undertook to show that Spiritualism is worthless as a basis of faith and conduct. His proof was drawn from the admissions of Spiritualists, and was designed to show that according to their own witnesses only a small proportion of the manifestations attributed to spirits are derived from that source: four-fifths of the whole being the product of jugglery, electricity, animal magnetism, clairvoyance, &c.,. He then cited Spiritualists of repute to prove that the communications of the spirits are contradictory on every possible point, and that Spiritualists teach that the most ignorant, vicious, and lying spirits are nearest to the earth, and most willing to communicate, and he argued that if under these circumstances spirit communications are obtained they are utterly worthless. Mr. King intimated that he had offered to try the "spirits;" but somehow or other, after they had consented, they changed their mind, and said "they would rather not." They had no right to accept as from a spirit what might be accounted for by magnetism. Spiritualists themselves admitted that it was by the agency of magnetism that the spirits communicated through media, and before the public accepted statements as coming direct from spirits when they could come through magnetism,

they must have the most complete proof. The instructions given by the Spiritualists for private *seances* were just those which would induce conditions requisite to produce effects by animal magnetism. Some extraordinary things had been done under the name of Spiritualism; but he was aware that those operations could be performed by very simple means. In proof of this he quoted from a statement by a London maker of apparatus for accomplishing many of these results. The Lecturer gave some account of his own intercourse with Spiritualists in Birmingham and London, and he read, to the amusement of the audience, a poem dictated to a Birmingham Medium, by the spirit of John Milton; which being the merest doggerel, furnished in itself proofs that the Medium had been imposed upon, or sought to deceive others. Mr. King intimated that some years ago there was an order from the spirit world to build a great spiritual church, in which seven men were to be pillars. Strangely enough, the spirits intimated to the Medium that a David King was to be one of the pillars, and David King turned out to be himself. He obeyed the summons of the spirit; and attended a meeting where the spirit indicated to the Medium that the sixth pillar was to be a George Thompson. He told the meeting that he knew a George Thompson, who turned out to be the man wanted; and the spirits, by the Medium, said that he (the Lecturer) was to be deputed to go for Thompson. Unfortunately, however, Thompson was a person of very bad repute in the neighbourhood in which he and Mr. King then resided; so that if the church were to rest upon him, woe betide it! He communicated this information, and shortly afterwards the spirits communicated to the Medium, on being appealed to, that Thompson was not really the man wanted after all. The Lecturer proceeded to say that Spiritualism tended to infidelity and immorality, and in proof of this statement he quoted from the teachings and professions of Spiritualists. Spiritualism aimed at the downfall of marriage, and subverted the morality of the people. This was true in places where Spiritualism had been longest practised, and had the best opportunities of developing itself. Again, Spiritualism was producing among its devotees, disease and premature death. The *New York Medical Journal* recently stated that, out of 24,000 people in lunatic asylums, 7,500 cases were to be traced directly to Spiritualism; and they had abundant evidence of the same thing from many asylums in America, information therefrom being cited by the Lecturer. Mr. King next cited appalling immoralities advocated by Mediums and Spiritual Conventions. He concluded by several quotations from the Bible, in which seeking intercourse with the spirits of the dead is denounced, and the vengeance of God proclaimed against those who disregard the prohibition; and thus, as well as by the known results, he argued the wickedness of Spiritualism.

Questions were permitted at the close, when some ten persons offered remarks. A gentleman asked: Does Mr. King believe that there is Satanic influence in communications with spirits?—The Lecturer: Whatever there is of communication with spirits is under Satanic influence.—Mr. Kershaw, wished to know if Mr. King had for himself investigated Spiritualism, and found it worthless. Mr. King had treated them to an account of Spiritualism in America, but had he examined

Spiritualism in England? He knew a man in Oldham who had been by Spiritualism cured of a disease which had been given up by doctors as incurable, and could they call a phenomenon which could do that "wicked and worthless?"—The Lecturer: One man is said to be cured of a disease in Oldham—multitudes are sent into asylums through Spiritualism. The direct physical evil preponderates over the curative results. We know that cures have been effected by mesmeric operations, and may not mesmerism have been the cause of the cure in this instance? The evil is not in the cure, but in the false assumption that a spirit effects the cure, and in the known multitude of instances of direct physical injury. Another gentleman said he could give a hundred texts of Scripture which sanctioned spirit communication, and he asked how Mr. King could oppose what the Bible approved. He named Mark i. 11. as an instance. The lecturer replied to the effect, that there was no text in the whole Bible containing such sanction—that the verse referred to does certainly speak of a "spirit voice," but it was the voice of God, from heaven, saying to Jesus, "Thou art my beloved Son, in whom I am well pleased." Jesus was not the son of some dead man and, therefore, the voice was not the voice of a departed spirit. It was the voice of God, who is spirit, and the case has no bearing whatever upon consulting dead people. This text might safely be taken as a specimen, selected by the gentleman himself, of his hundred texts, and the audience could judge of the worth of the whole by the sample submitted. The questioner replied, that he considered himself competent to hold a three nights discussion with Mr. King, and challenged accordingly. The lecturer intimated that, it is quite common for persons to consider themselves competent to do what those who know them best deem them unfit to engage in. In this case the audience had certainly indicated their opinion by the merriment consequent upon hearing his challenge. If, however, the gentleman could obtain authority from leading and well known spiritualists to represent them in a debate with the lecturer, he would be happy to consider the proposals that might be submitted to him. The questions and answers occupied, perhaps, an hour; the proceedings were kindly and agreeable. A hearty vote of thanks to the lecturer and the friends who had promoted the lecture terminated the proceedings.

TALKS TO BEREANS.—No. IV.

THE GREAT GIFT.

"God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—JOHN iii. 16.

THE question now under consideration is, *What has God done to save us?* The answer, in its most important feature, is given in the text. The great demonstration of divine grace and love is found in the gift of a Saviour. The greater includes all lesser gifts. "He that spared not his own Son, but freely delivered him up for us all, how shall he not, with him, also freely give us all things?" (Rom. viii. 32.) The gospel presents no *philosophy* of salvation,—no theory, or system of

doctrines, to be accepted on the basis of reason; but a Saviour, to be confided in, loved, and obeyed. Undoubtedly there is a philosophy and a true doctrinal theory belonging to the plan of salvation; but (1) as this salvation has its springs in the depths of the Infinite mind, and its premises were laid in the Divine view—and not in any human view—of the nature of God, of man, of sin, and of the end of the Divine government, it is not likely that even the most gigantic of created intellects can ever fathom its mysteries or grasp its logic; the angels desire to look into these things (1 Peter i. 12); the ever-steadfast gaze of adoring cherubs that looked down on the mercy-seat (Ex. xxv. 20) was but a type of the eternal fathoming of the eternally fathomless depths of Infinite wisdom and mercy by the grandest of created minds; and (2) if even the most gifted minds could dive into these depths and bring up for themselves pearls of great price, the great masses of men could not succeed in doing so. The masses cannot seize abstractions. Truth must come to them in concrete form,—embodied, visible, tangible. God, therefore, gave the world a *person*—not a doctrine—and in Him, in His nature, and in His character, all that is needful for salvation. The gospel is not, therefore, abstract truth to be accepted as the result of a process of abstract reasoning; but a biography, a history,—facts, to be supported by evidence, and to be *believed* on the evidence presented.

From what has been suggested in previous sermons, it is evident that two great wants of human nature must be met, in order to the salvation of sinners.

I. God must be revealed in His relations to humanity. This called for a special and supernatural revelation. Nature does not teach it. Nature reveals “the eternal power and divinity” of Jehovah; but these are a revelation not more to the wants of man than to the wants of the grasshopper. It shows what God is to His whole creation, but not what He is to sinners. Men, as sinful and apostate creatures, must have a special revelation or perish in despair. Here is a legitimate demand for the supernatural—an all-sufficient plea for miracles, or man is not worth saving. What God thinks of sinners, and how He is disposed to deal with them, are questions which Nature answers not.

Nor can a revelation of mere words, like the Law, answer this end. Words cannot bridge the awful chasm between apostate man and his Maker. They may furnish some idea of God's meaning; but they are of human origin,—they have a standard value as the currency of human thought and feeling; and, however richly freighted with divine grace and mercy, as interpreted to God's own heart, they can only be interpreted to man's heart according to his own standard, and will be, more or less, dwarfed into the measure of his own miserably-stinted conception.

God must come upon the plane of human life and identify Himself with humanity before man can understand Him and trust in Him. God manifest in flesh—Emanuel—God with us, is the great need of the world.

II. There must be a *demonstration* of Divine power to lift human nature out of its helplessness and carry it up to triumph over sin and death. It is of little use to prove that God is *able* to save man, or that it is *reasonable* that the Creator should tenderly compassionate His

creature, or that it is in harmony with the soundest teaching of mental and moral science that man has recuperative and restorative energies in his nature which will answer to the first quickening touch of truth and love. All this is pale moonshine playing among icebergs, with glittering charms, but with no melting power. What is wanted is, to see human nature lifted up from its depths of weakness and wretchedness, and carried successfully through the bitterest conflicts of sin, and sorrow, and death, to complete and immortal victory.

All this is fulfilled in the person of Jesus, the Son of Mary and the Son of God. He was God manifest in human flesh, bringing God on to the plane of human want and woe, revealing Divine wisdom, holiness, tenderness, and mercy, through a human organization, and identifying the Creator with the creature in the most loving and pitying Fatherhood. He was also the Son of Man, and, as a man, His life was one grand series, not of reasonings, but of *demonstrations* of the willingness and power of God to save. From the extremest weakness and helplessness of infancy on through all its phases of suffering, temptation, and wretchedness, this blessed champion went with our nature—shrinking from no trial, evading no foe, but seeking the most intimate association with all that is sorrowful, desolate, and despairing in the lot of man,—and out of every dungeon of captivity He brought that nature forth, its chains broken, its tears wiped away, its broken heart bound up, its sins forgiven, its enemies made captive, and even death itself swallowed up in victory. It is no longer in doubt whether God loves man, whether sin can be conquered, whether there is another life after death: all this is *demonstration* in the life, death, and resurrection of Jesus of Nazareth; it comes to us in the mighty *facts* of the gospel, frees the human heart from doubt and despair, and fills it with the regenerating influences of faith, and hope, and love.

To be more particular, this grand revelation is made to us—

1. In the *teachings* of Jesus: teachings at once so simple, so oracular, so pure, so comprehensive, and so searching, that they reveal man to himself, and God to man, as neither was ever before revealed. "Come, see the man that told me all things that ever I did. Is not this the Christ?" has been the language of millions besides the Samaritan woman. And millions have said with Peter: "To whom shall we go? Thou hast the words of eternal life, and we believe, and are sure, that Thou art the Christ, the Son of the living God."

2. In the *life* of Jesus: a life in which God so infinitely condescends, and man is so infinitely exalted; a life so intensely human, so Divinely perfect; so apparently deformed in the harsh extremes that crowd into it, yet so grandly symmetrical in its reconciliation of all antagonisms; so gentle, so stern; so tempted, so pure; so weak, so mighty; so human, so divine, that man was never more entirely man nor God more perfectly God than in this marvellous revelation. God comes down to us in such condescensions and compassions, that fear is supplanted by love; and man is carried up into such strength and victory, that despair gives way to conquering faith and hope. God comes down to man, and the race is no longer fatherless. Man is brought back to God, and the race is no longer helpless.

3. In the *miracles* of Jesus: miracles in which that grandest of all combinations is seen—Omnipotence wedded to Love. The result is a

series of wonders so grand and awful that we worship in their presence, and say, "Truly this is the Son of God;" yet so sweet, and tender, and beautiful, that we weep and rejoice as we behold them, and the very children, charmed into enthusiasm, cry, "Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord!"

4. In the *sufferings and death* of Jesus. We may not know all the reasons why "it behooved Christ to suffer," nor be able to grasp the philosophy of the atonement. But two things are certain. 1. If, to redeem a suffering race like ours, it was necessary that the Son of God should come on to the plane of human experiences, it was impossible that He could redeem us except through sufferings. In some sort our sins and sorrows must become His, or He cannot lift them away. The extent to which this is true is indicated in such language as this: "He died for our sins." (1 Cor. xv. 8.) "He suffered for sins, the just for the unjust, that he might bring us to God." (1 Peter iii. 18.) "He himself bore our sins in his own body on the tree, that ye, being freed from sin, should live unto righteousness: by whose stripes ye were healed." (1 Peter ii. 24.) "He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was laid on him, and by his stripes we are healed. All we like sheep had gone astray; we had gone every one after his own way; but the Lord laid on him the iniquity of us all." (Isa. liii. 5, 6.) 2. Nothing so touches the heart and quickens the sensibilities as suffering—especially when it is voluntarily borne in behalf of others. This entrance, therefore, into our suffering lot—this voluntary acceptance of the bitter cup of human experience to be drunk to the dregs—involving poverty, loneliness, persecution, conflict with infernal powers, betrayal, reviling, buffetings, scourgings, crucifixion, and a descent into such darkness of despair as to extort the cry, "My God! my God! why hast Thou forsaken me?" until the heart broke under the load of reproach, and shame, and despair, is the most touching appeal that God could make to the human heart to win it to repentance. Love—suffering, toiling, and bleeding in our behalf, and bending over us with tears and agonies of grief to beseech us to be reconciled to God—is the culmination of heavenly eloquence; and when Jesus dies, of the plea, as well as of the suffering, it may be said, "It is finished." This love must win us, or we are lost beyond redemption.

5. In the *resurrection and exaltation* of Jesus. Death is conquered, and man ascends in a chariot to the throne of God! Blessed consummation! All who have read the reasonings of philosophy on another life know through what intricate mazes the sages seek to thread their way, where but few can follow them, and how nebulous are their best conclusions on this subject. But here is a simple fact: Jesus rose from the dead. The lowly mind, the most unlettered among the broken-hearted of earth, can understand and appreciate it, and *faith* rejoices in that which *philosophy* searched for in vain.

The salvation of man is complete, from ignorance, from pollution, from weakness, from guilt, and from death, when the sinner appropriates, by faith, all the treasures of Divine wisdom, love, and power to be found in the life, death, and resurrection of Jesus, the Christ.

What Christ is in Himself, in His personal excellence as the Son of God; what He is in His offices as the Christ—as the anointed Prophet,

Priest, and King; and what He has done for us, to redeem us from sin and its bitter fruits, are the three great questions that concern us, so far as saving faith is concerned. These questions settled, there remains but one more of real moment, namely, what He requires us to do.

Our readers will now see why, in the gospel, everything centres in Christ; why the one thing insisted on is faith in Him.

"Possessing Christ, I all possess—
Wisdom, and strength, and righteousness,
And holiness complete.

This, then, is the one thing which concerns us. The inquiring sinner need not worry himself over the questions of original sin, predestination, election, effectual calling, regeneration, or any other speculative questions. Not that there is no truth in them. There is truth in them, and truth worth looking after—but not when the soul is in peril and longing for salvation. Would a drowning man in mid-ocean spend his moments in speculations about the specific gravity of water and air, the philosophy of the gulf stream, or the laws of gravitation, or refuse to be saved until he had first settled it that it was according to the eternal purpose and predestination of God that he should be saved? Would he trifle with his life in vain reasonings to reconcile Divine foreknowledge with the freedom of the human will, and argue that if God meant him to be saved, he would be; and if not, no earthly power could save him? No, no. He would look for the hand that could rescue him from drowning; and, if he saw it, would grasp it, and cling to it, until salvation from drowning was complete. He would take more fitting moments for such speculations, if, indeed, he should find any moments not more valuable for better uses. And why should the perishing sinner trifle away his opportunity for salvation in vain attempts to solve these questions? He is guilty; he is dying; he is lost. Jesus comes in the gospel, and says, "I can save you." The only question that really concerns him is this one of the ability of Christ to save. Is He the Son of God? Can He take away our sins: Is He stronger than Death? If so, trust Him and obey His voice, and salvation is assured.

We ask our readers to consult John xx. 30, 31; iii. 11-21; Luke xxiv. 44-49; Mark xvi. 15, 16; Matt. xxviii. 18-20; Acts ii. 14-41; iii. 12-26; viii. 26-40; x. 34-48; xiii. 23-39; xvi. 13-34; xvii. 22-34; xxvi. 1-49; xxviii. 23-31; and see that the preaching of the gospel is the preaching of Christ, and that the one great end sought is to bring sinners to trust in Christ, love Him, and obey Him. All other questions sink into nothingness in the presence of this.

In conclusion, let us remind our readers that the love of God, spoken of in our text, is a love of which *all men* are objects. He "so loved the world." Eternal life is offered to all in those precious words, "that *whosoever* believeth in Him should not perish, but have eternal life."

Reader, God loves *you*! Whosoever means *you*! Will you open your heart to this precious love of God? Will you believe in Jesus? To refuse to believe in Him is to perish. To believe in Him is to seize the treasures of eternal life. Consider these things, and may the Lord give you an understanding heart.

(To be Continued.)

REYNOLDSBURG DEBATE.—No. III.

FRANKLIN'S SECOND ADDRESS.

Gentlemen Moderators, Ladies and Gentlemen :—My worthy friend has given you a sample of his style of response. Had you not heard my speech you would have been puzzled to learn what issue he made as he proceeded to notice some of the points in my speech. He alluded to the Scriptures and arguments in such an obscure manner that it was, in many instances, difficult to see what he was aiming at. He has scarcely stated a point, a position, or an argument in my speech with sufficient clearness to enable anyone to tell what it was. He mixes up things, confuses questions and so mystifies matters in general, that no one can see the force of much he says. I shall aim to strike through and grasp such matters as have the most appearance of relevancy to the question in debate.

The gentleman cannot see how pardon can be offered to the alien sinner, on conditions in which he is free, and has power to perform, and the whole matter be by grace! I will try and explain the matter so that he can see it. In the first place, I do not like to accuse him of playing upon a term, and refusing to take it as it was obviously intended. What are the words "alien sinner" inserted in the proposition for? Simply to show what remission of sins is intended in the proposition—that it is the remission obtained at the time of turning to God, or what the apostle styles "old sins," and not the remission obtained by an erring follower of Christ, after he is converted, or, in other words, all the sins of the past life, or before turning to God, and not sins that may be committed after that event. The remission is offered to an alien who will turn to the Lord and give himself to God, not to be received while *he is an alien*, but when he turns and is naturalized. I hope he will readily see that I have no idea that an alien sinner can obtain pardon, or any other blessing from the Lord, while *he is alienated from Him*. It never entered into my mind that he could take up such an idea, till I heard his speech. Pardon is offered to an alien, not that he may receive it in his alienation, but on the conditions laid down, among which is the condition that he will turn from his alienation and *yield himself* to be a citizen in the kingdom, and a servant of the Lord.

My respondent cannot see how remission of sins can be conditional and yet by grace. He cannot see how an alien sinner can be *free* and have power to perform things required as conditions. He has a string of Scriptures that he runs over without looking at their meaning, and jumbles together in a confused manner, that are clear enough in themselves. Let me give you a sample. He quotes, "By grace are you saved," and then *assumes* that as salvation is by grace there can be no condition on which it is received. But the thing assumed here is the very thing in which he is under mistake. The entire system is of grace. The grace, or favour of God, brought the Saviour to the world, gave us His life, His death, His resurrection, His mediation, His blood, the atonement, the gospel, the conditions on which we come to Him and receive the benefit of the atonement, His mediation, the remission of sins and the impartation of the Holy Spirit. The entire

themselves, and something that they *must* do or not be saved. In the same way when Paul commanded the jailer, saying, "Believe on the Lord Jesus Christ," he commanded him to do something, not only that *he could* do, but something that *he did* do. When the Lord said to Saul, "It shall be told you what *you must* do," He not only referred to something that Saul *could* do, but something that *he did*. If he had refused to do what he was commanded to do, and what the Lord said he *must* do, there was no grace of God that would have saved him.

I quoted the words, "To whom ye *yield yourselves* servants to obey," to show that man is *free*. Bro. Thompson immediately informs us that they were not *alien sinners* to whom Paul wrote, but *saints*. True; but what were they before they *yielded themselves* to be servants of righteousness? They certainly were not saints then. Who were those on Pentecost to whom Peter said: "Save yourselves from this untoward generation?" Surely they were not saints. What was the jailer in Philippi, to whom Paul said: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house?" Surely he was not a saint before he believed. What was Saul when he was told what he *must* do? Surely he was not a saint before his sins were washed away. Who were those to whom the prophet said: "Choose you this day whom you will serve?" Were they saints who had not decided whom they would serve? I quoted these Scriptures not only to prove the salvation is conditional, but the general principle that *man is free*; that he is a subject of law; that otherwise law could not consistently be addressed to him; that this is true in reference to any law, either of Moses or of Christ, either of sin and death, or of faith, human or divine: that this is true of the alien sinner, or he would not be a gospel subject.

My worthy friend has an old theory in his mind that constantly darkens counsel. He is not only thinking of an alien sinner "dead in sins," in the Scripture sense, but one dead in the sense of *his theory*: that is, so dead that he can do nothing; that he cannot believe the God that created him, the Lord that died for him, and that he must have irresistible power exercised on him, as supernatural as that which brought Adam into existence, to quicken him into new life, or eternal life, before he can believe God, or Christ, or the Holy Spirit. But the man "dead in trespasses and sins," in the Bible sense, is not a man that *cannot* believe the gospel when it is presented to him, but simply a man that *does not* believe it. The man "dead in sins," in his sense of the term, is no more to blame for being where he is than a block of marble in its native state is for not being a beautiful statue. He has no power to be anything else than what he is. In this helpless condition, he thinks the Lord, by irresistible power, quickens some into new, or eternal life, leaving others in their helpless condition, and then he preaches the gospel to them, that they may believe. Thus, you see, he has a sinner; yes, an alien sinner, quickened into new, or eternal life, *before he believes*, or while in *unbelief*. His Bible teaches him that he who believes not is condemned already, because he believes not the testimony that God has given of His Son. But he will have it, that the alien sinner is quickened into new, or eternal life, without faith, or before faith, and then he believes; and thus he has a man quickened into

ew, or eternal life in *unbelief*. But the Bible knows nothing of this *ew* life, or eternal life in *unbelief*. This doctrine is an outside system. The Bible doctrine is that without faith you cannot please God ; that he who comes to God *must* believe that He is, and that He is a rewarder of them that diligently seek Him.

The Lord " Came to his own, but his own received him not; but as many as received him, to them gave he power to become the sons of God, even to them that believed on his name." (See John i. 11, 2.) To whom did He come? To His own; that is, His own people, the Jews. Were they *free*? " His own received him not." But what of those who did receive Him? To them that *received Him* gave He power. Power to do what? Power to receive Him? Not a word of it; but to them that *received Him*, gave He power to become the sons of God, even to them that *believe on His name*. The power was not given to enable them to receive Him, or to believe; but given to them who *did receive Him, or believe on Him*, to become what they were not before—" the sons of God." This Scripture could not have been more against the theory of my friend than it is. The Lord did not give the power to enable them to believe, or to receive Him; but to them that received Him and believed on His name. To these He gave power to become the sons of God. These " were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." This birth is not, of blood, or not in any lineal descent, nor of the will of the flesh; that is, not of any inclinations of the flesh; nor of the will of man; it did not originate with man, nor was it devised or ordered by man, but by the will of God; that is, it was ordered by the will of God; devised by and had its origin in His will. They did not have a miracle performed on them to give them power to receive the Saviour, nor power to believe; but to them that received Him gave He power, or the *privilege* to become the sons of God. They received Him and believed on His name before He gave them the privilege to become the sons of God. This, then, has nothing of the doctrine of quickening into new life before faith, in it. That is a doctrine that is not in the Bible at all.

But, now, what has my worthy friend done with the clear conditions in the commission? Matthew has the command to " Go *teach*, or disciple, all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." Mark has the command to " Preach the gospel to every creature; he that believes and is baptized shall be saved; but he that believes not shall be condemned." Luke has " Repentance and remission of sins in his name." Are there any conditions here? The Lord makes the clear statement that " he who believes and is baptized shall be saved." Luke has " repentance and remission of sins." When both are put together, we have faith, repentance and baptism, and the object in view is salvation, or the remission of sins. When Peter preached the first sermon under this commission, the people enquired, " What shall we do?" If my friend had been there, he would have told them that they could not do anything. But the preacher that was there did not tell them that; but told them to " repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit." They demonstrated that they could do what was

Why should the Holy Spirit have chosen the shape of a dove rather than that of some other bird?

What power did this reception of the Holy Spirit impart to Jesus? Mat. xii. 28.

What is said of the voice from heaven? Mat. iii, 17. In what form do Mark and Luke repeat these words? Why the different form? *Ans.*—Luke and Mark generally use more specific and direct forms of expression for the same idea than Matthew, hence they use the second person in this case, while Matthew uses the third.

What was the full meaning of this declaration from heaven? *Ans.*—It not only declared the fact that Jesus was God's son, but that God was pleased with him in reference to the work of human salvation which he was about to commence?

What connection had the baptism of Jesus with his ministry?

What connection has our baptism with our Christian life?

What correspondence in time between His reception of the Holy Spirit and its reception by all Christians? See Acts ii. 38.

Repeat all the particulars of the baptism of Jesus in regular order.

LESSON VIII.—FROM THE BAPTISM OF JESUS TO THE IMPRISONMENT OF JOHN.

What event in the life of Jesus occurred next after His baptism? Mark i. 12.

How much time was thus occupied? 13.

Where do you find Jesus next after His temptation? John i. 28, 29.

How many days did He remain about the Jordan? 29, 35.

What disciples did He gain at this time? 40 to 50.

What convinced Andrew and his companion? 34-37.

What convinced Simon? 42-43.

Why did Philip follow Him when told to do so? 44-45. *Ans.*—As Philip was of the same town with Andrew and Simon Peter, he had probably learned all that they knew about Jesus.

What convinced Nathaniel? 48-50.

How did these Galileans happen to be at the Jordan?

As Andrew and his companions were disciples of John (37), what is probable as to the others?

Where do you next find Jesus, and how long after the call of Nathaniel? John ii. 1, 2.

What was the first miracle which Jesus wrought? John ii. 11.

Is the manufacture or use of wine, then, in itself sinful?

Under what circumstances may either practice become sinful?

Ans.—When its chief effect is to encourage drunkenness.

What was the next movement of Jesus, and who were His companions? John ii. 12.

Was this the time that He took His abode at Capernaum?

Ans.—No; for He took up His abode there after John's imprisonment (Matt. iv. 12, 13), and John was not now in prison. See John iii. 22, 23.

What was the next movement of Jesus? John ii. 13.

What was the first thing He did there, and what dispute had He in reference to it? John ii. 14-18.

Did He work any miracles at that time? 23.

What celebrated conversation occurred during His stay in Jerusalem? John iii. 1-14.

What did Jesus do next after this? John iii. 22.

What was His popularity at this time, compared with John's? 26.

What was the immediate cause of His leaving Judea and going to Galilee? John iv. 1-8.

Why should this have caused His removal? *Ans.*—The Pharisees were about to visit Him with the same persecution which befel John, and this would have prevented Him from quietly instructing the people.

As the disciples of Jesus baptized others (verse 2), what do you infer as to their having been baptized themselves?

What route toward Galilee did Jesus take? 4.

Was there any other? *Ans.*—Yes! the Jews very often went up and down on the east of the Jordan, so as to avoid passing through Samaria, the people of which were unfriendly to them.

What celebrated conversation occurred on this journey? 5-28.

How long did He remain among the Samaritans before He continued His journey to Galilee? 48.

How long was it before harvest when He was in Samaria? 35.

When did the Jewish harvest begin? *Ans.*—During the passover week, which occurred between the 21st of March and the 21st of April.

When was Jesus, then, in Samaria?

How long had it been since He was at Jerusalem? *Ans.*—As He was at Jerusalem during the previous passover (ii. 13), and it was now but four months till the next passover, he had been away from Jerusalem about eight months.

How long had it been since Jesus was baptized? *Ans.*—It is not certainly known, but as His temptation, His return to the Jordan, and His first visit to Galilee and back, all occurred before the passover, it is supposed that He was baptized from four to six months previous to that passover. Adding to this the eight months since that passover, we have about twelve or fourteen months from His baptism till His removal into Galilee.

Where was John at this time? Matt. iv. 12.

How long, then, from the baptism of Jesus to the imprisonment of John?

LESSON IX.—MINISTRY OF JESUS IN GALILEE.

What portion of Matthew is devoted to the career of Jesus before He went into Galilee? Mat. iv. 12. What portion to the time which He spent in Galilee? xix. 1. What portion, then, to the remainder of His life?

How is Mark's narrative divided in these particulars? See i. 14; x. 1. How is Luke's? See iv. 14; ix. 51. How much space does John give to the ministry in Galilee? vi. 1; vii. 10.

In what passages, then, do you find the account of the ministry of Jesus in Galilee? *Ans.*—In Matthew iv. 12 to xix. 1; Mark i. 14; x. 1; Luke iv. 14; ix. 51; and John vi. 1; vii. 10.

Where did the other events of His ministry occur? *Ans.*—Chiefly about Jerusalem and on the farther side of the Jordan.

What length of time did the ministry in Galilee occupy? *Ans.*—About twenty-two months. How is the calculation made? *Ans.*—He went there four months before the passover. See Lesson ix. He went to Jerusalem to that passover (John v. 1); then returned to Galilee and stayed till after the next passover (John vi. 1, 4), which makes twelve months more; and He finally left Galilee to go to the feast of tabernacles (John vii. 2-10), which occurred six months after the passover. These sums added together, give the twenty months. *NOTE.*—There is some uncertainty in this calculation, because it is not certain that the feast mentioned in John v. 1 was the passover; but the calculation is almost certainly correct.

How long was it from His departure out of Galilee till His death? *Ans.*—As He left there to attend the feast of tabernacles (John vii. 2), and was crucified at the next passover (John xviii. 28), it was about six months.

To what country, then, did He give the chief part of His ministry?

Did He visit Jerusalem at all during this period? See John v. 1. Does either Matthew, Mark, or Luke mention this visit to Jerusalem? *Ans.*—They do not?

Did Jesus during this period visit any places outside of Galilee, and if so, what places? See Mark vii. 24, 31; viii. 27. In what direction is each of these regions from Galilee? See the maps.

What cities were chiefly favoured by the miracles of Jesus? Mat. xi. 20, 21, 23.

Where were these cities? *Ans.*—Close together on the north western shore of the lake of Galilee?

In what did the ministry in Galilee chiefly consist? *Ans.*—In speeches, conversations, and the working of miracles. In what words does Peter describe it? Acts x. 38.

What is the longest and most celebrated speech which Jesus delivered in Galilee? Where does it begin and where does it end?

In what pursuits were the Galileans engaged? *Ans.*—Almost entirely in agriculture. How did they compare in intelligence with the Jews of Judea? *Ans.*—They were generally less intelligent. Why, then, did Jesus spend most of His time here? *Ans.*—Because the people were more teachable than those of Judea, and were not so fierce in their opposition to Him.

What business was supplied by the sea of Galilee? *Ans.*—Fishing.

It abounded in very fine fish. Is its water fresh, or salt? *Ans.*—Fresh: it is supplied by the Jordan, which runs in at its northern end, and passes out at the southern.

LESSON X.—THE MIRACLES OF JESUS.

Quote one of the remarks of Jesus showing the object of His miracles? John v. 36.

What, then, was that object?

Had He not wrought miracles, would unbelief have been a sin? John xv. 24.

What, according to John, was the object of recording the miracles? John xx. 30, 31.

Why are miracles necessary as proof that Jesus is the Son of God? *Ans.*—Because, if He had power to do nothing more than man can do, He could not have proved Himself to be any more than a man.

How do modern infidels answer the argument from miracles? *Ans.*—They say there is no sufficient proof of them, because the people who witnessed them were not scientific, and did not know how to test them.

Is it true that those people were not scientific? *Ans.*—Yes; for nearly all of the sciences have been developed since that time.

How, then, can you decide whether the infidel objection is valid or not? *Ans.*—By examining the miracles to see whether a knowledge of science was necessary to testing their reality, and by observing how they were tested by the enemies of Jesus.

For an example, describe the healing of Peter's mother-in-law. Mat. viii. 14, 15. Did it require any knowledge of science to know that she was at first sick with the fever, or that when Jesus rebuked the fever it left her and she was well? Could a modern physician have tested the case any better than those persons who saw it?

Describe the stilling of the tempest. Mat. viii. 23-27. Did it require any science to know that there was a tempest, and that it ceased when Jesus rebuked the wind and the sea? Was there any room for mistake about the reality of this miracle?

Describe the raising of Lazarus. John xi. 39-44.

Could there have been a mistake as to his being dead? 39.

Could there as to his resurrection? 44. Could there as to the fact that Jesus raised him by His word? 43. Would science have been of any service at all in testing this miracle?

Did the enemies of Jesus deny that He wrought miracles? John xi. 47.

Did they try to disprove the reality of any of them? *Ans.*—Yes! especially of the one recorded in the ninth chapter of John?

Describe this miracle? John ix. 1-7. When his neighbours and others found that he could see, what did they do? 18. For what purpose? *Ans.*—To see what the Pharisees could say about the proof which it contained in favour of Jesus.

What was the first question of the Pharisees? 15. What evidence had they thus far that the man had ever been blind? *Ans.*—That of the neighbours who brought him. Was not this evidence sufficient?

But what further evidence did the Pharisees demand? 18-21.

Would it have been possible to get more or better evidence than they now had?

How did they try to get around it? 24. Does not this verse show that they really believed the miracle had been wrought?

How would scientific men of the present day have proceeded in this case? *Ans.*—Just as the Pharisees did. Knowing that the man could see, and, being told that he was born blind, they would first inquire about the process of healing, to see whether the treatment employed could account for it. That being settled, they would demand satisfactory proof that the man was born blind, and when this was given they would be through with the investigation, and would know that a miracle had been wrought.

State the various kinds of miracles wrought by Jesus? *Ans.*—Healing diseases; imparting sight, hearing, &c., to those who never had them; casting out demons; controlling winds and water; raising the dead; prophesying; and telling the secrets of men's lives and thoughts.

Why so great a variety? *Ans.*—To show Himself able to save men from every possible evil.

SCRIPTURAL COMMUNION AND THE BAPTISTS.

"Editor of the *E. O.*—You may not be aware of the circulation, in this country, of the pamphlet herewith sent. A gentleman known to the sender sent to Philadelphia, U.S., for five hundred copies, which he is distributing among Baptists in various parts of the country. As it appears to the sender to misrepresent the Disciples in this country, if not in America, and is also calculated to increase the prejudices of the Baptists against them, it is thought that it might be well to apprise you of the fact."

THE pamphlet referred to is by J. B. Jeter, D.D., of Richmond, Virginia, a Baptist minister of considerable fame. Nearly twenty years ago the Dr. published a book, and we think regreted having done so. The volume was designated "*Campbellism Examined.*" It was insulting in its title, as its author knew that the churches acting with Mr. Campbell repudiated all merely human designations, and held A. Campbell as no more an authority than any other man, making the Scriptures alone their standard of appeal. His book was replete with misrepresentation, and in argument weakness itself. It was, however, much pushed by the Baptists; most of whom would now be ashamed of it; as we doubt not the Doctor himself also is. Mr. Campbell did not reply, but committed that task to one of the students of Bethany College. The result was that masterly volume by Moses E. Lard, entitled, "*A Review of Rev. J. B. Jeter's Book,*" &c. A work which all should read, and which deserves to stand as long as books are needed as a sample of kindly severity and christian-like refutation of misrepresentation, as also of clear, logical, powerful presentation of truth. Dr. Jeter, it is believed, was made a wiser man by the appearance of that work. His present pamphlet is issued by the *American Baptist Publication Society*, and is not intended as an attack upon the Christians known in America as "*Disciples of Christ*" or as "*Christians*" simply and only, though they are noticed in a paragraph, the tone of which is an improvement upon the Doctor's former onslaught. In the present instance Dr. Jeter says:—

"The question of communing with most of the sects of immersionists is not, with Baptists, a practical one. Some, however, think that they may properly commune with Disciples, or, as in some places they prefer to be called, Christians, but who are more generally known as Campbellites. Nearly forty years ago they were separated from Baptist churches for holding unsound religious principles and cherishing a contentious and schismatical spirit. Time and the study of the Scriptures have wrought a favourable change in at least a portion of the sect. They are less heterodox, less pugnacious in spirit, and are building up the things which once they destroyed. We hope and pray that the time may come when Baptists and Disciples may see eye to eye and be united in spirit, aims, and labours; but that time has not yet come. Until it arrives, Baptists should firmly maintain their ground. Most of the Disciples are, we conclude, open communionists. This practice alone should debar us from their communion. Many of them entertain opinions concerning

inherent depravity, the influence of the Spirit in conversion, and the efficacy of baptism, which are subversive of evangelical truth and are of rationalistic tendency. Against these errors we must bear a faithful testimony, and this testimony we cannot bear if we commune with them."

Here the Dr. does not designate us by the name of Mr. Campbell; he applies only terms we accept, and merely intimates the term that rude and uncourteous people frequently please to apply. We regret his statement as to alleged separation, some forty years ago, from the Baptists, and can only regard it as calculated to mislead. We are glad of the candour which sets forth that time and study of Scripture have changed us considerably for the better; but we are prepared to demonstrate that the greater change has taken place among the American Baptists—they have learned from us a good deal that they formerly assailed us for holding, and looking upon our consequent nearer approach to each other, they say: "Well, certainly, these Disciples have considerably improved," forgetting that this nearness could result, as in a large measure it has done, from their own improvement, and from their receding from positions that our brethren, by the force of Bible truth, were, forty years ago, compelled to assail. Then, too, the Baptists understand us now upon some points upon which, years back, they misapprehended us. Then they saw those points through the medium of their own prejudices, and attributed to us consequences which do not flow from our faith. They now see the things more nearly as they are, and as we have seen them all along, and so seeing they comfort themselves with our improvement. So let it be! Any way so that they and we see more fully God's truth, and more perfectly practise it.

The Dr. "hopes and prays that the time may come when Baptists and Disciples may see eye to eye, and be united in spirit, aims, and labour." But why is this not now accomplished? Baptists, for the most part, have a creed, and we can neither subscribe, nor become responsible for asking subscription to, any unauthorized device of that kind. We believe all that the prophets, the apostles, and the Saviour have spoken, or written. Then the Baptists have a sectarian designation, and we cannot take a party name. Let them give up an appellation which is both unscriptural and anti-scriptural and we shall be much nearer the realization of that union for which Dr. Jeter hopes and prays. But praying and hoping are totally useless while the Dr. and his brethren stand in defence of barriers to union which their sect has erected.

But the Dr. "*concludes*" (he does not affirm it as a fact) that most of the Disciples are open communionists, and he considers that open communion disqualifies for fellowship. Well we greatly desire the widest possible circulation of his pamphlet among the Baptists in this country. The Dr. should be delighted to know that the churches of Disciples in Great Britain are, without exception, close communion—that is, in this sense of the term: they do not knowingly allow unbaptized persons to partake with them of the Lord's Supper. But, then, this fact does not facilitate our union with the Baptists, because the Baptists of this country, to a large extent, invite the unbaptized to partake. The Disciples here then take Dr. Jeter's ground against the

Baptists, and ask them to abandon their free communion, or furnish New Testament authority for their practice; and till they do one or the other the Disciples here must take the same exception to the Baptists that the Dr. does to certain of the Disciples in America.

Dr. Jeter opines that many of us "hold opinions concerning inherent depravity, the influence of the Spirit in conversion, and the efficacy of baptism, which are subversive of evangelical truth;" and that on this account we ought to be excluded from communion. But the truth is that we know that men are depraved; we believe all the Bible says upon the subject; we regret the unscriptural terminology common in some quarters; and we decline to admit that all men are equally depraved, and that each is as completely so as the devil. But then many Baptist ministers, with whom Dr. Jeter would commune, are with us in this particular; and we do not refuse fellowship to those who have not yet learned to speak upon this topic in Bible terms. On the "influence of the Spirit in conversion" we hold all the apostles taught. We attribute to the Spirit whatever they have placed to the Spirit's account. Dr. Jeter uses terms not found in the Bible, and we refuse to accept them—where we differ we hold him to the proof, and he can find none in the Book. We do attribute conversion to the Spirit, and hold that without what the Spirit has already done conversion would be impossible; also that the change of heart, state, and life (covered by the word conversion, when used in its widest latitude) can be facilitated by the present help and co-operation of the Spirit of God. Yet we insist that the change of heart is effected by the truth, and never without it; and that it is never said to be a result of a direct and immediate impart of the Spirit. Conversion does not depend upon, nor in part consist of, an understanding of the mode by which the Spirit operates. We discard no man because he does not understand that operation; all we require is that he shall have been subject to it. We deny that we have a right, or that Mr. Jeter and certain Baptists have, to make this or that opinion, as to the mode of the Spirit's working, a condition of fellowship. Those who do so, set up a church with other conditions of membership than those which appertain to the church of Christ; and, therefore, a church which is not His. As to baptism we believe all that the apostles have written thereupon, which Dr. Jeter does not. We hold nothing in reference to it which we cannot express in the words of Scripture. This is not true of the Dr. and certain of his brethren. What we do hold is held by some Baptist ministers, and widely circulated in Baptist tracts; and, therefore, cannot disqualify us from fellowship with Baptists. Not that in thus putting the case we plead for recognition by Baptists. They must advance to New Testament ground, put away their party name, unauthorized creeds, and unscriptural communion, before the Disciples of Christ in Great Britain can accept their fellowship. Individually we recognize them as believers, christians, brethren; as churches we only know them as other than that organization which the Lord instituted and which alone has His authority.

Here we leave Dr. Jeter for the present. But his recent pamphlet contains much scriptural, logical, and unanswerable teaching upon the communion question. He shows that the church has no right to supply the elements of the Lord's Supper to the unbaptized. So clearly

and well is this done that, having said what is needful upon his allusions to the Disciples in America, we purpose to reproduce the most of his pages, with such brief comment as may be deemed necessary. The reader will do well, therefore, to give heed to the next issues of the *E. O.*, and to use for the enlightenment of English Baptists, or for the instruction of any one in our own ranks who may be erring in this particular, the correction which Dr. Jeter so opportunely presents.
Ed.

PUBLIC DISCUSSION ON GOOD-TEMPLARISM.

WE have received a "Full Report," signed by the Chairman and Reporters, of a debate on Good-templarism, held in Clarence Place Hall, Belfast, between the "Rev." James Kerr, Greenock, and John Pyper, Esq., Grand Worthy Chief Templar of Ireland. The debate is certainly damaging to the Templar cause, and fully establishes the charge brought against it by those who, in the name of Christianity, have raised a warning voice. Mr. Pyper did as well, we consider, as any Good Templar, determined to stand to the Order, could do. He was as efficient for the occasion as any man with such a cause could be. Mr. Kerr, on the other hand, was a live and likely opponent, one who understood his business. Still, he was under some disadvantage. The question for discussion was "Are the Rev. James Kerr's strictures on Good-templarism, in his pamphlet on *secret societies*, defensible." Mr. Kerr to open the debate and Mr. Pyper to close on both evenings. This arrangement not only gave the advantage of the closing speech each evening to Mr. Pyper, but it enabled him to pay little attention to the argument introduced by his opponent whenever he found it hard to deal with, and run off to the other points in Mr. Kerr's pamphlet, which he had not yet introduced into the debate. Mr. Kerr leading in the debate, his opponent was bound to follow him. The proper course would have been for Mr. Pyper to lead, refuting the strictures of the pamphlet and putting Mr. Kerr upon his defence. Then, Mr. Kerr has a weak point or two. He appears as a Presbyterian, and imports into the discussion certain of the conceptions of his party. Not that his opponent was in a position to take advantage thereof, nor that he attempted so to do. Most likely they were both in the same boat, and the audience were, no doubt, much of the same faith. To the general reader the defect appears, but though English Templars might make some little fuss over Mr. Kerr's restricted notions they do not affect his argument, excepting as they enable the Templar to point to them as defective reasoning and thus assist him in making a show of refutation where refutation is not really possible. Mr. Kerr seems to think that in worship Christians should sing only Bible psalms, and to have a dread of song tunes—he, therefore, condemns Templars for singing odes to music such as "*Auld Lang Syne*," and he complains of fellowship in the religious exercises of the lodge with persons whose doctrines are opposed to the Westminster Confession. That Presbyterians, who subscribe to that confession, are inconsistent in holding membership in a religious brotherhood by which it is altogether ignored may be

admitted; but the Confession and "Auld Lang Syne" as arguments against Templary are, to persons outside of Presbyterianism, worthless. Having said this we have no further fault to find with Mr. Kerr, but deem the public generally, and the religious portion in particular, indebted to him for the service rendered. We shall give a few samples from both sides—

The first charge which I bring against this Society is this, viz.: *Good-templarism exacts from all who join it an obligation, equivalent to a solemn oath, of life-long secrecy regarding matters of which, at the time, they are wholly ignorant.* When we look into the Ritual of Good-templarism we find what their description is of that which they designate a vow or a solemn obligation. The Ritual describes this vow that is taken as "earnest in its nature, imperative in its requirements, and life-long in its duration." The opening paragraph of the Obligation itself is—"You, in a full belief in the existence and power of Almighty God, and in the presence of these witnesses, do solemnly and earnestly promise that you will not, &c. You also promise that you will not reveal any of the private work or business of this Order to anyone not entitled to know the same, and that in all things you will yield a cheerful obedience to our laws, rules and usages." As soon as that promise is taken, several of the officers of the Society declare it a vow. The Good Templar is told "the Templar's vow is registered in heaven." He is addressed thus:—"As you value your standing here and your peace in eternity, keep that vow sacred to the end of life. Remember your obligation." And he is further informed, "Your character is at stake in your vow." Therefore it is a solemn obligation, a solemn vow. When in this first charge we bring against this Society we say that this obligation is equivalent to a solemn oath, it is for Good-templarism to show that elements are wanting to distinguish it from an oath, and to bring it down from an oath to be simply a solemn obligation or vow. The manner in which the vow is taken is the following:—"The attitude to be assumed on receiving the obligation is the right hand upon the heart. The open Bible should lie upon the altar in front of the candidate." The altar—a material altar—in taking a vow registered in heaven! What has New Testament Christianity to do with a *material altar*? And then this solemn obligation or vow is a vow, among other things, to conceal "the private work or business of the Order, and to yield a cheerful obedience to all our laws and usages." Now, with such a solemn obligation to take,—to be taken in such a manner,—to be taken to do such things as those specified,—no man dare take that vow unless he, before taking it, have a full opportunity given to him, and demand a full opportunity to be given to him, of examining the obligation, of learning how it is taken, and also of understanding the whole extent to which by that solemn obligation he is obliged. And no Society professing moral and religious ends is justified for a moment in withholding from those whom it initiates and introduces into its membership,—no Society of such a kind is justified in withholding the opportunity which is demanded. The right course for every man to adopt is, *read* and then *sign*. When we begin to apply these principles to the obligation of Good-templarism, we find they are ignored, and not only that, but that the course pursued by Good-templarism is diametrically opposite in regard to the application of those things. The obligation itself cannot be known to those who are about to be initiated till the time of initiation; and, more than that, the law provides (*Obase*, 387) that "the manner of giving our obligation should not be told to any person who is not a member of the Order." Is not that enough to condemn the system in the eyes of every man? For who is there among us who would take a solemn vow or obligation life-long in its duration, without having first a full opportunity of examining that vow, of understanding the laws, rules and usages to which one is pledged by it? Dare any man take a vow on the keeping of which depends his standing here and his peace in eternity, without requiring that that vow be presented before him, and that he have time fully to enter into it and determine according as his conscience is directed, the Word of God for his rule? We will proceed to read for you, out of the Ritual of Good Templarism, the initiatory ceremonies:—

Mr. Kerr then read largely from the Initiation service. In reply to the foregoing Mr. Pyper said:—

The Rev. Mr. Kerr used some sophistical arguments in support of that position. The laws, rules, and usages of the Good Templar Order, so far as they have gone, are published to the world. The laws that govern the Order in Ireland are published in a book, price 1s. 6d., and sold to everyone who wishes to examine and read carefully for himself; and for those who want to understand it more thoroughly in all its details of legislation, there is a book published, which I hold in my hand, "Chase's Digest of the Laws, Rules and Usages of the Order," and it is sold to the public. Those who are invited to join are asked to read these for themselves, and then come and take the obligation. The only thing that the Good Templar is asked to take as a life-long obligation is to be a Total Abstainer—that is all. He is to be a Total Abstainer for life, and our Order is composed of those who have made up their minds that the drink traffic is bad, that the drinking customs are bad, that it is right to be a Total Abstainer for life, and that is one of the causes of the strength and earnestness and success of the Order. It is made up of those whose minds are decided that the liquor traffic is bad. They are against it for life, and they take an obligation to that effect. The Constitution that everyone is asked to read provides that the moment any Good Templar finds any new rule made in the Order—for all the old ones are before him—that will interfere with his liberty of conscience, he may, by giving simple notice, resign and go out and be as free as ever. Now, to come and say to those who compose the Good Templar Order that we sign away our liberty of conscience is a piece of "daring presumption."

The rules and usages of the Order are published, and everyone may read them. They then take an obligation to obey these rules and usages of the Order as they enter—they not conflicting with their duties as citizens or Christians—and then, if any new rule in any Grand Lodge should be passed at any future time that the member finds interfering with his conscientious convictions, or with his duty as a citizen or a Christian, he is at liberty to leave the lodge, and walk out as free as before. And that is the foundation, and the only foundation, on which Mr. Kerr makes this terrible charge against the members of the Independent Order of Good Templars—that they sign away their liberty of conscience to a dark system which lords it over the conscience of man.

In the speech from which the above is taken Mr. Pyper ceased to follow Mr. Kerr and took the lead by discussing points not yet introduced by his opponent. Mr. Kerr replied—

Mr. Pyper has asserted that all the laws, rules and usages to which the members of Good Templarism are pledged are published to the world, and he has also asserted solemnly, as with solemnity we both wish to make our statements, that those laws, rules and usages were to be found in "Chase's Digest," and the "Constitutions," or some other books of the Order, but he referred to those two. Now, I assert here that all the laws, rules and usages of Good Templarism are not published to the world; that it would be a violation of the obligation of Templarism to publish them to the world. Chase's Digest, the authoritative law book of the Order, gives laws about the Ritual, gives laws about religious ceremonies in the Ritual, speaks again and again about those ceremonies; but the Ritual is not in Chase's Digest. The Constitutions, or Book of Constitutions, which I hold in my hand, contains a great deal about the Order, gives a good deal about the name, and jurisdiction, and membership, and officers, and salaries; but the usage, or laws, or rules, whatever you like to call them, of the subordinate Ritual, or the Degree Ritual, are not to be found in that book. And his own confession goes to prove it, because he has declared that the right of possessing this book belongs to Good Templars, and that it is dishonourable conduct in any other to get possession of it. Consequently, to assert that all the laws, rules and usages to which Good Templars are bound are to be got in this book, is what I declare here to be unfounded. And, as an honourable man and a Christian minister, when Mr. Pyper shows in the books, or in others he may present on this platform, that these rules are published to the world—when he shows that in those books all the laws, rules and usages are contained,—I shall withdraw the statement, and shall render an apology. Mr. Pyper has quoted from the Rituals in support of the religion of the Order, but he will not have that Ritual published to the world; but he will attempt to draw the members of my family into the system, and then give dogmatic religious teaching to my child for instance, which it is impossible for me, a consistent

abstainer, to know anything about beforehand. Is that honourable in a Society professing Christianity? Mr. Pyper has asserted that the vow of Templarism is a vow only for the Temperance part of it. He has quoted from the Ritual about religion. Did he quote from the Ritual to prove that? Let him do so when he rises again. We have not garbled in our extracts; we have taken them consecutively from the place where we began to quote to the end, and I maintain in the Ritual there is no distinction drawn as to whether the vow applies to the beginning or the latter portion of the obligation. Mr. Pyper comes forward and dares to assert, without any proof, that the vow is to be understood in this double sense, that it is to be understood only as having reference to the first portion of the obligation, and not to the latter portion. Let him, from the Ritual, give proof of that assertion.

Mr. Pyper returns to the point thus—

He said that I made the statement that all the laws, rules, and usages were published to the world. Well, if I made that statement without any modification it was an error; but I did not, I submit to you as an intelligent audience—I did not make it without a modification. I said the laws, rules, and usages of the Order were published here as far as the Order had now gone, and I went on to show that, apart from these laws, rules, and usages, there is a private work. Of course I never thought of saying that the signs and private passwords were published to the world, for then we would have no means whatever of securing privacy. I am sure that will satisfy you: I do not know whether it will satisfy the Rev. James Kerr or not. Those laws are published that guide the Order up to this present year, 1873. The Good Templar takes an obligation to abide by the laws, rules, and usages of the Order, they not conflicting with his duty as a citizen or a Christian. Mr. Kerr has read that a second time, and so assisted me in making it plain to those who did not know it before. Thus when a member finds that any new rule has been passed by his own Grand Lodge, or by the Right Worthy Grand Lodge at the head of the Order, that he cannot conscientiously submit to as a citizen or a Christian, then he leaves the Order, and keeps his conscience free. The Rev. James Kerr, at his ordination took an obligation to abide by the laws, rules, and usages of the Reformed Presbyterian Church as they then existed. He did not know of the rules that might be passed by further meetings of the Presbytery or Synod; but if any resolution should be passed after he took that obligation, that he could not conscientiously obey, he is bound to submit to it while he remains a minister of the Church, and he can only keep his conscience by coming out from the Church; and so it is precisely with the Good Templar.

Mr. Kerr replies—

The secrecy of Good-templarism is at variance with the nature of man and the requirements of God's law. What kind of secrecy is it? Not a secrecy of tests and grips, and passwords merely, but the impiety of taking a solemn obligation, and saying of that obligation, it is registered in heaven; for if it is only in reference to tests and passwords, this solemn obligation is taken, it is, indeed, the caricature of a vow, and ought to be denounced by every honest and Christian man. They have secret obligations, secret modes of worship, secret lessons, secret religious oaths, and they profess that Christianity is in all this. Why dim the glory of Christianity by making it skulk into the corners of a Templar lodge? Why destroy the nobility of Christianity by bringing it into a place where there is no real courage and no real manliness in making a profession of it? When the candlestick is lighted there, why hide it under the bushel of Good-templarism?

Another charge preferred by Mr. Kerr is, that of making the *Apocrypha* a part of God's revelation. He put it thus: reading from the Ritual, merely adding at the end of each clause the chapter and verse from which it is cited—

After the candidate has taken the solemn obligation and vow, the following ceremony takes place. [As Mr. Kerr read, he gave the places where the several quotations are found:—

"The W.M. will lead the candidate just in front of the altar, facing the W.C.T. and the officers rise as they respond.]

"W.C.T.—'Wine is a mocker; strong drink is raging; and whosoever is deceived thereby is not wise.' (The Bible, Proverbs xx. 1.) 'He that loveth pleasure shall be poor; he that loveth wine shall not be rich.' (The Bible, Proverbs xxi. 17.)

"P.W.O.T.—'Be not among wine-bibbers.' (The Bible, Proverbs xxiii. 20.) 'For the drunkard shall come to poverty, and drowsiness shall clothe a man with rags.' (The Bible, Proverbs xxiii. 21.)

"W.C.T.—'How exceedingly strong is wine; it causeth all men to err who drink it.' (Apocrypha, 1 Esdras iii. 18.) 'Let no drunkenness go with thee in thy journey.' (Apocrypha, Tobit iv. 15.) 'It diminisheth strength; it maketh wounds.' (Apocrypha, Ecclesiasticus xxxi. 30.)

"W. CHAP.—'Woe unto him that giveth his neighbour drink; that putteth the bottle to him, and maketh him drunk also.' (The Bible, Habakkuk ii. 15.)

"W.V.T.—'He that contemneth small things shall fall by little and little.' (The Apocrypha, Ecclesiasticus xxxi. 30.) 'Show not thy valiantness in wine, for strong drink hath destroyed many.' (The Apocrypha, Ecclesiasticus xxxi. 25.)

"W.C.T.—'Who hath sorrows? Who hath woe? Who hath babbling? Who hath contention? Who hath wounds without cause? Who hath redness of eyes?' (The Bible, Proverbs xxiii. 29.)

"W.M.—'They that tarry long at the wine, they that go to seek mixed wine.' (The Bible, Proverbs xxiii. 30.)

"W.C.T.—'Then look not thou upon the wine when it is red, when it giveth its colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder.' (The Bible, Proverbs xxiii. 31, 32.) Worthy Marshal, you will now conduct this friend to our Worthy Chaplain.

W.M.—Worthy Chaplain, our friend awaits further instruction.

"W. CHAP.—My friend, the gems of truth which we have just given you are from Divine Revelation. Treasure them in your heart and it will be well with you now and hereafter."

I think what I have quoted sufficiently establishes the third charge against Good Templarism, viz.: "that it represents the Apocrypha to be part of Divine Revelation."

The existence of weakness is indicated by Mr. Pyper's reply—

Mr. Kerr takes up one of the five positions he has advanced to-night, and if he deals with those remaining as he has done with those taken up, I think we will find that he has proved nothing whatever against the Good Templar Order. The first is, that we exalt the Apocrypha to a level with Divine revelation, and he read from the Ritual what he considered proof of that. Now, in the Ritual from which the reverend gentleman read there is a list of texts of Scripture, and between those texts there were two which happened to be from the Apocrypha. Those two texts from the Apocrypha were never designed by the compilers of the Ritual to be put there as from Divine revelation, and they were never taught by any chaplain of any lodge as being from Divine revelation. There are chaplains of the Order in this hall—I think I may say, perhaps, dozens of them—and they know that is true. There never was that construction put upon them by any chaplain of any lodge in the Order, and the compilers of the Ritual themselves did not intend that construction to be put upon them, although it so happens that the clause following them says, "the gems of truth which we have given you are from Divine Revelation." Of course that statement refers to the texts taken from the Bible, which are "gems of Divine revelation." It is intended to refer to them, and to them alone, and if any reverend gentleman on the platform, or any other Christian thinks it to be different, and is not inclined to accept our statement of what we meant by it, I would remind him that those who use a statement, in a law court or in a public assembly, are considered better judges of the meaning of their own language than any others can possibly be. That is perfectly fair. The meaning we attach to it, and always attached to it, is this, that that sentence is intended to refer only to the texts of Scripture immediately before the sentence. It was found, however, that the language was not as accurate as it ought to have been, and it has been amended.

The compilers of that Ritual attached to those words the meaning that I have given you, and all those who use the Ritual attach to it that meaning. My reverend opponent would have some ground to stand upon if he could find in England, Scotland, or Ireland one man who learned from the Ritual, and believed by so learning it, that the Apocrypha is the word of God. Let him produce a single man that ever learned it there, and who believed it by being thus taught.

To this challenge Mr. Kerr gave the name of a lodge chaplain, who is also a Baptist minister, who so understood the Ritual. Indeed, the denial of the only plain and possible application of the words "The gems of truth which we have just given you are from Divine revelation" stamps Mr. Pyper as ready to assert anything which he may deem requisite in the interest of the Order. Mr. Kerr merely retorted.

My third objection was, that "Good-templarism represents the Apocrypha to be part of Divine Revelation." As to what has been said in reply to this, every school-boy will perceive it is a mere piece of equivocation, and that the language of the Ritual cannot for a moment bear the interpretation sought to be put upon it. The Rev. Lewis Llewellyn of Leicester, writing on this subject says, "I have the honour to be what is called a Worthy Chaplain as well as District Chaplain for Leicestershire. As a Baptist minister, I naturally felt that I could not go into the pulpit on a Sunday and preach that the Apocrypha is no part of the Holy Writ, and then go into the Lodge on a Monday and declare that it is."

On another point Mr. Pyper was very positive and urgent—he appealed to the reporters not to publish the extracts read from the Ritual, saying—

I express that confidence in the honour of the press of Belfast, but I beg to warn it now, that that document is copyright. It is copyright, and I want the members of the press to know it. I make no threat, but the proprietor of that Ritual has entered at Stationers' Hall, and is prepared and bound to prosecute any person who publishes a single passage of it.

But Mr. Pyper himself signed an agreement, which provided for the publication of a full and accurate report and, therefore, he is a party to publishing a large part of that very Ritual which he says is copyright, and which he sought to prevent the press from publishing. But did he speak truly in saying that the Ritual was entered at Stationers' Hall? Recently a Belfast Publisher advertizes the Ritual as now published by him, with notes by Mr. Heron, and on back of title page says, "It is due to Mr. Heron to say that this pamphlet was about to be published by him, when legal proceedings were threatened by an English Good Templar, on the ground that the Ritual was copyright in Great Britain and Ireland. There cannot, however, be a copyright in this country of any work written by an American, and first published in the United States; besides, the Ritual having never been printed or published in England the absurdity of this claim of copyright was very apparent."

We cannot notice several points discussed during the two evenings: what they were is intimated in a few lines of Mr. Kerr's opening speech, on the second evening.

Gentlemen of the Chair and Christian Friends, on last evening I presented two charges which I have to bring against the Independent Order of Good Templars. The first of these charges was—"Good Templarism exacts from all who join in it an obligation equivalent to a solemn oath regarding matters of which, at the time, they are wholly ignorant," and the second was—"The secrecy of Good Templarism, an essential element in its existence, is at utter variance with the nature of man and the requirements of God's law." I have to present to you to-night five additional charges against the Order, viz.—(3.) "Good Templarism represents the Apocrypha to be part of Divine Revelation." (4.) "Good Templarism assumes to itself the power of making and imposing a Ritual which no society is entitled to assume." (5.) "Good Templarism, in its constitution, is Christless, and its Ritual ignores the Divinity and Atonement of our Lord and Saviour Jesus Christ." (6.) "Good Templarism seeks to establish a brotherhood which has no foundation in nature or

scripture, and is fraught with the most dangerous consequences to the interests of society." (7.) "Good Templarism, by its teaching and religious exercises, puts itself in the room of the Gospel of Christ, and is calculated to mislead men in regard to their eternal salvation."

In our opinion the whole of these five charges were fully sustained; and the report of the debate is worth reading by those who feel interested in the subject.

Family Room.

THE TROUBLESOME SCHOLARS.

THEY came to school in the morning, bright and early, eager to see the new teacher—eager to test her, as children always will, and upon their homeward walk they pronounced their verdict.

"She ain't cross," said Joanna.

"Cross!" echoed Maggie, scornfully. "She did do nothin' to none of 'em. Miss Jones wouldn't never a-let Johnnie Flynn go on like that."

Miss Jones was the former teacher, whose rigid, inflexible rule, though very trying to her pupils at the time, was apparently just beginning to be appreciated.

That afternoon Joanna Carey and Margaret Knights were late. The second class was reading as they walked up the aisle and took their seats.

It was one of the time-honoured customs of the School for the tardy pupils to report themselves at the teacher's desk; but these delinquents coolly opened their books and went to their lesson.

Such open disregard of rule was, of course, a source of surprise to the good scholars, and many were the wondering "Ahs!" and "Ohs!" sent from one to another with the quickness, though hardly with the quietness, of thought.

"Those girls may come to me," said the teacher.

They came.

"Why were you late?"

"Miss Jenkins wouldn't let us come."

"Do you live with Miss Jenkins?"

"Yes'm."

Up came a score of hands.

"They live at the poor-house!"

"Why did Miss Jenkins keep you?"

"To wash dishes."

Having strong doubts of the truth of this assertion, the teacher sat for a moment thinking.

"Suppose I write a note to Miss Jenkins," said she, at length.

Maggie looked at Joanna.

"Better write to Miss Pratt," said the latter, hurriedly.

"Is Miss Pratt the matron?"

"Yes, ma'am."

"Very well. Come for the note when you go home. I think she will be willing to excuse you when she understands matters, don't you?"

"Yes, ma'am."

Somehow the scholars were more quiet and orderly in the afternoon. The two girls speculated upon this fact as they walked home, Maggie with the note in her small red hand. Was the new teacher really going to be "sharp?" And if so, where-in did her sharpness lie? There

were no points exposed ; they were very sure of that.

Meanwhile, the lady sat in her arm-chair, lost in thought. She was miles and miles away from the old school room, when suddenly a voice at her elbow brought her back again.

It was Mamie Ray's voice, and as she looked down, she saw a sweet little face, with earnest eyes, which looked straight into hers.

"Miss Pratt isn't the matron at the poor-house. My Aunt Matilda's the matron."

"Is she?" asked the teacher, indifferently."

"Yes'm. Miss Pratt's very old, and she's blind. She lives there. She can't read notes at all."

Ah! The lady comprehended it all, then. She had been wickedly deceived by her perverse little pupils, who were, perhaps, at that very moment congratulating themselves upon the success of their fraud.

She was indignant, of course, for she was mortal. Her first thought was to make use of her discovery for the summary punishment of the offenders. Her next thought was to wait. Perhaps, perhaps—well, she would wait, at any rate.

So charging little Mamie to say nothing about it, she gave the child a kiss and sent her home.

The next morning the girls were punctual ; and upon inquiring for the reply to her written message the teacher received her answer in Joanna's gruffest tones :

"Didn't bring none."

"Did you give the note to Miss Pratt?"

"Yes'm."

"What did she say?"

"She didn't say nothing."

"Did she read it?"

"I didn't see her read it."

Here the ghost of a smile hovered over the girl's face for an instant, and the teacher was surprised to find that her own indignation could hardly get the better of her amusement.

"It is of no use for me to write notes if they are not read," said she, at length. "I think I must call and see Miss Pratt."

This was an unlooked-for move, and evidently an unwelcome one. The girls stood for a moment, with their eyes fixed upon the floor, sullenly silent.

Upon going to their seats, however, they went to work with a will. Both were naturally quick to learn, and never were lessons recited more glibly than those prepared by them upon that afternoon.

For a day or two their conduct was irreproachable ; then the old restlessness crept out. The teacher had not called upon Miss Pratt ; they didn't believe she ever would ; and so one bright summer afternoon they were tardy again.

It was very trying, more especially as they came scowling up to the desk, with a half-ashamed, half-defiant air, which not even the sweet perfume of wild flowers which they carried about them could soften.

They came shuffling their feet and shrugging their poor little shoulders, looking not a bit interesting or lovable, but like ugly little culprits, as they felt themselves to be.

"Late again ! How did it happen?"

"Dinner wasn't ready," replied Maggie, in a low tone.

"O—h!" exclaimed little Jimmy Rice, forgetting, in his eagerness, to raise his hand. "They were out in the field after violets when I came to school."

"Why did you pick the violets?" asked the teacher.

"'Cause I like 'em," replied Joanna, forgetting that she had "owned up" to the truth of Jimmy's assertion.

"I like them, too. They are very sweet. Did you bring them in?"

"Yes'm" (speaking more respectfully).

"You may put them in my vase. They will keep fresh for you until after school."

From the depths of each pocket came a handful of purple blossoms. As they arranged them in the pretty vase, the girls felt (though they could hardly have told why) more sorry and ashamed than they ever remembered to have felt in all their sad little lives before.

The teacher said no more; but many times in the course of the afternoon her eyes rested upon the sunburnt faces—rested kindly and pityingly. She was thinking of their loveless childhood.

They sat very quietly after the others had gone, paying the penalty for their delinquency; and when the half-hour had passed, they rose to go.

"You're forgetting your flowers." She took them from the vase, and held them for a moment in her hand.

"They are very beautiful, very beautiful. And still the whole field out there would hardly pay for one falsehood, girls."

They hung their heads.

"You may have them," said Joanna, after a pause.

"No, thank you. Their beauty is spoiled for me. Every time I look at them, I should think—'Maggie and Joanna picked these. They made them tell a falsehood.' And the thought of the falsehood would give me a great deal more

pain than the flowers would pleasure."

"'Twasn't the flowers' fault," said Joanna, unwillingly accepting hers from the teacher's hands. "'Twas ours."

"But I should think of it just the same. I couldn't help it."

"I don't want 'em, then." And down went Joanna's violets upon the floor, in a fragrant, purple heap.

Maggie kept hers until she reached the door. The teacher found them scattered over the stone steps, as she passed out.

The next morning, as she walked along the road, on her way to school, she suddenly found her hands full of the delicate blossoms—the girls laughing heartily at her comical look of surprise.

"You can take these," said Maggie. "There ain't been any lies told about them."

"No," echoed Joanna, "these never did no harm."

"I'm glad of that. And shall I think, when I look at my beautiful bouquet; 'This is a gift from my dear girls. They told me a falsehood once; but they are sorry. They never deceived me before, and they will try never to do so again? Shall I think so, girls?'"

"I—don't—know," faltered Joanna.

"I don't mean to tell more lies," said Maggie, uneasily.

They had reached the school-house door. It was very early; but they made no motion to leave her side.

She stood at the open door, as if waiting for something.

"What shall I think, when I look at it?"

Tears came into Maggie's black eyes; but she brushed them away.

So they stood silently for a moment. At last Joanna spoke, quickly and resolutely—

"We'll go in. We'll tell you what to think."

And so she heard the sad confession, every word of which was more precious to her than gold, for it was given out of the fulness of a poor little repentant heart. When they had finished, Maggie was crying quietly, and Joanna's brown cheeks were flushed.

The teacher's eyes were full of happy tears. "Shall I tell you what the flowers will say to me now?" she asked.

They nodded.

"They will tell me of two little girls who have done what is almost the hardest thing in the world to do—confessed a fault; done it of their own accord, too, which is better than all. I love these girls dearly, and I shall love the violets better than ever for their sakes."

They did not speak.

"And they will tell me," she continued, "of the One who made them. Who made my girls, too, and who loves them, oh! so much. One who is pleased when they do right, and sorry when they do wrong. You have made Him glad

to-day, girls. Isn't that a happy thought?"

It was such an astonishing thought that they could hardly take it in. They had heard about God on Sundays and on week days. They had a vague idea of a great and awful Being, in whose eyes they were as "naught, and less than naught." They knew very well that He had created the world; but, somehow, they never thought of Him as the maker and fashioner of the dear little violets they loved so well; and that He cared particularly about themselves, seemed an idea too unreasonable to be accepted.

But, whatever may have been their thoughts, they were very shy about the expression of them. They were not as yet even for the teacher's ear.

Nevertheless, her good words did not fall, like the unprofitable seed, upon stony places. She saw their fruits in the affectionate glances, the respectful tones, and the increased diligence of her young charges. Poor little waifs! they loved her because they knew she first loved them.

Free Gos. Mes.

Intelligence of Churches, &c.

BIRMINGHAM (Summer Lane).—During the month preceding April 20, some five have been immersed in this place. Three were from the Church in Vauxhall and the others take membership here. A series of special discourses have just been commenced by D. King, extending over three weeks, embracing the following subjects:—"God"—"The Son of God"—"The Spirit of God"—"The Church and the Denominations"—"The Church of Christ and the State Church"—"Infant Salvation and Infant Baptism."

BIRMINGHAM (Vauxhall).—The Church, recently planted in Vauxhall Road, and by the last annual meeting added to the list of Churches co-operating, has removed to a larger room, which was opened on the last Lord's day in March. Since then three have been baptized into the ever-availing name of Jesus. The New Meeting Place is in Great Brook Street, No. 125, nearly opposite the Barracks, and but a short distance from the former place of meeting. J. A.

BIRMINGHAM (Charles Henry Street.)—It is not usual to publish, in this way, Birmingham Tea Meetings; because an occasion of that kind may be very interesting to persons who take part in it, but of very little interest to most others. But there are special circumstances which at times lead to the spreading of tea tables which are of sufficient interest to warrant a request to an editor to appropriate a page of valuable space. On Easter Monday the Chapel in Charles Henry Street was filled with as many persons as could find sitting room to partake of the cup that cheers and does not intoxicate. The accommodation in the Chapel falling short, the Upper School Room was appropriated to the late comers, who formed a considerable party. The Company consisted of members of the Church in Charles Henry Street, that in Summer Lane, the more recently formed Church in Vauxhall, with a few brethren from Wolverhampton, and a sprinkling of non-members. Of the tea itself we shall say nothing. If those who partook of it did not thank the loving workers by whom it was prepared they must have been forgetful of what was due; and the select singing by which the meeting was several times gratified also entitled those who rendered it to the best thanks of the assembly. After the business meeting had been opened by reading and prayer the President intimated that the meeting must be considered a kind of double meeting—two meetings compressed into one. It was to be taken as the Anniversary of the Charles Henry Street Sewing Meeting, and also as devoted to taking leave of Bro. T. Thompson, who having been some years in connection with himself and the Evangelist Training Fund, had subsequently, for the past few months, been engaged by the Birmingham District Committee as a district evangelist. The Third Annual Report of the Sewing Meeting was then read by Mrs. King. After reading the report it was intimated that during the three years the Sewing Meeting had been in operation, getting on for two hundred garments had been made by sisters, most of whom had enough to do for themselves and their families, but who, nevertheless, made time to render help in this way to those who have still less time and means; also that an amount of other work had been done to the same end. Several speakers alluded to this undertaking with a view to promote enlarged results. The Report was followed by a short reading

by Miss Bickley. Bro. W. Johnson having been called upon, enlarged upon the highly useful work accomplished by Bro. Thompson, and expressed the highest possible appreciation of his prudence, zeal, and piety; concluding by presenting, on behalf of the Churches of the District, a number of valuable books—*The Englishman's Hebrew and Chaldee Concordance of the Old Testament*—*Hengstenberg on the Psalms*—*Bengel's Gnomon of the New Testament*—*Milligan on the Scheme of Redemption*, and *Reason and Revelation*, by the same author. The money contributed for the purchase of the books being more than their cost, a purse containing the residue was presented at the same time. In returning thanks for this kindly expression of Christian regard, and for the strong assurance of high esteem which the presenter had been commissioned to express, Bro. Thompson intimated the deep regret he experienced in leaving the Birmingham brethren, from whom, without exception, he had always received undeviating kindness, not being able to recall a single unkind word addressed to him by any one of the number. He expressed his deep sense of gratitude for the help afforded him through means supplied by the contributors to the Training Fund, and specially to D. King for the labour and attention bestowed during his course of training; not forgetting others who had also given valuable help. The Meeting was addressed by speakers from each of the Churches named in this report, each one testifying to the high esteem in which Bro. Thompson was held, and the regret experienced by all at parting with him. In conclusion, the President congratulated him upon the undeviating testimony of high esteem which had been expressed from all quarters, and intimated his own hearty concurrence in the same. He also expressed himself under a sense of duty, as a sort of termination of the connection which had till recently existed between Bro. Thompson and himself, by means of the training operations, and as a finish to the evening's proceedings, to sound one note of warning. Bro. Thompson must not expect to be able to secure the same unbroken testimony to worth, and the same universality of support which he had deserved and gained during his sojourn in Birmingham. His worth might even increase, as no doubt it would; but there would be times and places when certain people would not acknowledge it, and the very faithfulness he would, without doubt, display, would

number, by first giving themselves to the Lord, and then to us, by the will of the Lord. I have also had the pleasure of seeing my mother obey the Saviour by being baptized; she had come to spend a few days with me at Tunbridge Wells, when the Gospel was laid before her and she accepted it as from God. She has gone back to the village of Chobham, and will be united with the little Church at Woking. Our meetings are well attended, but we are badly off for seats.

I. TURNER.

LONDON (Bow).—A tea and social meeting of brethren and friends was held on Good Friday, at our newly-rented Meeting Room (Mr. Stephenson's School Room, Dalgleish Street, Commercial Road, Limehouse, known as the Church at Bow). We had with us a few brethren who meet at *Forest Gate*. Bro. Adam, who was about to journey to the southern part of the district, addressed the meeting. All felt not a little loath to part with him. Other interesting speeches were made. We have had several additions recently, and there are signs of encouragement, for which we are indebted to the assistance given by brethren from the London Churches, and to Bro. Adam's indefatigable exertions.

J. J. GRINZER.

LONDON (Chelsea).—April 13th, 1874. We are able to report a further increase to the Church during the past month of two, one by immersion from the Sunday School, and the other formerly immersed.

J. O. VEROO.

WOLVERHAMPTON.—On Lord's day, April 5th, we had pleasure in immersing into the great name a penitent female. May she now "adorn the doctrine of God her Saviour in all things." T. T.

UNDERWOOD.—From intelligence received, we learn that fourteen have recently been immersed there. May their walk be worthy. T. T.

DOUGLAS.—The small and recently formed Church in the Isle of Man, has engaged, for its Lord's day and Thursday evening Meetings, the *Stanley Hall, Circular Road, Douglas*. Bro. A. Brown has paid another visit to the Island, and two or three others have been immersed and added to the Church.

SOUTHPORT.—The Church here has recently been recruited by the addition of four new members; two by faith and baptism. For the last few months I have been frequently away, and have visited and preached in Huddersfield, Blackburn, Manchester, Liverpool, Wigan, and Treter. How much good is done, or how able, by these short sojourns in various

places it is of course impossible to say. In one town one hearer was led to a decision by the word preached. S. H. O.

LEEDS.—We have been recently strengthened and encouraged by the immersion of four confessors. Other two were immersed some time ago, but not hitherto reported. We hope they are but the first fruits of an abundant harvest, and pray the Lord to revive His work and increase the number of the saved. D. S.

DUNDEE.—An elderly man, who has attended the meetings of the Church here for some time, has put on the Lord Jesus by being baptized into His death. The event gladdened our hearts, as it no doubt also created joy in heaven. We have also been afforded the pleasure of restoring a sister to fellowship. T. Y. M.

BIRKENHEAD.—Since our last report one has been immersed into the ever blessed name of Jesus. She removed in a few days to join her husband, who is with the Church in Manchester.

M. COXLEY.

DAWSON STREET, BALLYMAY.—In taking a retrospect of our labours during 1873, we are sorry to have to report a loss of eighteen members. One name we have had to remove from the Church roll, fifteen have left the district, and two have fallen asleep. We are confident that some of those who, in God's providence, are now in other localities will be missionaries, and strive to direct attention to some important topics, too often overlooked or buried beneath the rubbish of the dark ages; so that our loss may be a gain to others. In the same period we have baptized five on a profession of faith in the Lord Jesus Christ, and four have been received on letters of commendation from other churches. Thus our numbers are not so strong as they were twelve months since, but we are still working in hope, proclaiming the whole truth, although it offends and wounds the pride of some. May God still bless us and own not only ours, but every effort to spread His truth. O. MARTIN.

PENNSYLVANIA.—In Jersey Shore, a town of 5,000 inhabitants, eleven miles below Look Haven, on the Susquehanna River, a flourishing Baptist Church is reported as having formally taken side with the Church of Christ. Elder Wm. Lane, of Hartford, Conn., assisted in the proceeding.

Robert Hay writes that a meeting was in progress at Five Creeks, Clay Co., with fifteen additions at last accounts, when it was still in progress. Bro. Hansen preaching.

SCRIPTURAL COMMUNION.—No. II.*

By the term *communion* we mean a joint participation of the Lord's supper. We shall limit our discussion to the scriptural qualifications of a communicant and the consequences which logically follow our premises. To these subjects we invite calm, careful, and candid attention.

It will be readily conceded by every person having any respect for the Lord's supper that all men are not qualified to partake of it. The question naturally arises, Who is to judge of their qualifications? To this inquiry two answers may be given:

1. Every communicant must be the supreme judge of his own fitness (1).

This plan, and only this, secures *free communion*. It imposes no restraint on any one whose judgment or inclination prompts him to partake of the Lord's supper. Greater *liberality* than this none can desire. Let us, however, consider the legitimate consequences of this scheme of communion. It nullifies church discipline, placing it beyond the power of a church to exclude from her communion any member, however corrupt his principles, flagrant his crimes, and odious his character. It places the Lord's table without the pale of the Church and within the domain of the world, and must inevitably lead to its desecration. Whoever will—from motives of superstition, vanity, selfishness, or profanity, as well as from motives of piety—may approach it without hindrance from Church or State. A table thus unguarded and prostituted is not the Lord's table. "Ye cannot," says Paul, "drink the cup of the Lord and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils." (1 Cor. x. 21.) It may be asked, does not the apostle say: "Let a man *examine himself*, and so let him eat of that bread," etc.? Certainly; but this language was addressed, not to men of the world, but to "the Church of God" which was at Corinth. (1 Cor. xi. 28.) Church-members were exhorted to receive the communion with self-scrutiny, lest they should receive it to their own condemnation. (2)

(1) This is the ground taken by certain of those Churches in America, which claim to have returned to the apostolic ways, yet have they neither precept nor example in favour thereof. They express themselves thus: "We neither invite nor debar, but people partake or not upon their own responsibility."

(2) The thing looks ugly when the Doctor brings into view its "legitimate consequences." Still the milder form—"neither invite nor debar"; "partake on their own responsibility"—is but a gauze thrown over the deformity. Nor is there any logical stopping place short of the Doctor's statement of results. Some time ago the Editor of the *Christian Standard* was written to by a Brother who was greatly distressed by a legitimate outcome of this silly departure from apostolic doctrine. The church in which the writer held membership had acted upon the "neither invite nor debar" principle, and unbaptized persons could unite with the church, "on their own responsibility," in attending to the apostles' doctrine, the fellowship, the breaking of the bread, and the prayers. After a time a certain member of the church, having been proved guilty of immorality, was excluded from membership. But the immoral person was also an impudent person, and consequently continued to take his usual seat and to partake of the bread and wine. The Elders expostulated with him, but

* From a pamphlet, by J. B. JEREA, D.D., published by the American Baptist Publication Society with Notes by the Editor of the *E. O.*

2. Every church is authorized to judge of the qualifications of her communicants.

The exercise of this ecclesiastical right constitutes what is called *close communion*. It may be more or less restricted, but every church in Christendom, Catholic or Protestant, orthodox or heterodox, imposes some terms of communion—places some restraints on access to it. The door may be opened wide, but the wall of separation between the Church and the world is not entirely demolished. No church, however liberal, or rather loose, its views, will invite impenitent horse-thieves, gamblers and prostitutes to its communion. All churches, then, to a greater or less extent, are *close communionists*.

Restricted communion is right. Christ has invested His churches with authority to exercise discipline over their members. An incorrigible church member is to be treated as "a heathen man and a publican." (Matt. xviii. 17.) The church in Corinth was commended for debarring from her communion an incestuous member. (2 Cor. ii. 6.) Paul lays down the law on this point clearly: "I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one, no not to eat." (1 Cor. v. 11.) The preceding verse shows that the apostle had reference, not to social intercourse, but to church communion in this prohibition; but if the language be understood of social eating, certainly it forbids promiscuous eating at the Lord's table. It cannot be maintained that those who were forbidden to eat socially with the ungodly were at liberty to commune with them. We need not farther discuss this point. A church not authorized to protect its highest and most sacred intercourse from the intrusion of the profane and the licentious is in a pitiable condition of imbecility and exposure.

By what *standard* should churches judge of the qualifications of their communicants? They should judge, not by their own tastes, feelings, or prejudices, but by the Scriptures. In settling this point, the question should be, not, What thinkest thou? or, How feelest thou? but, How readest thou?

Repentance, faith, and a holy life are moral qualifications of communion, admitted, by most evangelical Christians, to be required in the New Testament. Baptism and the Lord's supper are both positive institutions. They derive their authority, not from their perceived adaptation to promote men's spiritual interests, but solely from the revealed will of the Lawgiver. Repentance is right, and commanded because it is right; baptism and the Lord's supper are right only because

to no effect—the practice of the church was "neither to invite nor debar," and he preferred to partake "on his own responsibility." Hence the "*Christian Standard*," which sanctions this unscriptural communion, was appealed to for advice—what could be done? The answer, in substance, was—"Nothing; the Elders have done their duty by exhorting, and the man has the responsibility resting upon his own shoulders." But we insist that the Church cannot get rid of the responsibility of communing with such a man, and of supplying him with the elements, which are not his, but theirs, and thus facilitating an act unsanctioned by and opposed to the precepts and examples of the New Testament.

they are commanded. Both these institutions are precisely what the will of Christ made them. Their connection with each other, if any exist, is an instituted connection. Whether, in their administration, baptism should precede the Lord's supper or the Lord's supper baptism, or whether one shall take precedence of the other, must depend entirely on the divine will; and what that will is can be learned only from the Scriptures. In the settlement of the question Reason has an important part to perform, but her office is, not to sit in judgment on the wisdom or value of these institutions, but simply to inquire and decide what Christ has revealed concerning them.

BAPTISM PRECEDES COMMUNION.

We are now to inquire whether Christ established any connection between baptism and the supper. We maintain that, in the order of their observance, He ordained that baptism should have priority, and that the apostles and their co-labourers invariably observed this arrangement.

INSTITUTION OF THE SUPPER.

The supper was instituted on the night previous to the Lord's crucifixion. The institution of baptism was of prior date. John, the forerunner of Christ, received it from heaven (Luke xx. 4, 5), and Christ honoured and confirmed it by His example. The differences between John's and the apostolic baptism were circumstantial and not essential. Only the apostles partook of the supper at its institution. Of their previous baptism, though we have no express information of it, there can be no reasonable doubt. They would scarcely have failed to imitate the example of their Master, sanctioned, as it was, by a voice from heaven and the visible descent of the Holy Ghost. Those who were not baptized of John rejected "the counsel of God against themselves" (Luke vii. 30); and it can hardly be supposed that Christ selected his prime ministers from this disobedient class. Besides, the disciples of Christ continued the work of baptism after John's ministry began to decline in popularity, and they surely did not refuse to be baptized themselves. (John iii. 30 and iv. 2.) It is then as clear as any point in theology need to be that the first participants of the supper had previously been baptized. We do not lay any stress on this point, but present these remarks merely to obviate any objection that might arise against our main position on the ground that the first recipients of the supper had not been baptized. (3)

(3) Just here the Doctor is indulging in a sort of Baptist dream. He tells us that "the differences between John's baptism and that of the apostles were circumstantial and not essential." This is so far from correct that the baptism administered by John could not suffice for that instituted after the resurrection of the Saviour: persons baptized by John were re-baptized after believing the Gospel, which was preached in all its fulness for the first time on the day of Pentecost. (See Acts xix.) The difference between the two baptisms is immense—in fact they are scarcely alike in anything, excepting in the *action* itself—the immersion of one person by another into water. Note three points of *essential* difference. 1. The present baptism must be preceded by faith in the death, burial, and resurrection of Jesus, and into Him as "the Christ, the Son of the living God." 2. The present baptism is into a new name, implying that the baptism introduces its proper subject into a new relationship to the name of the Father, of the Son, and of the Holy Spirit. 3. The

THE COMMISSION.

The apostolic commission, as recorded by Matthew, is as follows: "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world. Amen." (Chap xxviii. 18—20.) This great commission is substantially given by Mark xvi. 15, 16, and by Luke xxiv. 47, 48, but only by Matthew is it fully and formally recorded. Never was a more solemn, important and responsible commission conferred on mortals. Christ had recently risen from the dead; had shown Himself to the apostles by infallible signs; for forty days He had been speaking to them "of the things pertaining to the kingdom of God;" and now, as He was about to ascend to heaven, He committed to them the weighty and glorious task of continuing and completing the work that He amid toil and sufferings had commenced. Every word of this document was selected and all its terms were arranged by infinite wisdom for the infallible guidance of the apostles in their arduous work.

Three things they were required to do: (1) to teach or make disciples of the nations; (2) to baptize the disciples; and (3) to indoctrinate the baptized. The order of these duties was as clearly prescribed as the duties themselves. To invert or neglect this order was to set at naught the authority of the Lawgiver. The arrangement was perfectly simple. Converts were to be baptized, and baptized converts were to be instructed to observe all the commands of Christ. One of these commands was to partake of the supper. This arrangement not merely places baptism before the supper, but makes the observance of the latter dependent on the observance of the former. Baptism precedes the supper as evidently as teaching does baptism.

It may be objected that by this mode of reasoning it can be shown that prayer, giving alms, and other moral acts, are not obligatory previous to baptism. We reply: Before the institution of baptism and the Lord's supper moral duties were binding on men. They spring from the moral law, and are of force on all persons, everywhere and at all times. But baptism and the supper are institutions of the new dispensation, obligatory only on such persons and in such forms and order as the Lord, by express terms or by fair implication, has prescribed.

present baptism consummates a new birth into the kingdom of God's dear Son. John's baptism was destitute of each and of all of these essential features. No wonder, then, that the one could not stand in lieu of the other.

The Doctor wants to show that the apostles were baptized before they received the Lord's Supper from the hands of the Saviour, that he may from hence infer that in every instance baptism should come first. But there is no need for this, and we want no strained or doubtful conclusions to aid us in proving the exact relation of the one ordinance to the other. The apostles *did* partake of the supper, with the Lord, before the baptism which we now administer was instituted, and also before the Church was organized. But what of that? We must find the law on this side of the day of Pentecost—then we have the Church and the Baptism into the threefold Name; and then we find neither precept nor example for providing the Supper of the Lord for anyone known to be either unbaptized or ungodly.

No order of moral duties is appointed in the law or in the instructions of Jesus, but in positive duties depending on statutory laws the order of their observance is pointed out.

APOSTOLIC PRACTICE.

How did the apostles understand their commission? This we may best learn from their acts. We turn then to the Acts of the Apostles, or the inspired record of their deeds. Their first labours under the commission were at Jerusalem on the day of Pentecost. Christ had commanded them to remain in that city until they should "be endued with power from on high." That "power" they received when, by the baptism of the Holy Ghost, they were guided into "all truth," and qualified to confirm their testimony by "signs and wonders, and with divers miracles and gifts of the Holy Ghost." A multitude came together, attracted by "a sound from heaven as of a rushing mighty wind" that accompanied the divine baptism. To this assembly Peter preached with such clearness and pungency as extorted from many the anxious inquiry, "Men and brethren, what shall we do?" It was a momentous question, and it received an inspired answer. "Repent," said Peter, "and" do what? not join the church, not partake of the Lord's supper, but "be baptized everyone of you in the name of Jesus Christ." "Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine," or instruction, "and fellowship and in breaking of bread," or partaking of the supper, "and in prayers." Here it is evident that the apostles the order prescribed in the commission. They made disciples, baptized them, took them under their instruction, and received them to the Lord's supper, which is described as the "breaking of bread," that being a notable thing in the feast.

Having seen the interpretation that the apostles placed on the commission as indicated by their practice under the most solemn circumstances, we shall find that all their subsequent acts were in harmony with it. When the Evangelist Philip went down to Samaria and preached Christ to the people, those who believed or became proselytes were baptized, both men and women. (Acts viii. 12.) They were doubtless subsequently formed into a church, and then partook of the supper, but on these points we have no specific information.

The Ethiopian treasurer, a Jewish proselyte, having attended one of the national feasts in Jerusalem, was returning homeward with his caravan. He was met by Philip, who preached to him Jesus and instructed him in the gospel. The nobleman promptly requested to be permitted, not to partake of the Lord's supper but to be baptized. Professing a hearty faith in Christ, the Evangelist baptized him. When or under what circumstances he partook of the supper we are not informed. Acts viii. 26-40.

Saul of Tarsus, divinely arrested in his mad career of persecution, was taught by Ananias the way of salvation, became a disciple of Christ, was promptly baptized, and afterwards received the communion. Acts ix. 10-18.

Cornelius and his friends were the first Gentiles admitted into the church. Peter, by divine direction, preached the gospel to them. "The Holy Ghost fell on all them which heard the word" in attestation of their believing it, and they were immediately, by the apostle's command, "baptized in the name of the Lord." Their partaking of the Lord's supper was a privilege concerning which they were no doubt properly instructed, and which in due time they were permitted to enjoy.

Paul, who received his commission not with the twelve apostles, but directly from heaven, understood it precisely as they did. In the city of Philippi he and his companions commenced their European labours. Here Lydia and her household were first proselyted, then baptized, and subsequently received to the Lord's table. The same order was observed in regard to the jailer and his family. Paul and Silas spake to them the word of the Lord, and when they believed they were baptized "straightway," and afterward, though we have no specific information on the subject, they were indoctrinated and permitted to approach the Lord's table. Acts xvi. 13-34. In Corinth the apostle followed the same divinely-established order. "Many of the Corinthians hearing, believed, and were baptized;" and subsequently, as we learn from the epistle to the church at that place, they ate the Lord's supper.

We have now examined every passage in the Acts of the Apostles which has any material bearing on the point under discussion, and from the examination it is indisputably clear that the apostles and their co-labourers invariably baptized disciples, and then taught "them to observe all things whatsoever" Christ had "commanded" them, among which things the Lord's supper occupied a place, and this arrangement was followed so frequently as to preclude any reasonable supposition that it was accidental.

APOSTOLIC INSTRUCTION.

We are now to inquire what light the apostolic epistles shed on this subject. The First Epistle to the Corinthian church is the only one, so far as we have noticed, that contains any specific directions concerning the observance of the Lord's supper. This epistle was addressed, not to the people of Corinth, but to "the church of God" which was at Corinth, to them that were "sanctified in Christ Jesus, called to be saints." We might reasonably infer from the uniform practice of the apostles that the members of the Corinthian church had all been baptized, but we are not left to any uncertain inference on this point. We are expressly informed, as has already been noted, that when Paul and his companions first preached the gospel in that city, "many of the Corinthians, hearing, believed, and were baptized." What was true of the first converts was true of all the subsequent accessions to the church. In his epistle to them the apostle takes their baptism for granted: "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." vi. 11. The washing of the members of the Corinthian church, distinguished alike from their sanctification and their justification, can mean, as it seems to us, nothing but their baptism. This is an outward, ritual washing, symbolic of a moral one, as said Ananias to Saul, "Arise,

and be baptized, and *wash away thy sins.*" In this interpretation of the passage most commentators concur.

To the church, then, at Corinth, composed of baptized believers, Paul gave particular directions as to their communing at the Lord's table. These instructions are contained in the tenth and eleventh chapters. The supper was manifestly *a church feast*. "The cup of blessing which we bless," or for which we give thanks, "is it not the communion," or joint participation "of the blood of Christ?" that is, of the wine metaphorically called his blood? "The bread which we break, is it not the communion," or joint participation, "of the body of Christ?" that is, of the loaf which symbolizes his body? "For we being many are one bread, and one body: for we are *all partakers of that one loaf*" broken in the feast. So important did the apostle deem this *joint participation* in the supper that he urged the brethren when they came together to "break bread," to defer the service until all the communicants could be present. "Wherefore, my brethren," said he, "when ye come together to eat"—the Lord's supper—"tarry one for another." The members of the church were solemnly guarded against a profanation of the supper, and exhorted to partake of it with self-examination. xi. 27, 28. Guided by the apostolic instruction in these chapters, we are forced to the conclusion that the Lord's supper was a feast spread, not for the world, or for mere inquirers after truth, but within the church and for her members; that the conditions of communion and of church-membership were precisely co-extensive; and that the Lord's table was fenced around by all the laws and all the discipline which had been ordained to secure the purity of the church.

The Scriptures teach as well by their silence as by their announcements. What is not revealed, is not an article of faith; what is not commanded, positively or by fair implication, is not a duty. The Scriptures are silent as to any administration of the Lord's supper, except to churches in their organized capacity. They furnish no intimation of private communion. They give no account of the communion of the unbaptized. No man, taking the Bible for his guidance, would ever suspect that the supper is any other than a church feast, or that any but church-members are entitled to partake of it. (4)

"ARE YOU A SPIRITUALIST?"

SUCH was the enquiry we felt called upon to put to a young man recently. He had attended several *seances*. The mystery of the dark room, the ghostly movements of the "medium," and all the surroundings of the occasion, had deeply impressed him. With much solemnity he had heard questions asked of the spirits of departed ones, and

(4) We need on this last section only to observe, that baptism is nowhere in Scripture set forth as a "ritual washing, symbolic of a moral one." It is not presented as symbolic of any internal change whatever. The Doctor will do better to let the Scriptures speak their own words and to content himself to speak as they do. But we reproduce his pages not because of occasional deviation from Apostolic doctrine, but on account of general and well-expressed agreement therewith. Here, however, we must rest for a month, at the expiration of which we shall hope to hear him advance.

assumed responses had been received by rappings on the table, and other mysterious signs. We found him imbued with a feeling that there must be some truth in the system. He could give no intelligent statement of his attitude towards Spiritualism, beyond the fact that he seemed fascinated by the startling theory that the spirits of the dead might be recalled and interrogated. He could give no sound reason for the faith—if faith it was—within him, and yet he was a Spiritualist. We left him with St. John's injunction, "Believe not every spirit; but try the spirits whether they be of God."

Of all man's relations, that with the spiritual world and a future life is the most momentous; and in all ages, in the utmost barbarism as in the most refined civilization, the human mind has wistfully speculated on the nature of that other sphere to which instinct, as well as Divine revelation, teaches him he will one day be introduced. Some, deny the light of revelation, have a natural religion, with a code of morals attesting the truth taught by the apostle, that God did not leave Himself without a witness in men's hearts; some have become the victims of childish superstitions; and to some, an authenticated message from heaven was vouchsafed, having its evidence in a sublime morality. In the case of those thus enlightened, and of those dependent on the less full, but still clear illumination, the path is plain. But the majority, even in the most advanced societies, have hitherto, by reason of ignorance or luxurious corruption, shown an impatient discontent with what appeals only to the highest in human character; and the masses have never been slow to ask for something which should bring them evidence palpable to sense. In the progress of history this weakness was compounded with; but such treatment belonged to a moral infancy; and when it was continued, weak and sensuous natures still hungered for a sign. In the moral as well as the commercial world, demand creates supply, and in Greece and Rome, as well as in the middle ages, and in days immediately modern, that is to say, in days of ignorance and in days of sensuous delight, in times of credulity and times of scepticism, we have seen plying a busy and lucrative trade the dishonest acolytes of hysterical superstition.

When men grow weak in moral fibre and weak in faith, to eat and drink and enjoy become attractive; then there is an unreadiness to give up indulgence, without proof that there really is some reason for doing so which would be potent with selfish calculation. Their enjoyment having partaken largely of excitement, the evidence for which they crave is all the more acceptable if it should promise mental and moral intoxication. Prophets of all sorts of uncleanness, priests of childish and abominable creeds, have from time to time arisen and made followers of the weak, the vain, and the licentious. The most recent and the most remarkable, and not the least pernicious, of these avatars, is Spiritualism, whose sensible mysteries have been expounded with the usual and confidence-inspiring adjuncts of ropes and bells, dark rooms, and tables rickety with the divine *afflatus*. We confess that we think there are phenomena, more or less established, which may require explanation. Cases like that of Dr. Donne—a type of hundreds of such instances—who, at the hour his wife was delivered of a dead child in London, saw her walk about his room in Paris, the dead child in her

arms, leave, perhaps, a problem to be solved by more thorough investigation into psychology and the nature of dreams, so little understood. There is a certain respectability about such apparitions, and in the earlier days, when, as Addison says, there was not a village in England that had not a ghost in it, the churchyards were all haunted, and there was scarce a shepherd to be met with who had not seen a spirit, there was nothing calculated to bring the spiritual world into derision, and make every poor disembodied spirit the sport of the frivolous and the curious. Milton, in one of his finest passages, tells us that millions of spiritual creatures walk the earth; and there was a certain poetic beauty in fancying the dead haunting scenes of former joy or sadness, or observing, as many have fondly dreamed, the actions of those whom they had loved. But this system of spirit rappings on a table degrades man here and hereafter, and shocks every reasonable conception of our nature and ultimate destiny.

In ten years after its origin in 1848, its votaries numbered a million and a half in America; it had one thousand public advocates, and thirty buildings consecrated—if we may abuse the word—to its cause. Mediums became celebrated for moving tables, producing phosphorescent light, interpreting the wishes of the spirits by means of cards having each a letter of the alphabet; there were writing mediums, and tranced mediums, mediums who floated about the room, and who could play a guitar suspended from a rope at one end of the room, while they were bound in a chair in the other. Propagandists came to London to preach and to make money. Mr. Faraday pointed out that when a piece of paper was placed on the table between the fingers of the mediums and their disciples, the tables did not move, and, therefore, that motion was traceable to conspired action. Two brothers made their appearance in the English capital, doing the rope trick—for trick it was proved to be—and after causing a sensation, and, if we remember rightly, converting Charles Reade, the novelist, they had to leave London detected and exposed, and the novelist confessed that he had been imposed on. Then Mr. Daniel D. Home—the great high priest of Spiritualism—appeared, and became the centre of a congregation of worshippers. He made the acquaintance of a silly woman with a great deal of money, converted her to Spiritualism, and got a set of obliging spirits to inform her that it was her duty to hand over all her money to him (Mr. Home). The magistrate at Bow Street characterised Mr. Home's conduct as the sublime of cruelty, hypocrisy and imposture.

We need not appeal to the high ground of Scripture in condemnation of this system. In reason's eye the whole thing bears charlatantry on its face. If the dead desire to communicate with the living, why should they have a peculiar affection for mahogany? Why should they rap rather than do anything else? Has a ghost knuckles to hammer on table legs, or fingers to sweep the strings of a guitar? Where is the justification? What have they told us we did not know before? What new light have they shed on the inscrutable footways and shadowy vistas of that "bourne from whence"—we had thought—"no traveller returns?" Miserable gossip and contemptible twaddle have been the staple of their revelations, and we might say of all we have heard from them, "There needs no ghosts to come from the grave to tell us this."

If Spiritualism were true, what a fate to look forward to : every dunce and adventurer having a right to put questions to you. Well might one say the hypothesis of its truthfulness would add a new and appalling terror to death. In form it is absurd ; by reason of its associations it is condemned. Yet there are many young people whose faith has been destroyed, and whose morals have been polluted, by this degrading teaching ; and the sooner every sensible and honest man denounces it for what it is, the better—the device of interested knaves on the one hand, and the snare of the weak and foolish on the other.

Free Gos. Mag.

DISCUSSION ON THE PRAYER BOOK.

THE following discussion is recorded in the life of John Roberts, a Quaker, who lived in the middle of the seventeenth century, and was frequently brought before the authorities for refusing to attend the Church of England, or to submit to the oppressive laws in force against Dissenters, immediately after the overthrow of the Commonwealth. The discussion might be utilised as a dialogue. It is a chapter of instructive history, and a lesson of firm adherence to principle.

Bishop. What is your business with me ?

J. Roberts. I have heard thou hast sent out thy bailiffs to take me : but I rather choose to come myself, to know what wrong I have done thee. If it appear I have done thee any, I am ready to make thee satisfaction : but if, upon inquiry, I appear to be innocent, I desire thee, for thy own soul's sake, not to injure me.

Bishop. You are misinformed, friend ; I am not your adversary.

J. Roberts. Then I desire thee to tell me who is my adversary, that I may go and agree with him while I am in the way.

Bishop. The king is your adversary. The king's laws you have broken : and to the king you shall answer.

J. Roberts. Our subjection to laws is either active or passive. So that if a man can't for conscience sake, do the thing the law requires, but passively suffers what the law inflicts, the law, I conceive, is as fully answered as if he had actually obeyed.

Bishop. You are wrong in that too ; for suppose a man steal an ox, and he be taken and hanged for the fact, what restitution is that to the owner ?

J. Roberts. None at all. But though it is no restitution to the owner, yet the law is fully satisfied. Though the owner be a loser, the criminal has suffered the punishment the law inflicts, as an equivalent for the crime committed. But thou mayst see the corruptness of such laws which put the life of a man upon a level with the life of a beast.

Bishop. What ? do such men as you find fault with the laws ?

J. Roberts. Yes : and I'll tell thee plainly, 'tis high time-wiser men were chosen, to make better laws. For if this thief was taken, and sold for a proper term, according to the law of Moses, and the owner had four oxen for his ox, and four sheep for his sheep, he would be well satisfied, and the man's life preserved, that he might repent, and amend

his ways.—But I hope thou dost not accuse me of having stole any man's ox or ass.

Bishop. No, no; God forbid.

J. Roberts. Then, if thou pleasest to give me leave, I'll state a case more parallel to the matter in hand.

Bishop. You may.

J. Roberts. There lived, in days past, Nebuchadnezzar, king of Babylon, who set up an image, and made a decree, that all who would not bow down to it, should be cast, the same hour, into a burning fiery furnace. There were then three young men, who served the same God that I do now; and these durst not bow down to it; but passively submitted their bodies to the flames. Was not that a sufficient satisfaction to the unjust decree of the king?

Bishop. Yes; God forbid else. For that was to worship the workmanship of men's hands; which is idolatry?

J. Roberts. Is that thy judgment, that to worship the workmanship of men's hands is idolatry?

Bishop. Yes, certainly.

J. Roberts. Then give me leave to ask thee, by whose hands the common prayer-book was made; I am sure it was made by somebody's hands, for it could not make itself.

Bishop. Do you compare our common prayer-book to Nebuchadnezzar's image?

J. Roberts. Yes, I do: that was his image, and this is thine. And be it known unto thee, I speak in the dread of the God of heaven, I no more dare bow to thy common prayer-book, than the three children to Nebuchadnezzar's image.

Bishop. Yours is a strange upstart religion, of a very few years' standing; and you are grown so confident of it, that there is no beating you out of it.

J. Roberts. Out of my religion? God forbid! I was a long time seeking acquaintance with the living God amongst the dead forms of worship, and inquiring after the right way and worship of God, before I could find it; and now, I hope, neither thou nor any man living shall be able to persuade me out of it. But though thou art an ancient man, and a bishop, I find thou art very ignorant of the rise and antiquity of our religion.

Bishop [smiling]. Do you Quakers pretend antiquity for your religion?

J. Roberts. Yes: and I don't question but, with the help of God, I can make it appear, that our religion was many hundred years before thine was thought of.

Bishop. You see I have given you liberty of discourse, and have not sought to ensnare you in your own words; but if you can make the Quaker's religion appear to be many hundred years older than mine, you'll speed the better.

J. Roberts. If I do not, I seek no favour at thy hands; and in order to it, I hope thou wilt give me liberty to ask a few sober questions.

Bishop. You may.

J. Roberts. Then, first, I would ask thee, Where was thy religion in Oliver's days? The common prayer-book was then become, even

among the clergy, like an old almanack, very few regarding it in our country. There were two or three priests indeed who stood honestly to their principle, and suffered pretty much, but the far greater number turned with the tide; and we have reason to believe, that if Oliver would have put mass into their mouths, they would have conformed even to that for their bellies.

Bishop. What would you have us to do? Would you have had Oliver cut our throats?

J. Roberts. No, by no means. But what religion was that you were afraid to venture your throats for? Be it known to thee, I ventured my throat for my religion in Oliver's days, as I do now.

Bishop. And I must tell you, though in Oliver's days I did not dare own it as I now do, yet I never owned any other religion.

J. Roberts. Then I suppose thou had'st a conscience of it; and I should abundantly rather choose to fall into such a man's hands, than into the hands of one who makes no conscience towards God, but will conform to anything for his belly. But if thou didst not think thy religion worth venturing thy throat for in Oliver's days, I desire thee to consider, it is not worth cutting other men's throats now for not conforming to it.

Bishop. You say right; I hope we shall have a care how we cut men's throats. [Several others were now come into the room.] But you know the common prayer-book was before Oliver's days.

J. Roberts. Yes: I have a great deal of reason to know that; for I was bred up under a common prayer priest, and a poor drunken old man he was; sometimes he was so drunk he could not say his prayers, and at best he could but say them; though I think he was by far a better man than he that is priest there now.

Bishop. Who is your minister now?

J. Roberts. My minister is Jesus Christ, the minister of the everlasting covenant; but the present priest of the parish is George Bull.

Bishop. Do you say that drunken old man was better than Mr. Bull? I tell you, I account Mr. Bull as sound, able, and orthodox a divine as any we have among us.

J. Roberts. I am sorry for that; for if he be one of the best of you, I believe the Lord will not suffer you long; for he is a proud, ambitious, ungodly man; he hath often sued me at law, and brought his servants to swear against me wrongfully. His servants themselves have confessed to my servants, that I might have their ears; for their master made them drunk, and then told them they were set down in the list as witnesses against me, and they must swear to it: and so they did, and brought treble damages. They likewise owned they took tithes from my servant, threshed them out, and sold them for their master. They have also several times took my cattle out of my grounds, drove them to fairs and markets, and sold them, without giving me any account.

Bishop. I do assure you I will inform Mr. Bull of what you say.

J. Roberts. Very well: and if thou pleasest to send for me to face him, I shall make much more appear to his face, than I'll say behind his back.

Bishop. But I remember you said you would make it appear, that your religion was long before mine, and that is what I want to hear you make out.

J. Roberts. Our religion, as thou mayest read in the Scripture, John iv., was set up by Christ Himself, between sixteen and seventeen hundred years ago ; and He had full power to establish the true religion in His Church, when He told the woman of Samaria that neither at that mountain, nor yet at Jerusalem, was the place of true worship : they worshipped they knew not what. For, said He, God is a Spirit, and they that worship Him must worship Him in spirit and in truth. This is our religion, and hath ever been the religion of all those who have worshipped God acceptably through the several ages since, down to this time ; and will be the religion of the true spiritual worshippers of God to the world's end ; a religion performed by the assistance of the Spirit of God, because God is a Spirit ; a religion established by Christ Himself, before the mass-book, service-book, or directory, or any of those inventions or traditions of men, which, in the night of apostacy, were set up.

Bishop. Are all the Quakers of the same opinion ?

J. Roberts. Yes, they are. If any hold doctrines contrary to that taught by our Saviour to the woman of Samaria, they are not of us.

Bishop. Do you own the Trinity ?

J. Roberts. I don't remember such a word in the Holy Scriptures.

Bishop. Do you own three persons ?

J. Roberts. I believe, according to the Scriptures, that there are three that bear record in heaven, and that these Three are One ; thou may'st make as many persons of them as thou canst. But I would soberly ask thee, since the Scriptures say, the heaven of heavens cannot contain Him, and that He is incomprehensible, by what person or likeness canst thou comprehend the Almighty ?

Bishop. Yours is the strangest of all persuasions : for though there are many sects [which he named], and though they and we differ in some circumstances, yet in fundamentals we agree as one. But I observe you, of all others, strike at the very root and basis of our religion.

J. Roberts. Art thou sensible of that ?

Bishop. Yes, I am.

J. Roberts. I am glad of that, for the root is rottenness, and Truth strikes at the very foundation thereof. That little stone which Daniel saw cut out of the mountain without hands, will overturn all in God's due time, when you have done all you can to support it. But as to those others thou mentionest, there is so little difference between you, that wise men wonder why you differ at all ; only we read, the beast had many heads, and many horns, which push against each other. And yet I am fully persuaded there are, in this day, many true spiritual worshippers in all persuasions.

Bishop. But you will not give us the same liberty you give a common mechanic, to call our tools by the same name.

J. Roberts. I desire thee to explain thyself.

Bishop. Why, you give a carpenter leave to call his gimlet a gimlet, and his gouge a gouge ; but you call our church a masshouse.

J. Roberts. I wish you were half so honest men as carpenters.

Bishop. Why do you upbraid us ?

J. Roberts. I would not upbraid you; but I'll endeavour to show you wherein you fall short of carpenters. Suppose I have a son intended to learn the trade of a carpenter, I indent with an honest man of that calling, in consideration of so much money, to teach my son his trade in such a term of years; at the end of which term my son may be as good, or perhaps a better workman, than his master, and he shall be at liberty from him to follow the business for himself. Now will you be so honest as this carpenter? You are men who pretend to know more of light, life, and salvation, and things pertaining to the kingdom of heaven, than we do. I would ask in how long a time you would undertake to teach us as much as you know; and what shall we give you that we may be once free from our master? But here you keep us always learning, that we may be always paying you. Plainly, 'tis a very cheat. What! always learning, and never able to come to the knowledge of God! Miserable sinners you found us, and miserable sinners you leave us!

Bishop. Are you against confession?

J. Roberts. No: for I believe those who confess and forsake their sins shall find mercy at the hand of God; but those who persist in them shall be punished. But if ever you intend to be better, you must throw away your old book, and get a new one, or turn over a new leaf for if you keep on your old lesson, you must always be doing what you ought not, and leaving undone what you ought to do; and you can never do worse. I believe in my heart you mock God.

Bishop. How dare you say so?

J. Roberts. I'll state the case, and thou shalt judge. Suppose thou hadst a son, and thou shouldst daily let him know what thou wouldst have him do, and he should, day by day, week by week, and year after year, provoke thee to thy face, and say, Father, I have not done what thou commandest me to do; but have done quite the contrary; and continue to provoke thee to thy face in this manner, once or oftener every week, wouldst thou not think him a rebellious child, and that his application to thee was mere mockery, and would it not occasion thee to disinherit him?

After some more discourse, my father told him, time was far spent; and, said he, if nothing will serve thee but my body in a prison, here it is in thy power; and if thou commandest me to deliver myself up either to the sheriff, or to the jailer of Gloucester castle, as thy prisoner, I will go, and seek no other judge, advocate, or attorney, to plead my cause, but the Great Judge of heaven and earth, who knows I have nothing but love and good-will in my heart to thee and all mankind.

Bishop. No: you shall go home about your business.

J. Roberts. Then I desire thee, for the future, not to trouble thyself to send any more bailiffs after me; for if thou pleasest at any time to let me know, by a line or two, that thou wouldst speak with me, though it be to send me to prison, if I am well and able, I'll come.

The bishop then called for something to drink; but my father acknowledged his kindness, and excused himself from drinking. And the bishop being called out of the room, one Cuthbert, who took offence at my father's freedom with the bishop, said, "Hayward, you're afraid of nothing; I never met with such a man in my life. I'm afraid of my life, lest such fanatics as you should cut my throat as I sleep."

J. Roberts. I don't wonder that thou art afraid.

Cuthbert. Why should I be afraid any more than you?

J. Roberts. Because I am under the protection of Him who numbereth the very hairs of my head, and without whose providence a sparrow shall not fall to the ground; but thou hast Cain's mark of envy on thy forehead, and, like him, art afraid whoever meets thee should kill thee.

Cuthbert [in a great rage]. If all the Quakers in England are not hanged in a month's time, I'll be hanged for them.

J. Roberts [smiling]. Prithee, friend, remember, and be as good as thy word.

My father and his friend then took their leave, and returned home with the answer of peace in their bosoms.

TALKS TO BEREANS.—No. V.

THE MISSION OF THE HOLY SPIRIT.

"Nevertheless I tell you the truth. It is expedient for you that I depart; for if I depart not, the Comforter will not come unto you; but if I go, I will send him unto you. And when he is come, he will convict the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye behold me no more; of judgment, because the prince of this world hath been judged. I have yet many things to say unto you, but ye cannot hear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all the truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he shall tell you the things to come. He shall glorify me: for he shall receive of mine, and shall tell it unto you. All things that the Father hath are mine; for this cause said I, that he receiveth of mine, and shall tell it unto you."—John xvi. 7-15.

It was needful that the Son of God, after perfecting His personal mission on earth should withdraw His presence from men, and return to the Father. His life, His death, and His resurrection, were once for all. To consummate the designs of this plan of redemption, it was necessary that not only this world, but all worlds, should be placed under His control. The reign of sin and the reign of grace alike extend in their influence to other worlds, and the redemption of the human race required the service and the control of the principalities and powers of other spheres, that to them might be made known, by the church, the manifold wisdom of God. The government of the universe was therefore transferred to the Son of Man, and humanity in association with divinity now sways the sceptre of universal dominion. The God-man reigns.

There is, perhaps, another reason why it was expedient that Jesus should go away. The designs of His reign are pre-eminently spiritual. His religion is spiritual; it is designed to emancipate, purify, sanctify, and glorify the spirit of man, and lift him to spiritual dominion. It was desirable, therefore, not to enchain him to the visible and material, but, on the principle of faith, to bring him into fellowship with the invisible and spiritual. The visible Christ, therefore, gives place to the invisible Spirit, and man is led to walk by faith and not by sight. We only hint at what might form of itself an interesting sermon.

It is apparent that if no more had been done for man after Jesus left the earth, the blessings of salvation could not have come to us. The very knowledge of salvation must have perished. The Holy Spirit, therefore, was sent on a divine mission, not in the stead of Christ, but on account of Christ, and in our behalf. The Spirit, equally with the Father and the Son, is divine—a divine personality; else we would not be required to be baptized into the name of the Father, and of the Son, and of the Holy Spirit (Matt. xxviii. 19); for we cannot suppose that we are to be baptized into the name of a mere influence, or of a mere creature of God.

The Spirit was sent—

1. As an *illuminating* Spirit. The mission of Jesus had to go to record. The great facts in the history of redemption had to be set forth with divine certainty and accuracy. The gospel had to be preached truthfully, without mixture of error, to the world. The message had to be adapted with divine skill to the capacities and wants of man. The conditions of salvation had to be made known with divine authority. The principles, and laws, and comforts, and hopes, and duties of Christian life had to be revealed. This was not done by sending the Spirit to inspire every mind and make a perfect revelation of these things immediately to every heart; but by communicating the illuminating Spirit to chosen men, to lead *them* into all truth, that they might preach and teach these things to the world. Hence, said Jesus to His apostles. I will send the Paraclete—Advocate, the Spirit of truth—to *you*; and when he is come to *you*, he will convince *the world* of sin. The illuminating and convincing power of the Spirit was to be derived *mediately* to the world through the preaching and teaching of the apostles. Study the text carefully.

2. As a *demonstrating* Spirit. "My speech and my preaching was not with enticing words of man's wisdom, but in *demonstration of the Spirit* and of power, that your faith should not stand in the wisdom of men, but in the power of God." (1 Cor. ii. 4, 5.) It will be seen at a glance that such claims as the apostles put forth, to reveal the whole counsel of God, and make known, authoritatively, the way of salvation to a perishing world, must be *demonstrated* to be valid and just by suitable accompaniments of a divine embassy. A supernatural claim must be sustained by supernatural evidence. It was part of the Spirit's mission, therefore, to "bear witness" to the apostles "by signs and wonders, and divers miracles." (Heb. ii. 4.)

3. As the source of all needful gifts to the infant church, until the revelation of truth should be completed, and the weakness of infancy should be outgrown. (See Eph. iv. 7-16; 1 Cor. xii.)

4. As a source of refreshment, comfort, and strength to Christians for all generations, to dwell in their hearts and shed the love of God abroad there, and to be to them, in the blessed and heavenly influence of the divine presence, an earnest, a foretaste of heaven itself. (See Acts ii. 38; iii. 19; Rom. v. 5; viii. 5-17; 2 Cor. i. 22; Gal. iv. 6; Eph. iii. 16-19.)

(1.) It will be seen, then, what great grace is shown to us in sending the Holy Spirit on this mission to our needy race. Without it, there would have been no revelation of Jesus as a Saviour—none but the

most fragmentary and unsatisfactory traditional knowledge of what He was and what He did for us. We are indebted to the Holy Spirit for all the truth concerning Jesus now in our possession, for it has all been communicated through the inspirations of that Spirit in the hearts of the apostles, guiding them into all truth. So true is it, that "no man can say that Jesus is Lord, but by the Holy Spirit." (1 Cor. xii. 3.)

(2.) This enlightening and convincing energy of the Spirit having been vouchsafed to the apostles in trust for the world, it is evident that if sinners are to be brought under the convicting and converting power of that Spirit, it must reach them *through the truth which these apostles have spoken*. Take an example. Thousands of sinners were convicted of sin, righteousness, and judgment on the day of Pentecost, after the resurrection and ascension of Jesus. How was it? The Spirit came to the apostles. The apostles spoke the truth. The people heard it. When they heard it, they were pricked in their hearts and cried out, "Men and brethren, what must we do?" Peter told them, "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit." "Then they *that gladly received the word* were baptized, and the same day were added unto them about three thousand souls." Read Acts ii. carefully. To expect, therefore, that the Spirit will directly enter the sinner's heart, and enlighten and convert him, and impart to him the evidence of pardon, is unauthorized; for here, where the Spirit did come from heaven on purpose to convert sinners and lead them to pardon, He came not to them, but to the apostles, and *through the words of the apostles* put forth converting power and made known the terms of pardon. This will explain why, to be born of the Spirit (John iii. 5), we must be born of the Word (1 Pet. i. 23; Jas. 1. 18), and why resisting the truth is resisting the Spirit whose truth it is (Acts vii. 51-53.)

(3.) It is worthy of note, too, that the Spirit *was not to speak of himself*, but *was to speak of Christ*. (See text.) Men are not to be converted, therefore, by theories of spiritual influence, nor by preaching about the Holy Spirit. Christ crucified is the power of God and the wisdom of God. (1 Cor. i. 23, 24.) The work of the Spirit was to bring men to believe in Christ.

(4.) The *fellowship* of the Spirit can only be realized in a fellow-spirit; that is, we can have fellowship with righteousness, goodness, and holiness only when we come into a state and condition of righteousness, goodness, and holiness. The unholy cannot have fellowship with the holy, or the carnal with the spiritual. The blind have no enjoyment of visible beauties and grandeurs, nor the deaf of the harmonies of sound. Hence to enjoy the Holy Spirit in our hearts, we must abandon sin and be made pure in heart. This will explain why the Spirit reaches the sinner mediately, through the gospel, for his regeneration, but comes to dwell in his heart as a divine presence, when he is made free from sin. "*Because ye are sons*, God hath sent forth the Spirit of His Son into your hearts." (Gal. iv. 6.) "The world cannot receive" this Spirit. (John xiv. 17.)

We have, thus far, been considering *what God has done to save us*. We have glanced at the revelations of the grace of God in the work of the Father, in preparing the way during four thousand years, and in

sending His Son to save us ; in the work of the Son in His life, death, resurrection, ascension, and heavenly reign ; in the work of the Spirit in revealing and confirming the truth of the gospel, and establishing in the hearts of men the peace and love of God.

All this is grace, wondrous and adorable grace ; so that if we are saved at all, we are saved by grace.

We will proceed next to inquire what we must do to be saved.

(To be Continued.)

REYNOLDSBURG DEBATE.—No. IV.

THOMPSON'S SECOND ADDRESS.

Brethren Moderators : Respected Audience :—Judging from the character of the speech to which you have been listening for the last half hour, and from the confused utterances of which it is made up, I must be guilty of having mixed up things terribly for my worthy friend's theory. It looks but the wreck of its former self ; and it is not to be wondered at, by any means, that his piteous cry should be heard coming out of the ruined heap of his *self-wrought* citadel, "*Confusion !*" "*Confusion !*" But the intelligent audience before me is not confused. You will judge impartially of the arguments and proofs before you, and who it is that is confused. I am willing to abide your decision.

How the alien sinner can save himself by exercising his own free will, by his own power performing the conditions thereof, and his salvation be by the grace of God, I cannot see. So says the worthy gentleman. I reply : No, sir ; I cannot see it, neither can you see it. The best of all reasons exists for not seeing it, namely : because it cannot be seen, having no existence in fact. God Himself has put a line between conditions, or works, performed by alien sinners, and His grace, putting them in antithesis to each other, so that the one eternally excludes the other. (Rom. xi. 6) : "And if by grace, then is it no more of works : otherwise grace is no more grace. But if it be of works, then it is no more of grace : otherwise work is no more work." (Eph. ii. 8, 9) : "For by grace are ye saved through faith ; and that not of yourselves : it is the gift of God. Not of works lest any man should boast." But the gentleman here becomes a great admirer of grace. Hear him : "*The entire system is of grace.*" These are his own words. If the entire system is of grace, the salvation of alien sinners is of grace. But the proposition affirms that the salvation (or pardon) of alien sinners is offered to them on conditions performed by them, of their own free will and power. But the free will and power of an alien sinner is *not* the grace of God. Therefore, the proposition is not true ; and the free will and power of alien sinners do not belong to the system of salvation, or pardon. Again I quote his own words : "*The entire scheme of redemption is of the grace of God, and through the efficacy of the blood of Christ.*" Permit me to prove this sentence by the word of God before I proceed with the argument. (Eph. i. 7) : "In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace." But the proposition affirmed by the gentleman asserts that the remission of sins is according to the free will and power of alien sinners,

exercised in performing conditions. This is the ground upon which he rests the remission of sins. Without the performance of these conditions the alien sinner is damned: with them, or by them, he is saved. Therefore the efficacy lies in what the alien does, and not in the blood of Christ. If the alien sinner, of his own free will and power, can *believe, repent, and obey* the gospel to Divine acceptance, he does not need the blood of Jesus. Christ is dead in vain. But the remission of sins is through the blood of Christ, according to the riches of His grace; therefore, the proposition of the gentleman is not sustained, and the alien sinner is not pardoned on conditions which he performs of his own free will and power. Again, the gentleman says: "*The ground of it is in the one sin-offering, and not in the conditions.*" True, sir, it is. Why do you not stand to that position? It refutes your whole proposition, and denies the argument by which you try to sustain it. It contradicts and overthrows what you say in the very next sentence. You say, "The Lord knew what *we could do*, and has not required us to do what *we cannot do*, and proposes to *save us if we do it.*" And yet you say the merit is in Christ. The alien sinner does the work of his own free will and power, upon which God proposes to save him, and which if he does not do God will condemn him, and the merit of it all is in Christ, because the alien did it of his own free will and power, independent of the virtue of the blood of Jesus Christ applied to him in its cleansing, purging power. I am not astonished that he who labours to bolster such a theory as this should imagine "*everything confused and mixed up.*" God has revealed no such medley of absurdities and self-contradictions in His precious word. From Abel to Zachariah, and from Matthew to the close of the Revelation, but one united testimony is borne by the entire family of God that have spoken or written, and the sentiment of all is joyfully expressed in that rapturous song which John heard the glorified singing around the throne of God, (Rev. v. 9): "Thou wast slain, and hath redeemed us unto God *by thy blood*, out of every kindred, and tongue, and people, and nation."

But the gentleman kindly proposes to relieve my lung labour in emphasizing, *not of works*, but "*by grace grace.*" Well, how does he administer his relief? 1. The first condition that the alien sinner performs of his own free will and power is *faith*. 2. The obedience to the gospel is the second condition that the alien sinner performs of his own free will and power. 3. The term *not of works*, etc., means not of the works of the law of Moses. I suppose I should now pitch my key-note very low when I say, *not of works*, and should quietly say, not of the works of the *law of Moses*, but of the faith and abedience of alien sinners, rendered to God, of their own free will and power. But was God talking by Paul to the Ephesians about Moses' law? Was Moses' law any part of the theme discussed? It was not. The connection discloses the theme to have been the power of God, which He wrought in Jesus Christ, when He raised Him from the dead (See Eph. i. 19, 20, and ii. 1—9.) The doctrine of the connection is that God, for His great love wherewith He loved us, even when we were dead in sins, quickened us from death to life with Christ. That it is by His grace that we are saved from that state of death in sin and made partakers of eternal life. That the dead sinner performs no works to get life, the

dead do the works of death, and we are told here just what they are. They are according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. What saves the alien sinner from this state? God says, by His servant, "By grace ye are saved through faith; and that not of yourselves: it is the gift of God; *not of works*, lest any man should boast. For we are his workmanship." Not the workmanship of alien sinners, who, of their own free will and power, have raised themselves up to heavenly things or places, but God hath raised us up, as He did Jesus from the grave. His divine power hath wrought the work in us, and not we of our own power or will. In our saved state, therefore, we are of God in Christ Jesus. "Who of God is made unto us wisdom, and righteousness, and sanctification and redemption: that according as it is written, He that glorieth, let him glory in the Lord." (1 Cor. i. 30, 31.) But is not this salvation through faith? Certainly; but it is not of the alien sinner, but is the gift of God, being the fruit of the Spirit.

But is the alien sinner a servant of God before he is made free from sin? Does he render obedience to God while he is under sin? Let the word of God answer. (Rom. vi. 20): "For when ye were the servants of sin, ye were free from righteousness." When did they become servants to God? "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end, everlasting life." How are they made free? (Col. i. 12, 13, 14): "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through His blood, even the forgiveness of sins." But Mr. Franklin asks, were they saints before they *yielded themselves* to be servants of righteousness? I answer, they were saints *when they yielded themselves as servants to God*. The yielding was not the act of an alien sinner of his own free will and power, but it was the act of one in whom God had wrought to will and to do of His good pleasure. (Phil. ii. 13.) But the Pentecostian alien sinners, who were cut in the heart, and cried out, What shall we do? And the Philippian jailer, who cried, What must I do to be saved? And Saul, stricken to the earth in the presence of Jesus, saying, Lord, what wilt thou have me to do? What of these? They were all of them subjects of divine power, and made free from sin, or they would never have cried for instruction to obey the Lord. Do alien sinners of their own free will and power cry out to know their duty to God? No. We are pointed to these cases in God's word as the works of God in the gift of His grace, and not to exhibit the wondrous free will and power of alien sinners. "But were they told to do something they *could not do*?" No, sir. Christian duties were pointed out to them, as the obligation they owed to Him that had *called them out of darkness into His marvellous light*. (1 Pet. ii. 9.) Not to get the salvation of God, but because "He hath saved us and called us with a holy calling, *not according to our works*, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." (2 Tim. i. 9.)

I now come to notice the wonders of my friend's profound logic, and deep genius in the use of language, in that brilliant comment of his given in explanation of John i. 11, 12, 13: "He came unto his own, but his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." The first position of the gentleman is that God gives a believer power to become a son of God. We admit it in the sense of the text. But the believer, as stated here, was born of God, in the past tense. Who believe on His name in the present tense. To become the sons of God, in the future indefinite. We get the order here, as given by our Lord; first, born of God; second, believe on His name; third, have power to become the sons of God. The whole theory of the gentleman is that the alien sinner must do the conditions first, and that will give him a birth of God. That is, he must be born himself of his own free will and power, and then call it being born of God. Did you notice how the gentleman squirmed, and twisted and hesitated, and blundered, when he came to the words, "*nor of the will of man!*" There was a reason for his hesitation. The text said his proposition was not true. Mr. Franklin, Jesus was telling them *who* they were born of, and by what power, and *not* who had originated conditions by which alien sinners could born themselves of their own free will and power. Will you hear God's word? "Not of blood, nor of the will of the flesh, *nor of the will of man, but of God.*"

I will now notice again his reference to believing, repenting, turning and obeying. "Whosoever believeth that Jesus is the Christ is born of God." (1 John v. 1.) And as that birth is of God, and not of the free will and power of an alien sinner, so believing on the Son of God is not the act of an alien sinner. Therefore repenting, turning and obeying are gracious fruits of divine life within and produced by the grace of God. The child of God, in whom this grace of God hath wrought the *will* and *do*, is commanded to work it out in visible action. The theory of Mr. Franklin is that God no more works the salvation of those who are saved than He does the damnation of those that are lost. For the Lord only proposes in either case, and leaves the sinner to his own free will and power. If he wills and does, in obeying the conditions, he gets his reward, and if he wills and does, in disobeying, he gets his reward. Heaven or hell turn upon his free will and power; he does as he pleases of himself, and yet Mr. F. says there is no merit in what he does; it is not of himself. Please put *this* and *that* together. Paul would tell him, You cannot put them together, "for if it be of grace, then it is *no more of works.*"

I shall now proceed to the proof of the doctrine of the remission of sins as set forth in the gospel more fully. And in giving a statement of that doctrine I propose to give it in the words of my worthy friend, as given in his last speech. I cannot say whether it was the confusion which my first speech occasioned him or not, but from some cause he has uttered truth that refutes his proposition, condemns his theory and states the true system of the remission of sins. I will now give these statements in order: First, "Remission of sins did not originate with man, nor was it devised by man, but by the will of God; that is, it was

Comp. xx. 1-16 for an example of the first, and xxii. 28-32 for an example of the second.

After ascertaining the subject to be illustrated, how do you ascertain the points of analogy or likeness? *Ans.*—Sometimes they are stated by Jesus Himself, and sometimes you must ascertain them by means of your own knowledge of the subject to be illustrated.

Give examples of the former method. *Ans.*—The parable of the sower, Matt. xiii. 3-9, which is explained in verses 18-23; and that of the tares, 24-30, explained in verses 36-43.

When Jesus Himself explains a parable, should we regard His explanation as sufficient? *Ans.*—We certainly should; for He knew best what His own meaning was.

Can you name a remarkable departure from this rule? *Ans.*—In the parable of the tares the prohibition against pulling up the tares, lest the wheat also should be pulled up, Matt. xiii. 28, 29, is usually made the most significant part of the parable, while Jesus, in His explanation, 37-42, does not mention it at all.

Give an example of the second method of ascertaining the points of likeness. *Ans.*—The parable of the mustard seed, Matt. xiii. 31, 32, in which is illustrated the great growth of the kingdom of heaven from a small beginning.

How do you know that the shape and colour of the mustard seed are not points of likeness?

Recite the parable of the ten virgins. Matt. xxv. 1-12.

What general subject is illustrated by it? 1.

What particular aspect of the kingdom?

How did the foolish virgins show their folly? 3.

How long did their lamps burn? 6-8.

If the bridegroom had come early in the night, would they have been ready?

Did their folly, then, consist in not making any preparation, or in not making enough.

Did they make as much preparation as they thought necessary?

How did the wise virgins show their wisdom? 4.

Why was this wise? *Ans.*—Because they knew not how late the bridegroom might be, so they brought enough oil to last all night, and thus avoided all risk of not being ready.

Do the foolish virgins represent sinners who make no preparation to meet the Lord?

Do they represent apostates who are in the church for a time, and then abandon it?

Whom do they represent? *Ans.*—Persons in the kingdom who make some preparation, as much as they think necessary, and remain at their posts, but whose preparation is insufficient.

Whom do the wise virgins represent? *Ans.*—Persons who make such careful preparations that they run no risk of not being ready when the Lord comes.

LESSON XII. THE DEATH OF JESUS. CONDEMNED BY THE SANHEDRIM.

On what charge was Jesus pronounced worthy of death? Matt. xxvi. 65, 66.

Was this charge proved by witnesses? 59, 60.

On what evidence did they pronounce Him guilty? 63, 64, 65.

If He was a mere man was He guilty of blasphemy?

What made it wrong in the council to pronounce Him guilty?

What was the law of Moses in reference to blasphemy? Lev. xxiv. 16.

Repeat the first verse of the twenty-seventh chapter of Matthew.

What need of this council after they had already condemned Him to death? *Ans.*—The power of sentencing men to death was at this time in the hands of the Governor, Pontius Pilate, and the Sanhedrim had to obtain his consent before Jesus could be executed. They took counsel as to the best method of influencing Pilate.

When the council was ended, what did the chief priests and elders do? Matt. xxvii. 2. Why did they bind Him?

When they reached the hall of Pilate what was their course? John xviii. 28.

When Pilate came out, what conversation occurred? 29, 31.

What was fulfilled as a consequence of the fact that the Jews could not put Him to death? 32. Why this consequence? *Ans.*—Because, if the Jews had killed Him He would have been stoned instead of being crucified, the latter mode of execution being peculiar to the Romans.

What was the first accusation brought against Jesus? Luke xxiii. 2.

What passed between Pilate and Jesus in regard to this accusation? John xviii. 38-38.

What occurred when Pilate came back again to the people? Luke xxiii. 4-7.

What occurred in the presence of Herod? 8-11.

Why did not Jesus answer Herod's questions? *Ans.*—Most likely to show a suitable contempt for the man who had slain John the Baptist, and was now asking questions through enmity and idle curiosity.

What occurred between Pilate and Herod that day? 12.

What did Pilate then propose to the Jews? 14-17.

Why of necessity release a prisoner? 17, Comp. John xviii. 39. Why would it gratify the people for him to release a prisoner? *Ans.*—Because the Romans always had some political prisoners, with whom the Jews were in sympathy.

What answer did the people give? Luke xxiii. 18.

Who was Barabbas, and why did they ask for his release? 19. Matt. xxvii. 20.

What did Pilate do next? Matt. xxvii. 22-25.

What did the soldiers of Pilate then do? 27-30. Why did the Roman soldiers thus treat Him? *Ans.*—It was customary to scourge a criminal before crucifying him, and the other mistreatment was intended as a mockery of His claim to be a king.

What other incident occurred while the trial before Pilate was going on? Matt. xxvii. 19.

When Jesus had been scourged, what did Pilate next do? John xix. 4, 5. What conversation did he then have with the Jews? 6, 7, 8.

What did Pilate do next? 8-11. Why did Jesus not answer him? *Ans.*—He saw that Pilate was alarmed, and He was not willing to increase his alarm lest he should release Him.

What was the last argument of the Jews, and its effect? 12, 13. What, then, was the final motive which induced Pilate to put Jesus to death?

DEBATE ON SPIRITUALISM.

A discussion of nine evenings' continuance closed on Feb. 27th, at Sturgis, Mich., between Bro. Clark Braden and Mr. A. J. Fishback, the great champion of modern Spiritism. The debate was the result of a challenge made by Mr. Fishback at the close of a discussion held at Louisiana, Mo., as a kind of *bravado*, as is supposed, to cover up his defeat. It of course was not within the boundaries of probability that Bro. Braden would accept it and subject himself to the expense of travelling five hundred miles and back again, and pay his board bill in a town largely under the influence of Spiritism, and where he had no church or membership to hold up his hands.

Contrary to expectation, however, Bro. Braden concluded to accept it, and empowered Bro. Blaney, of Kendallville, to settle the preliminaries, one of which was, that Mr. Dunlap, the Presbyterian preacher of the place, should sit as moderator on the part of Bro. Braden. Through the influence of Mr. Sherman, however, the Methodist minister in charge, he backed down, and refused to act. Both the preachers have adopted the policy of treating Spiritism with what they call "silent contempt," although it is thought by many that fear has had something to do in shaping their course.

Of course it would be impossible to give in a newspaper report even a summary of what was said by two fast articulating speakers, in thirty-six half-hour speeches. No attempt to do so will be made. The propositions, with their conditions, and a few only of the leading positions presented by each party is all that is aimed at.

PROPOSITION I.—The physical and psychological phenomena and the teachings of modern Spiritism emanate from and are produced by the spirits of the departed, and are calculated in their tendency and influence to secure man's greatest good here and hereafter. **FISHBACK** affirms.

PROPOSITION II.—The Bible teaches and sanctions the phenomena and teachings of modern Spiritism, by narrating with approval similar teachings and phenomena. **FISHBACK** affirms.

PROPOSITION III.—The Bible condemns and rejects modern Spiritism. **BRADEN** affirms.

FISHBACK defined Spiritism to rest on the great central fact or truth, that the spirits of human beings, after death, return to earth, and hold intercourse with their friends through mediumistic instrumentality. He enumerated some thirty-five physical and psychological phenomena of modern Spiritism, which he claimed to be fully established. The proof upon which he almost exclusively relied, was the testimony of Prof. Crooks, editor of the *Quarterly Review of Science*, London, in reference to wonders performed in his presence by Miss Kate Fox, and Joseph Home.

BRADEN in reply, showed what the affirmant must do to establish his affirmation as indicated in his first proposition. 1. To state definitely and clearly the phenomena and teachings of modern Spiritism. 2. To prove by testimony that Spiritism has such phenomena and teachings. 3. To prove by testimony that the spirits of dead men produced the phenomena and teachings. He laid down certain rules of evidence and applied them to the evidences of Spiritism as follows: 1. The fact to be established must be susceptible of proof by testimony. Here was the

adical defect in Spiritism. If it could be proved that tables moved, no one could depose that departed spirits moved them, nor that they were not moved by the spirit of the so-called medium. 2. The witnesses must be in circumstances to *know* that the event transpired. The witnesses to spirit phenomena and teaching are not so circumstanced. All their surroundings are adverse to investigation. He defied the affirmant to give satisfactory evidence that the phenomena claimed were produced by the spirits of dead men. The only evidence Mr. Fishback attempted to produce was that the power acting claimed to be such spirits, which was only a begging of the question. He therefore evidently failed to sustain his first affirmation.

ON SECOND PROPOSITION.—FISHBACK, to sustain his affirmation, appealed to the Mosaic law; to the writing of Elijah to Jehoram; to Saul at Endor; to the demoniacs of the New Testament; to the transfiguration; to the re-appearance of Jesus after His resurrection; and in a miscellaneous way to all the miraculous phenomena of the Bible. He showed considerable familiarity with the text, but an entire ignorance of its design and proper division.

BRADEN as respondent took the following positions: 1. That the fact of supermundane phenomena existing *once* does not prove their existence *now*. 2. That the miracles of the Bible and the wonders of modern Spiritism are wholly dissimilar in their character. 3. That they were produced by an entirely different order of spirits or beings. 4. The Bible utterly condemns all intercourse with the dead as an abomination in the sight of God. 5. That the Bible teaches that all supermundane phenomena should cease, and that in our day they have ceased. 6. That the Bible condemns Spiritism as a practice, and its doctrines of Atheism, infidelity and immorality.

The *evils* of Spiritism were then enumerated by Bro. Braden. He showed how it had checked investigation, produced insanity and disease, excited the baser animal passions, and destroyed every standard of morality, truth and religion. He examined every case adduced by the affirmant, and showed that whenever departed human spirits were indicated, the mention of them was always condemnatory. He argued that the law of Moses condemning to death the necromancer no more sanctioned Spiritism, than the law condemning to death the murderer sanctioned murder. He left Mr. Fishback nothing by which he could prove his affirmation.

THIRD PROPOSITION.—In this proposition BRADEN affirmed the same points he had brought up in the former one as respondent. In doing which he compelled Fishback to show his true colours in reference to the Bible, its doctrine, its author, its subject and its inspiring agency. He was compelled to play *fast and loose*, just as best suited his immediate necessities. Braden charged home on his system, its entire conflict with the high moral teaching of the Bible. He pointed to the lives of its advocates as demonstrating its profanity, infidelity and licentiousness. His affirmation was fully sustained, inasmuch as his opponent failed to bring any *evidence* to bear upon the proposition. Indeed, he tried to divert the attention of the audience to matters entirely foreign to the question under discussion.

The debate throughout was listened to with intense interest by an

intelligent audience, which increased until the large hall was densely crowded. Good order prevailed during every session. Leading spiritists all at once lost their faith in the discussion. The Protestant portion of the community gave evident tokens of their decision. All their churches were opened to Bro. Braden to lecture in, and he remained and occupied them four nights, besides on Sunday in the morning and afternoon. The houses were crowded. On the last evening Mr. Sherman, pastor of the M. E. Church, said publicly that he believed God in His providence had sent him to their aid. A resolution of thanks was unanimously adopted; also a more *substantial* testimony was given of their appreciation.

Christian Standard.

Family Room.

MATRIMONY.

WHEN all other creatures had their mates, Adam wanted his: though he was the emperor of the earth, and the admiral of the seas, yet in Paradise without a companion, though he was truly happy, he was not fully happy; though he had many creatures to serve him, yet he wanted a creature to solace him; when he was compounded in creation, he must be completed by conjunction; when he had no sin to hurt him, then he must have a wife to help him: *It is not good that man should be alone.*

In creation, God made not one woman for many men, nor many women for one man; every wife should be to her husband, as Eve was to Adam, a whole world of women; and every husband should be to his wife, as Adam was to Eve, a whole world of men.

THE GODLY AND THE GODLESS.—Marriages are styled *matches*; yet amongst the many that are married, how few are there that are matched! Husbands and wives are like locks and keys, that rather break than open, except the wards be answerable. *Be not unequally yoked, &c.*

It is dangerous taking her for a wife, who will not take God for a husband. It is not meet that a flesh should be of two spirits. Is there never a tree thou likest in the garden, but that which bears forbidden fruit? Marriages are permitted from above, but consummated below. Prov. xvii. 22. Though man wants supply, yet man cannot supply his wants. James i. 17. *Every good and perfect gift comes from above, &c.* A wife, though she be not a *perfect gift*, yet she is a *good gift*. These beams are darted from the Sun of Righteousness. Hast thou a soft heart? It is of God's breaking. Hast thou a sweet wife? She is of God's making.

THE GRAVE AND THE CRADLE.—Husband and wife should be like the image in a looking-glass, that answers in all properties to the face that stands before it; or like an echo, that returneth the voice it receiveth. Many marriages are like putting new wine into old bottles. An old man is not a meet help for a young woman. He that sets a grey head upon green shoulders hath one foot in the grave and another in the cradle. Yet how

any times do you see the spring of youth wedded to the winter of old age! A young man is not a great help for an old woman; raw flesh is but an ill plaster for rotten bones. He that in his non-age marries another in her dotage, his first hath one wife in possession, but his love another in reversion.

MATRIMONY—A CROWN OR A CROSS.
—Husband and wife should be as the milch-kine, which were coupled together to carry the ark of God; as the two Cherubim, that looked one upon another, and both upon the mercy seat; or as the two tables of stone, on each of which were engraven the laws of God. In some families married persons are like Jeremiah's two baskets of figs, the one very good, the other very evil; or like fire and water, whilst the one is flaming in devotion the other is freezing in corruption. There is a two-fold hindrance in holiness: first, on the right side; secondly, on the left. On the right side: when the wife would run in God's way the husband will not let her go; when the fore horse of a team will not draw he wrongs all

the rest; when the general of an army forbids a march all the soldiers stand still. Sometimes on the left. a sinning wife was Satan's first ladder, by which he scaled the walls of Paradise, and took away the fort royal of Adam's heart from him. Thus she that should have been the *help* of his *flesh* was the *hurt* of his *faith*; his *nature's* underprop becomes his *grace's* underminer; and she that should be a crown on the head is a cross on the shoulders.

MARRY IN HASTE, REPENT AT LEISURE.—Marriage is the tying of such a knot, that nothing but death can unloose. Common reason suggests so much, that we should be long a doing that which can but once be done. Where one design hath been *gravelled* in the *sands of delay*, thousands have been split upon the *rock of precipitance*. Rash adventures yield little gain. Opportunities are not like tides, that when one is passed by another returns; but yet take heed of flying without your wings; you may breed such agues in your bones that may shake you to the grave.—*Wdng. Ring.*

INSENSIBLE INFLUENCE.

It is impossible to live in this world and escape responsibility. It is not they alone, who are trying to convert or corrupt others, who exert an influence; *you cannot live without exerting an influence*. The doors of your soul are open on others, and theirs on you. If you had the seeds of a pestilence in your body, you would not have a more active contagion than you have in your tempers, tastes and principles. Simply to be in this world (whatever you are), is to exert an influence—an influence, too, compared with which mere language and persuasion are feeble. You say, you mean well; you mean to injure no one;—do you injure no

one? Is your example harmless? Is it ever on the side of God and duty? You cannot doubt that others are continually receiving impressions from your character: as little can you doubt that you must answer for these impressions. If the influence you exert is unconsciously exerted, then it is assuredly the truest impress of your character, and for what should you be held responsible, if not for this? Do not deceive yourselves in the thought that you are, at least, doing no injury; first make sure, that you are not every hour infusing moral death *insensibly* into your children, wives, husbands, servants, friends, and acquaintances.

of sub-committee for considering the statistics is appended to this report:—The *Handbook* for this year, giving statistics of 1873, shows an increase of 2,652 members. The inquiries discover that had the irregularly reporting churches reported regularly there would have been 131 less increase of members shown, making a total for the year of 2,521. So that, with 1,856 pastors in charge, with upwards of 2,000 lay preachers, with a membership of nearly a quarter of a million to work with, and with one-third of a million of Sunday scholars to work upon, the entire clear increase that can be reported is only 2,521! Similarly, a comparison of *Handbook* statistics for years 1868 and 1873 (given in the *Handbooks* for 1869 and 1874), shows an increase for five years of 12,910. Our examination and inquiries show that, had these irregularly reporting churches reported in both years, this increase would have been lessened by 3,468 members, making a clear increase for five years of 9,444 members. These increases reduced to a percentage, give for last year an increase at the rate of about 1 per cent. (1-04), and an average increase for five years of less than one per cent. (viz., '8 exactly). The sub-committee, however, regret to have to conclude that the statistics reported by the churches generally give an unduly favourable view of their condition. Many churches report the same membership year after year, showing at once, it is presumed, the absence of any additions, and the neglect of revision of the church roll. The reluctance of many churches to remove from their roll the names of those removing from their neighbourhood, even sometimes without the prospect of return, is decided. And the great reduction made in the numbers of members, when, occasionally with a new pastorate, there is a revision of the roll, indicates that were revision more regular, the increase reported would be smaller still. The following facts will, it is thought, furnish a justification of this estimate of our statistics:—Of 2,606 churches on the list last year, 925 or upwards of one-third, either failed to report at all, or reported the exact numbers of the previous year; while 687, upwards of one-fourth, reported a smaller number of members this year than last. That is, exactly 1,562 of our churches—three-fifths of the whole—either failed to report this year, or reported the same or lessened numbers; and whatever increase has been realized has been

realized by the remaining 1,044. Against these unsatisfactory elements in the condition of our denomination we are not aware that any other features can be urged sufficiently satisfactory to reverse any unfavourable impression. There is, doubtless, an increasing number of devout persons to be found worshipping, but never uniting with us. Such a fact seems however, to have a sad as well as a comforting side. It is painful to feel that our churches have not the moral authority and attraction which would make men long to be admitted to her fellowship; and it is to be feared that a *neutral belt* surrounding the church goes far to render indistinct the great distinction between the church and the world; and to embolden the careless to persevere, not only in the neglect of Christian fellowship, but in that of all distinctly Christian duties. So that the painful impression remains the abiding one; and, accordingly, the sub-committee think that in this fact of 1,562 churches—and these of all sizes—either making no progress or falling back, there is great call for humiliation before God; for serious examination at once into the motives and methods of our work, and for such and increase of labour and of prayer as would secure the blessings we so much require."

TRINITY CONFERENCE OF THE FRIENDS OF THE LIBERATION SOCIETY. —Having been appointed by the Churches meeting in Summer Lane and Charles Henry Street, Birmingham, and also by the Central Non-Conformist Committee, to attend the Conference, held in the Cannon Street Hotel, London, on May 5 and 6, the Editor of the *B. O.* found the delegates present more numerous, hopeful, and determined than on any previous occasion. Those State Churchmen who supposed that, owing to the recent Liberal defeat, Non-Conformists would assemble in reduced numbers and with gloomy countenances, were wonderfully disappointed. There were *Eleven Hundred* delegates. Such an assembly as is rarely seen, even to the exterior of the men assembled. There were but few young men to be seen—not that the object contemplated by the Conference is not grasped by the young and intelligent of this generation, but these men were delegates from societies, committees, conferences, churches; and those who delegated them evidently sent their well-trying men; the fathers, of whose long standing testimony is borne by marks left upon them by the hand of time, but in whose heart

and brain the fire still burns intensely. Not only was the Conference devoid of gloom, but it was, in the highest degree, radiant with strength and hope. The disruptions of the Liberal party was, on every hand, seen to be the opportunity of the friends of religious equality. The Conference resulted in amending the Constitution of the Liberation Society, and in resolving to raise a fund of £100,000, to be expended, mainly in so enlightening the country upon the relations of the State to the Church, as, that the reconstruction of the liberal party shall be impossible unless by the acceptance of the principle of complete Religious Equality. In the two days £22,000 was subscribed. The Constitution of the Liberation Society is now revised, and is, in part, set forth thus:—*Objects*.—The abrogation of all laws and usages which inflict disability, or confer privilege, on ecclesiastical grounds upon any subject of the realm. The discontinuance of all payments from the Consolidated Fund, and of all parliamentary grants and compulsory exactions, for religious purposes. The application to secular uses, after an equitable satisfaction of existing interests, of all national property now held in trust by the Established Churches of England and Scotland; and, concurrently therewith, the liberation of those Churches from State-control. *Primary Rules*.—The means resorted to by the Society shall be moral and constitutional only. It shall pursue its object without reference to sectarian or party distinctions. It shall not be held responsible for any acts, or opinions, of its friends, or advocates, not performed, or expressed, with its authority or sanction. The Society shall seek to attain its objects by—Collecting and diffusing information illustrative of the tendency and results of employing law in aid of religion; making use of the press, and by holding public meetings, and delivering lectures, on questions within the scope of the aims of the Society. Organizing the friends of the Society, with a view to enabling them to exert their combined influence on the public mind and on Parliament. Watching the proceedings of the Legislature, and of other public bodies, to prevent any infringement of civil liberty on religious pretexts. Urging the duty of exercising electoral power for the return to Parliament of men of integrity favourable to the Society's principles, and willing to advocate them. *Council*.—The Council shall consist of not more than six hundred

members (including the Executive Committee), and shall meet once at least, in twelve months—except in those years when Triennial Conferences are held—at such time and place as may be fixed by the Executive Committee. At the Annual Meeting and at the Triennial Conference, a report shall be presented by the Executive Committee, and a statement of accounts by the Treasurers, and the future operations of the Society shall be considered and, as far as practicable, determined. The Council shall prescribe the mode of constituting the Triennial Conference, either at its previous Annual Meeting, or at a meeting convened for the purpose. Members of the Council shall be entitled to attend the meetings of the Executive Committee, and take part in its proceedings, but not to vote. *The Executive Committee* shall consist of not more than seventy-five members who shall be *ex-officio* members of the Council; shall meet once a month at least, and shall be responsible for the conduct of the Society's business, and for carrying into effect the Resolutions of the Triennial Conference, and of the Council. They shall have power to fill up vacancies occurring in their own body, subject to the approval of the Council at its next sitting, and to remove any officer, should circumstances render it necessary—due notice to that effect being given to every member of the Committee, and the sanction of two-thirds of the number present, at a meeting specially convened, being required.

DISSENT IN SWEDEN.—When religious equality has yet to be effected in this country, we cannot wonder if the Dissenters of Sweden labour under the hardships of ecclesiastical intolerance. The Lutheran State Church assumes every Swedish subject to be born within her own pale; and great obstacles are thrown in the way of those who wish to transfer their allegiance to another communion. Until recently the dissenting Swede had to submit his reasons and motives for dissent to the investigation of his parish minister, and to undergo examination on three several occasions, before permission was granted him to attend the ministrations of another sect. Even then he did not escape the hardships of Nonconformity. He must either marry in a Lutheran church, or contract an invalid union, with its attendant evil of illegitimate offspring. His children, must be baptized by a minister of the National Church, or remain with no official register of their birth. In spite of these serious obstacles, dissent

has rapidly increased. In Sweden of Baptists there are nearly 10,000. The evil, therefore, has reached proportions of great magnitude. Happily the official conscience is awakening to a sense of its existence. The first of what we trust will prove a series of steps towards perfect toleration has recently been taken by the Synod and Chambers. A simple declaration of a desire to leave the Lutheran Church for another denomination, repeated at the end of two months, is to be held valid for any person not under eighteen, and is to be registered by the pastor of the parish. An official recognition also of the various dissenting churches will, it is thought, be shortly made. Swedish statesmen may abolish one by one the most iniquitous grievances of Nonconformists; and when they have done so, they will see, as we do, that religious equality can alone be effected by a disestablishment of the State Church.—*Free Gos. Mag.*

BIRMINGHAM.—Since the notice last month one has been immersed and added to the Church in Charles Henry Street, and another has been in like manner added to the brethren in Summer Lane. The following is the Report of the Charles Henry Street Sewing Meeting, crowded out from the Report of Annual Meeting last month:—"Subscribers and brethren generally, life is a journey, a railway journey we may say, so rapidly are we borne along the stream of time, growing old quickly and almost unconsciously. Such Anniversaries as these may be regarded as the stations, or as milestones upon life's pathway, giving us breathing time wherein we may look over the ground traversed, the labour accomplished, the effect produced, and prospects for the future. We are here to night to commemorate the *Third Anniversary* of the Charles Henry Street Sewing Meeting, having for its objects:—1.—The scriptural and temporal advancement of the female members of the Church. 2.—Assisting such of the members who may be able to procure material for Clothing, but have not time properly to use the same. 3.—Assisting those who need both material and time. 4.—Giving instruction in Cutting and Sewing, either at the Sewing Meetings or privately, to those who desire it. During the year just past, there has been an amount of sickness in the persons and families of some of the most active members, which has prevented them giving as much help as formerly. We

have felt this, and deeply sympathized with them, and trust that in the coming year they may be enabled, not only to renew, but to increase their labour of love. During the year thirty garments have been completed, and other assistance given to those who needed. The receipts from last April are £5 14s. 6d., and the expenses £4 19s. 3d. The members' fee is so small that most of our sisters could subscribe, viz., 1d. per week; and donations from brothers are cordially received. This work was started in the thought that it would be doing what the Lord would own and bless. It was commenced for Him—and for Him it has been our aim to carry it on. Hitherto, though not accomplishing all we desired, we think enough has been done to show that with increased pecuniary help from the members, and greater manifested interest, personally, in our meetings, that great good might be achieved. The Committee have always been open to receive suggestions from members of the Society, have asked again and again for such, in order to meet the desires of the Church at large. By our meetings a more thorough knowledge of each other may be gained, our sympathies enlarged, and the needs of one another met. Sure we are that much useful information regarding home duties, sanitary laws, family arrangement, domestic life generally, requires diffusion; and one object of this Sewing Meeting is that the homes and families of our Church Members shall be benefitted by the diffusion of all the knowledge, Scriptural and otherwise, conducing thereto, that can be procured. The reading matter selected is such as inculcates Temperance, Order, Economy, Health, and Spiritual Advancement. The Scriptures are read and commented upon, and God's blessing invoked at every meeting. We are glad to learn that our sisters in Summer Lane have started a similar Meeting. We heartily wish them "God speed," and ask them to help us in carrying on the work here, by any hints which from their experience may be found to improve the Meetings, as we shall be happy to do in return. We urge you to lay hold of this work. Christ bids us to help one another, and every help, even to the cup of cold water, given to a disciple in the name of a disciple, He counts as given to Himself. There are some persons who think and speak lightly of female labour and influence; not so the Apostle Paul. The denominations around us have long since acknowledged the power of "the

missing link," and highly favoured will be that Church, who in its perfected ministry counts a number of intelligent experienced Christian women. These Working Meetings may become the schools for such as shall in future generations be able assistants to the builders of Zion's walls—Mothers in Israel—valuable though unobtrusive helpers of the Church's public proclaimers. Sisters help forward the work! Let us hold up the hands and cheer the hearts of those who have taken up work for the Lord—and like the disciples upon the Mount of Transfiguration, may it be our's to see "Jesus only," and when heart and eyes are fixed on Him, no work taken up for Him will be lightly laid aside, and His loving words will spur us on to increased holiness of life.

Let the heart-cry go forth :—

"Lord give us light to do Thy work;
For only, Lord, from Thee,
Can come the light, by which our eyes
The way of work can see.
Oh send us light to do Thy work!
More light, more wisdom, give!
Then shall we work Thy work indeed,
While on Thy earth we live.
The work is Thine, not our's, Oh Lord!
It is Thy race we run;
Give light! and then shall all we do
Be well and truly done."

GLASGOW.—On Monday night, the 11th instant, the Church met in a social capacity, with our dear Brother Strang, who for nearly three years has been labouring in this city, and is now on the eve of his departure for South Australia, to labour for a time in that distant Colony. The gathering was the largest we have ever had, and we had the pleasure of the company of quite a number of our Edinburgh Brethren and Sisters, and a Sister from Whitehaven. Nothing could have been more encouraging to our worthy Brother than to have heard the unfeigned expression of satisfaction with his whole work and life whilst amongst us, and the confidence won and enjoyed by him of the Church, and not only so, the same feeling of confidence, good will, sympathy with, and prayers for his success in his new sphere of labour, seemed to flow with a natural pulsation from the whole assembly. Short addresses were delivered by Wm. McLintock, as Chairman, Brn. Aitken, Carnduff, Abercrombie, Murray, Wilson, Collins, and Pillans; while the Choir did their part at intervals in an admirable manner. Bro. Linn in the name of the Church, presented Bro. Strang with a beautiful album, containing the likenesses of no small portion of the members, and also a purse the gift of the Brethren, con-

taining some pieces of convertible metal, indispensable to domestic and personal comfort, which expressions of kindness Bro. Strang did not fail to appreciate, and gave public testimony to the satisfaction, pleasure and profit, his labour in Glasgow had been to himself from beginning to end, there had been no misunderstanding, but continued harmony. It may be asked, why does our Brother leave such a field of labour? Why does he leave home for a far distant land? Not for the prospect of pecuniary gain? Not that his labour has not been rewarded! but, that new experience gathered in foreign fields of labour, altogether under new and different circumstances, may expand his mind and make him more useful in the future; and also at the urgent request of esteemed Brethren he goes to give his assistance to strengthen their hands, encourage their hearts, and build up the Lord's cause in their midst, as far as in him lies; and again, that change and some rest on a long sea voyage may impart additional physical vigour to his system. These are, we think, a few of the considerations which have led him to decide on this step.

W. L.

LINDAL.—On Lord's day, April 26th, I had the pleasure of meeting with our little church in Barrow-in-Furness, in the house of Sister Gould, Church Street. In the forenoon another church dropped in upon us—some sixteen persons from Lindal—and our meeting for worship in the afternoon was solemn and profitable. Our guests were from Lindal, near Dalton, and thereby hangs an interesting story which can be narrated with all due brevity. In the closing months of last year, Bro. John Coward was led by the providence of God from Kirby Ireleth to Lindal. He happened to be one who had strong convictions of duty, and the fire of love burning in him, and he began to talk to his mate in the mine, Jacob Airey, about the truth and ordinances of God. In a short time his companion was immersed, and very shortly afterwards T. Smith and J. Fell followed. A church was formed and preaching began privately and publicly. Sixteen persons have been immersed and two formerly baptized to the number. Thus, without any Imperial or Ecclesiastical orders the cure of souls has been taken in hand, and a temple built for God—doubtless, confirmation will follow without any grace from the fingers of a bishop. On the 26th, I accompanied the Lindal brethren from Barrow to their own village and preached

the gospel on the Sunday night, and on Monday night. There are several inquirers, and I can, speak of it without reserve—as a most hopeful field. As the room in which the brethren meet is not a large place, it would be well if any helper who journeys that road were young enough and strong enough to lift up his voice in the open air. I could do that kind of work twenty years ago, but at present neither the golden bowl nor the wheel at the cistern are in prime condition. As we have many places where the ground seems unworkable or unprofitable, when a field such as Lindal opens out, it seems like a finger-post, the shining hand of the Lord pointing out the direction of profitable labour. May the ever blessed Master—the great Shepherd of the sheep, direct and supervise the work for our joy and for His own glory. G. GREENWELL.

LEEDS.—The church in Leeds, by the generous help of other brethren and churches, have erected a convenient meeting house, with school room and vestries. The preaching room is light, neat, comfortably arranged and fitted; and will seat, perhaps, 200 persons, by placing an extra form or so. The cost of the whole, including the freehold ground, is about £900. The opening services were to have been commenced by the Editor of the *E. O.* on the first Lord's day in May; but pressing need for his presence elsewhere deferred his visit for a few days; and our good Bro. Scott occupied the first week, delivering discourses upon "The Bible adapted to man;" "Redemption;" "The Reasonableness of Christianity;" "The only Guide to Heaven." The services of the first week were concluded on the Thursday, when a young man was immersed into the name of Jesus. On the Tuesday evening a highly interesting social meeting was held; some sixty or seventy sitting down to tea. The meeting was addressed by bren. Scholefield Knight, Smith and Haywood, from Huddersfield; Fawcett, Roberts, Walker, and Balmfirth, from Wortley; and by W. Boden, G. Grinstead, D. Scott, and J. Grinstead, of Leeds. Several pieces were sung, adding much to the pleasure of the occasion. Altogether the time was one of pleasure, profit and encouragement. On Lord's-day, May 10th, Bro. D. King commenced a series of discourses to conclude on Tuesday, May 19th, which period had not terminated at the time of this writing. These discourses are to be followed by eight others by Bro. A. Brown. The meetings have been attended by

thoughtful, attentive and, to a considerable extent, intelligent hearers, in pleasing numbers. On the week evening opportunity for the presentation of relevant questions was afforded, but not publicly embraced. In private converse inquirers have been instructed, and are hopefully progressing. A Sunday School will be commenced at the close of the special services.

BRIGHTON.—The Church here has been rejoiced by three more repentant sinners confessing the name of Jesus, and being admitted into that Kingdom into which, except a man is born of water and the spirit he cannot enter. Our Meetings are well attended. W. V. MASON.

Obituary.

ELLEN BAINES, at the age of 26, fell asleep in Jesus, on April 8th, at her home, Bourne, Lincolnshire. She was immersed in 1872, but a severe illness, occurring soon after (which terminated her earthly career) deterred her from active fellowship with the Church, yet it was evident that she had laid strong hold upon the truth as it is in Jesus, and that though absent in body she was present in spirit. Her's was a short life with Christ here, but she will reign eternally with Him in the life to come.

EMMA LUXE, aged 50, fell asleep in Jesus, at the Parkside Asylum, Macclesfield, on March 3rd last. She had been connected with the Church for several years. With much Christian fortitude, she bore severe mental and bodily affliction during the past two years, but is now at rest, waiting the morning of the resurrection.

ELIZABETH PENROSE VERCO (wife of John Verco, from Australia), married on March 25th, 1873. She was immersed into Christ in June, at the College Street Chapel, Chelsea; fell asleep in Him on March 19th, 1874, in the twenty-first year of her age, at Plymouth, and was buried on March 25th. J. C. V.

STIMPSON.—We regret having to record the death of our beloved Sister Stimpson, who, with her husband, was for some years in fellowship with the Church in Brighton, but who removed near to Barnsley, Yorkshire; where, after a few days illness, she left this world of sorrow for one of peace, on April 14th, in her 27th year; deeply regretted by all, especially by the Sisterhood of this Church. W. V. MASON.

DIFFICULTIES IN CHURCHES.

OUR Saviour said, "It must needs be that offences come; but woe to that man by whom the offence cometh!" and this He said in immediate connection with the beautiful lesson of humility which He taught His disciples in answer to their question concerning "who shall be greatest in the kingdom?" (Matt. xviii. 1-7.) From the sixth verse it appears that the offences directly in the Saviour's view were such as spring from the ambitious and selfish strivings of the would-be great, and such as from their nature would cause the humble or more lowly-minded disciples to stumble or falter in their faith. It is, indeed, a fact which observation abundantly attests, that offences such as these can only come from the *strong* men of the church. The *little ones* have neither the ambition nor the influence to cause others to offend. Let a man once aspire to be, not necessarily the "greatest," but a *great one* in the church, and it will be a marvel of preserving grace if the devil does not make a "satan" of him, such as the Saviour pronounced Peter to be when, in his ambitious dreams of a splendid temporal kingdom, he rebuked the Saviour for predicting His own humiliation and sufferings. Such a spirit "savours not the things that be of God, but those that be of men." (Matt. xvi. 23.)

That such men would arise to curse the church is not only a clear assertion of the Saviour, but one repeated in warning by Paul and Peter. Paul says, "There must be heresies (sects) among you, that they which are approved may be made manifest among you." (1 Cor. xi. 19.) Again, Peter says, "There were false prophets among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies (discords or contentions—questions of strife and divisions)." (2 Peter ii. 1.) These are internal enemies of the church, and they are to be looked for among those who are striving for supremacy, whose ambition is vexed by *Mordecai's standing in the gate*, and whose labours are a perpetual strife and war with their brethren. "By good words and fair speeches they deceive the hearts of the simple" (Rom. xvi. 18), and so incur the dreadful malediction of the Saviour. Peter says, "They bring upon themselves swift destruction, and many shall follow their pernicious ways; by reason of whom the truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you." To the crime of personal infidelity and self-seeking, they add the deeper guilt of leading the Lord's "little ones" into a participation of their offences, or else of so perverting the practical life of Christianity as to destroy their faith in the truth, which is evil spoken of through them, and to drive them from the fellowship of the church. "Better for such an one that he had never been born;" that a "millstone were hanged about his neck, and that he were drowned in the depth of the sea."

The disciples are peremptorily commanded to "mark such;" to "withdraw from them;" and to "have no fellowship with their works of darkness;" and Titus is charged "to reject, after the first and second admonition, the man who creates or fosters faction, a heretic." Yet, with all these awful denunciations hanging over them, every age of the church has been vexed with such men; and notwithstanding the

explicit directions to the disciples to mark such and to withdraw from them, they still find their partisans and dupes, and so succeed in dividing and weakening and often destroying the churches of Christ. Some "works of the flesh" we have no difficulty in dealing with. The unfortunate wretch who falls a victim to their power can neither form a faction in their defence, nor escape the prompt and severest censure of his brethren; but others, which are named in the same category—in the same verse of scripture, become rallying cries for battle, and draw into their fatal influence whole congregations at once. Read Gal. v. 19—21, and see the dark recital of the works of the flesh, and how with the basest crimes of personal sin, the apostle ranks the social vices of "hatred, variance, emulation, wrath, strife, seditions, heresies and envyings." Men and women who would shudder at the thought of countenancing or encouraging many of these vices of the flesh, seem often, under the leadership of some who would be greatest, to forget the kindred nature and equal criminality of the rest, and to give themselves up to an unbridled indulgence of passions which are not only equally forbidden, but which as surely lead, not only to personal destruction, but to the wider evil of subverting the fortunes of the whole church. How many a congregation to-day, in which once peace and brotherly love demonstrated the indwelling presence and power of the Holy Spirit, lies torn and bleeding, under the selfish influence of a single ambitious factionist, with whom, in an evil hour, the unwary and simple-hearted have taken sides, and so been led into the participation of his sin.

The first epistle of Clement Romanus was written upon the occasion of a great schism and sedition in the church at Corinth, which occurred very soon after the death of Paul, and which was brought about by the envy of two or three ambitious factionists who sought to remove the elders. They had already succeeded in disaffecting the minds of many members, and in drawing them into their conspiracy. Under these circumstances, and probably about *Anno Domini* 69 or 70, Clement addressed this letter to them. He was a man, eminent for his piety and whose name Paul had testified, "was written in the book of life." (Phil. iv. 8). After earnestly endeavouring to impress the factionists with the Divine constitution of the church, and the great sin, therefore, of recklessly and through self ambition seeking to disturb its peace and destroy its usefulness, he exhorts them by the example of Moses to desist from their factious work. He reminds them how this great leader "interceded for Israel, with what wondrous self-denial he prayed God, if He would not forgive them, to blot him also out of the book of the living," and beseeches them to imitate his noble example. He cries: "Who is there among you that is generous? Who that is compassionate? Who that has any charity? Let him say, if this sedition, this contention, these schisms be upon my account. I am ready to depart, to go away whithersoever you please, and do whatsoever you shall command me: only let the flock of Christ be in peace, and the elders that are set over it." (Ch. xxii. 14.)

This is the feeling of every true man. Rather anything for himself than that he should become the cause of offence to the Lord's "little ones," the innocent sheep of His flock, either by making them parti-

pants of his sin, or alienating their affections and faith from the truth.

A wide acquaintance with ecclesiastic affairs for over the third of a century enables us to speak with some assurance on this subject; and we believe the conclusion of our own observation will be confirmed by that of many others, when we say, that we do not now recall a single instance of one who has yielded to the spirit of faction, and become the agent or the willing instrument even of dividing a church, destroying its peace and crippling its influence, upon whom there has not fallen, sooner or later, signal tokens of the Divine displeasure, in the loss of standing with the brethren, the withdrawal of the confidence of the churches, and general degradation in all that ennoble and honour the Christian profession and rewards the Christian life. And this experience goes to confirm our faith in the sleepless oversight of the great Head of the Church in keeping her against the wiles of her constant enemy, and fulfilling to those who confess His name, the blessed promise that "the gates of hades shall not prevail against her." Let those who defile her and bring her into reproach, and despise her discipline, take heed lest the threatened curse fall upon them, and they perish in the way.

W. K. PENDERON.

SCRIPTURAL COMMUNION.—No. III.*

GENERAL AGREEMENT.

There is no question of practical theology concerning which professing Christians are so agreed as that baptism is a pre-requisite of church-membership and communion. Romanists and Protestants, Lutherans and Calvinists, Episcopalians and Presbyterians, Baptists and Pedobaptists, however they may differ as to the subjects, mode, design, and efficacy of the ordinances, unite, with few exceptions, in maintaining that baptism is an indispensable qualification for receiving the communion. It would be easy to cite proofs on this point, but they may be found in abundance in almost all our works on this subject. The denial of the position has been almost entirely limited to modern open communionist Baptists, whose logical necessities have impelled them to dissent from the established faith of Christendom, and to some of the minor Christian sects, whose looseness of principle has led them to an almost entire abandonment of ecclesiastical discipline. Apart from the discussion of the question of restricted communion, no earnest Christian, it appears to us, would ever doubt that by divine appointment baptism precedes communion. Did men seriously believe that their salvation is suspended on keeping the ordinances as they were delivered by the apostles to the primitive churches, not one in a million, perhaps not one on earth, would fail to observe baptism preparatory to communion.

IN WHAT VIEW SHALL PEDOBAPTISTS BE INVITED TO COMMUNE?

We have endeavoured, and we think successfully, to show that under our Lord's commission, and according to the instruction and example

* From a pamphlet by J. B. JETER, D.D., published by the American Baptist Publication Society, with Notes by the Editor of the E. O.

of the apostles, partaking of the Lord's supper was restricted to church-members; and church-membership, to baptized believers. We take it for granted in this discussion that Baptist churches are constituted on the scriptural plan. Let us now inquire whether churches organized after the inspired model can scripturally invite Pedobaptists to their communion.

If a Baptist church invite them to their communion table, it must be under the notion either that *they are baptized* or that *they are not baptized*.

1. Shall we invite them to the communion under the notion that *they are baptized*?

To admit the validity of their baptism would be to stultify ourselves—to subvert our distinctive denominational principles. If sprinkling, infant sprinkling, is valid Christian baptism, then there is no need and no authority for Baptist churches, and the sooner they are annihilated the better. But we cannot admit that sprinkling or pouring is baptism.

When we consider that all lexicographers of note define baptism primarily by immersion or some equivalent term; that the Scriptures allude to it as a burial; that immersion was, except in cases of sickness, the universal practice of the churches for thirteen centuries; and that the Greek church down to the present time practices only immersion,—we cannot for a moment doubt that the immersion of the body in water is the divinely-appointed baptism. Sprinkling and pouring have no claim on grounds philological, historical, or theological, ~~literal~~ or figurative, to represent baptism.

But suppose we could admit that sprinkling or pouring is baptism, what shall we say of infant baptism? Is that of divine authority? Can that be accepted as Christian baptism? For this we find no sanction in all the oracles of God. Christ did not command it. There is no example of it and no allusion to it in the Scriptures. It cannot be logically inferred from anything recorded by the pen of inspiration.

We cannot, then, consistently with our well-considered and deeply-rooted opinions, invite Pedobaptists to the communion *as baptized persons*. To do so would be to disregard our most solemn convictions, to trifle with truth, and to mock the God of truth.

It may be said that Pedobaptists have been baptized according to their own views of the ordinance, and we should respect their conscientious convictions. We grant it. We do not question their piety or honesty, nor do we impugn their motives. To their own Master they stand or fall. Still, the question presents itself, Shall we, in admitting them to the Lord's supper, be governed by their views or our views of baptism? Shall we disregard the divine law in deference to their opinions and feelings? It might seem very courteous and liberal in us to do so, but would such a course be pleasing to our Lord? He holds us to individual responsibility. "Every one of us must give account of himself to God." Churches as well as individuals are responsible to Him for their practice. If, then, we follow our own settled convictions, as God requires us to do, we can never invite to the communion Pedobaptists under the notion that they are baptized. We have a deep, earnest, and ineradicable persuasion that, according to Christ's will and the apostolic example, they have not been baptized.

Besides, if we should, in deference to their convictions and feelings,

invite Pedobaptists to the communion contrary to our views of Christ's law, would it not be equally reasonable that they should abandon the practice of infant sprinkling, which lies at the foundation of our discord, from respect to our cherished opinions? We do not demand this of them. It is better to be conscientiously wrong than hypocritically right. We neither demand of others nor sanction in ourselves a sacrifice of conscience. "Let every man be fully persuaded in his own mind."

2. Shall we invite Pedobaptists to the communion under the notion that *they are not baptized*?

The Roman Catholic hierarchy claims the right of changing the ordinances of Christ. In the exercise of this assumed power, it has changed immersion into sprinkling in the baptismal rite. Calvin claimed, on behalf of the Reformed churches, the authority to change in some degree the same ordinance. Baptist churches claim no such right. They deem it their duty to receive implicitly, to interpret honestly, and to obey punctiliously the commands of Christ. He has delegated to His churches no power to dispense with His ordinances, or in any way to abridge or modify them. If He, then, has made baptism a pre-requisite to church-membership and communion, no man, no set of men, and no church can, without an assumption of authority in derogation of the honour of the Lawgiver, admit the unbaptized to the supper.

But suppose a church holding Baptist principles were so inconsistent as to invite Pedobaptists to her communion, the invitation, if intelligently and honestly made, would run thus: "Brethren, Pedobaptists, we are, as you yourselves are, firmly convinced that Christ has ordained baptism as a pre-requisite to a participation of the supper; we are equally convinced that you have not been baptized, and have no scriptural right to partake of it; but, respecting your views and feelings more than the authority of Christ, we invite you to the communion." It would be discourteous, perhaps offensive, to offer such an invitation, and certainly it would not, by persons of a keen sense of propriety, be accepted. Yet this is the kindest invitation to Pedobaptists that could be honestly given by a church consistently holding Baptist principles. Communion, following such an invitation, would be a sham, offensive both to God and to men.

With whatever views Pedobaptists may be invited by Baptists to the communion table, the invitation will, by them and by the world, be held as an admission of the validity of their baptism, or, at least, that baptism is a thing of no importance. We should be promptly and very properly told that baptism precedes communion, and that in receiving them to it we endorse their baptism, or are guilty of a gross inconsistency. All the arguments for mixed communion offered by Pedobaptists pre-suppose the validity of their own baptism, and they neither ask nor desire to commune with us but on the condition that we also shall admit it. Let those who can, with a good conscience, make the admission: for our part, we cannot. (5)

(5) Of course we care not to continue "Baptist Churches," that is to say, churches thus designated. The Baptist churches defended by Dr. Jeter are in many particulars like the churches planted and watered by the apostles, but unlike them in a few

OBJECTIONS TO SCRIPTURAL COMMUNION.

Before, however we proceed to consider these, we may mention that if our positions in the preceding chapters have been scriptural, no objections against such communion can be of any validity. If Christ, in the exercise of His regal authority, has made the supper a church feast and restricted church-membership to baptized believers, then all objections against limiting communion to church-members and church-membership to the baptized are directed, not so much against the churches that maintain this order, as against the wisdom, goodness, and authority of the Lawgiver. To every objector to the arrangement we might reply in the language of James: "If thou judge the law, thou art not a doer of the law, but a judge." With these preliminary remarks, we will give calm and candid attention to the objections.

It is said: "It is the Lord's, and no church can forbid any of His children to eat of it, without an assumption of power and an infringement on their rights."

If it were our table, we might properly consult our taste, interest, or sympathies in inviting others to partake of it, but it is, as the objection avers, "*the Lord's table*." He instituted the feast, and has an indefeasible right to prescribe the terms of admission to it. He has either prescribed these terms or He has not. If He has not, then the table is open to the world; and Jews, Turks, and Infidels, as well as Christians, may approach it, from any motive of love, secular advantage, or contempt. If He has prescribed them—and who will deny that He has?—then they are wise, and the interests of piety and the honour of the Lawgiver alike demand that they should be strictly observed. These terms we have endeavoured, in the light of Scripture, to present. These it is the duty of every church firmly to maintain. The Lord's table is spread in the Lord's house, not for all who may account themselves His children, nor for those who may choose, from any motive, to share with them in the feast, but only for His children, who in the divinely-appointed way have been recognized and received into His visible family.

It is said: "We hope to commune with Pedobaptists in heaven, and the terms of church communion should not be more rigid than those of admission into heaven."

This plausible appeal is addressed to the heart rather than to the head—to the sympathies rather than to conscience. Has Christ, to whose authority we should all bow, made it a rule that churches shall invite to their communion all persons whom they hope to meet in heaven? Where is it recorded? If such a law exists, it is certainly very comprehensive. We hope to commune in heaven, not only with many Pedobaptists, both Protestants and Catholics, but with many who were never baptized, either in fact or fancy, with a multitude of idiots and infants who will die in infancy, and with many now living in sin who will hereafter be led to repentance. Shall we open the door of communion to all these? Or, if not, where shall we draw the line of discrimination? The truth is, God, in the exercise of His sovereignty, admits to heaven whom He chooses, and, in the exercise of the same sovereignty, has established a visible church on earth, and has pre-
things, including their designation. We can apply to the church of Christ nearly all that the Doctor presents in the foregoing quotation.

scribed the conditions on which persons are to be admitted to membership in it and to a participation of its privileges. The most liberal construction of these conditions must exclude many from the church and its communion whom we fondly hope to meet in heaven; and the sweet anticipation of communing with them there may well reconcile us to the want of any ecclesiastical communion with them that must be secured by violating the law of Christ.

It is said: "We admit the existence of Pedobaptist churches and are inconsistent in declining to commune with their members."

Few words are more equivocal than the word *church*. It is thoroughly established in English literature in various senses. We read of the "Invisible Church," the "Catholic Church," the "Episcopal Church," the "Lutheran Church," the "Presbyterian Church," the "Unitarian Church," the "Mormon Church," etc., etc., as well as the Baptist Church. We cannot change the meaning of the word, and it would be mere affectation to employ it in a sense not authorized by general usage. The term *ecclesia*, commonly rendered *church* in the New Testament, is also of equivocal import. It sometimes means the whole body of believers, sometimes a worshipping congregation, and sometimes a secular assembly. Acts. xix. 39, 41. Now, it surely implies no inconsistency to call an assembly or an organization a church, either in the popular sense of the English term or in the sense of the Greek word *ecclesia*, and to decline communing with it. It will hardly be maintained that Paul would have broken bread with the mob at Ephesus which cried out vociferously, "Great is Diana of the Ephesians!" and Luke styles it an *ecclesia*—a church—an assembly.

We speak of Pedobaptist churches, and the language is understood by all persons who do not choose to pervert it. We do not mean that they are identical with the idolatrous mob at Ephesus or the primitive church at Jerusalem, but they are still churches, assemblies, or organizations separated from the rest of mankind. So far as we conscientiously can, we should sanction their principles and commend their piety and good works, while we faithfully condemn and vigorously oppose their errors. Sound policy, as well as due regard to truth and fairness, demands that we shall pursue this course. Pedobaptist societies are churches; but in our judgment, they are not formed according to the apostolic model. We give them due credit for their intelligence, piety, and good works; but we have somewhat against them. They have corrupted the ordinance of baptism and subverted the order of church building; and we must neither say nor do anything that implies our sanction of these errors, nor place ourselves in a position in which we cannot bear consistent testimony against them; and in precisely this condition we should put ourselves by the practice of open communion. (6)

(6) Pedobaptist societies, or some of them, are churches in the sense intimated by Dr. Jeter, and we may and do so designate them; as when we say, the *State Church*, the *Church of Rome*, *Presbyterian Churches*, and so on; but we cannot speak of them as *Churches of God*; nor even as *Christian Churches*. This last term is not scriptural, and is better avoided, but if used it must be understood to mean churches organized according to apostolic example, and instituted by the authority of the Lord, for Christians. In saying, then, that certain churches are not churches of God, nor Christian churches, we do not imply that there are no Christians in them. It, however, requires far more than the presence of Christians in the membership of a

Again, some say that our obligation to receive all sincere Christians is implied in the words of Paul: "Him that is weak in the faith receive ye, but not to doubtful disputations." Rom. xiv. 1.

This passage, it seems to us, can have no material bearing on the question under discussion. The epistle containing it was addressed to the "saints" in Rome. The apostle took their baptism for granted. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we"—that is, I, Paul, and you, saints of Rome—"are buried with him by baptism into death." (Rom. vi. 8, 4.) These baptized believers had disputes among themselves concerning the eating of meats and the observance of holy days. These, the apostle decided, were indifferent matters, concerning which freedom of opinion should be tolerated. These differences of views did not affect the piety or usefulness of the saints, or the authority and honour of Christ. The apostle urged them, therefore, to receive those who were weak in faith and not capable of discerning the insignificance of these matters. But baptism and the Lord's supper do not belong to this category. They originated in the wisdom and goodness of Christ, and are enforced by His authority. To class them with things indifferent is to pour contempt on the Divine government. If one command of Christ may be set aside, another may; if a positive precept may be annulled, so may a moral one; and thus His authority may be wholly subverted. His law is not mere advice, to be received or modified or rejected at the pleasure of His subjects. "Ye are my friends," He says, "if ye do *whatsoever* I command you."

The text under examination has no reference to communion at the Lord's table. It involves no principle which can fairly be brought to bear on the question of restricted communion. Some weak Christians in Rome were conscientiously opposed to eating flesh, and the apostle urged the brethren to bear with their infirmity concerning this indifferent matter; but it is a grievous perversion of logic to infer from this advice that persons are to be received to church-membership and to the Lord's table who have neglected or perverted the ordinance of baptism.

Once more: "Close communion," it is maintained, "indicates a *bigotry* incompatible with the spirit of the age."

Bigotry is a blind, proud, intolerant adherence to one's religious views. It is an evil confined to no sect, party, or age. It caused the death of the Son of God. It has filled the world with strife, persecution, and blood. We dare not deny its existence among Baptists, and could wish right heartily that its malign influence were limited to them. It is fair, however, to admit that their principles are peculiarly adverse to the spirit of bigotry.

No people more earnestly insist on soul liberty and personal responsibility to entitle it to rank among the churches of God. We can, then, hold the ground assumed by Dr. Jeter; because we do not recognize as churches of God, those churches which have changed the ordinances and departed from the polity and order of the Primitive church. There are, however, close-communication Baptist churches which recognize such churches as Christian, and still refuse to receive their unbaptized members to the Lord's table. Such inconsistency cannot be defended. The remedy, however, does not consist in throwing open the table, but in properly distinguishing between the institution made known in the New Testament as the church of God and unauthorized churches.

bility than they do. They have no fellowship with sponsorial piety. Religious coercion is subversive of their fundamental principles. We feel the importance of guarding must earnestly against this pernicious spirit. We deny emphatically that keeping the ordinances as, according to our view, they were delivered to the primitive churches, in substance and order, without intolerance toward others, or superciliousness in ourselves, is bigotry; but if this be bigotry, then we are bigots, and glory in our bigotry. We trust we shall never be moved from our convictions, our duty, and our consistency by the vague charge of bigotry—a charge that is never preferred with greater zeal than by bigots, and is never more harmless than when it is directed against the advocates of truth.

That restricted communion is incompatible with the spirit of the age, we are not careful to deny. This spirit tends to liberalism, rationalism, and scepticism. It imposes upon us the duty of guarding with sleepless vigilance those cherished principles which the Lord has entrusted to us, lest, borne away by the strong current of the times, we should prove recreant to our Master.

(To be continued.)

TALKS TO BEREANS.—No. VI.

THE HUMAN SIDE.

"Sirs, what must I do to be saved?"—ACTS xvi. 30.

HAVING answered the inquiry, What has God done to save us? we come now to the second great question: What must we do to be saved?

Salvation is not mechanical. It is not arbitrary. It is not lifting the soul, by an arm of Divine power, out of a certain state called a state of condemnation into another state called a state of justification, as if a change of *position* could avail anything, or as if the mere assertion of power on the part of God could essentially change a rational nature. It must be constantly remembered that the salvation of which we are treating is the salvation of rational and moral beings; it is the deliverance of such beings from ignorance, corrupt desires and practices, alienated affections, and guilt, and their entrance into knowledge, purity, righteousness, holiness, and forgiveness. In a word, it is salvation from sin—from the love of sin, the practice of sin, the guilt of sin, the alienations of sin, and the death which is the wages of sin. It cannot be accomplished, therefore, without the introduction of light into the benighted soul; nor without establishing convictions of truth in the heart; nor without enlisting the affections in behalf of new objects; nor without a transfer of confidence and love to a new authority. The sinner must be enlightened, convinced, and persuaded. This involves the exercise of his own powers, since this enlightenment, conviction, and persuasion can only come through truth and love communicated to him, which he must learn, understand and appropriate. And while it is true that all the means requisite to accomplish this end are Divine, and that we are dependent on the grace of God for the whole system of means and agencies necessary to recover the soul from apostasy, so that, without this grace, we must have perished; it is also

true that unless we *accept* and *appropriate* these means and agencies, they are to us as though they had no existence, and we must inevitably perish. The sun shines in vain for us if we open not our eyes to behold it. Light, air, earth, water—all means of life and enjoyment in nature which God has so bountifully supplied, will only sustain life and impart happiness as we make them our own by appropriation according to the laws that God has established.

We, therefore, regard that theory which teaches that man is passive in regeneration as intrinsically false, and most mischievous in its tendencies. If he is passive, he does not hear, or think, or love, or hate, or believe, or understand. Unless God overrides all the laws of man's intellectual and moral nature, and works a miracle equal to that which created the universe out of nothing, there is no thought, wish, love, or hate changed or influenced in such a regeneration; it is a mere dream, a phantasy, which the imaginative and excitable may identify with some psychological experience, and fancy that regeneration is theirs; but which others, less liable to sudden emotion, will wait for a whole life-time and fail to receive. On the other hand, if it is a miracle, then the sinner can take no step toward salvation until that miracle is wrought. Christ, the Church, the Gospel, are all vanities until that miracle takes place. The sinner cannot help being what he is, and the most nonsensical of all questions is that of our text—for it might as well be supposed to come from a dead man, and might as well be answered to a dead man, if this doctrine of the sinner's passivity is correct.

But this question was asked, and was gravely entertained, and definitely answered by the apostles; thereby proving (1) that the sinner *can* do something to be saved: and (2) that there is something to be done by him if he would be saved. He can do nothing to *procure* salvation—Jesus Christ has procured it for him. He can do nothing to *merit* salvation; he is guilty and wretched, and lost; the grace of God alone is his hope. But when the grace of God brings salvation, he can take it; when Jesus presents the cup of salvation, he can accept it and drink of the waters of life. When the mercy of God invites him, he can *come*. When God speaks, he can hear. When God testifies he can believe. When God stoops over him, in the person of Christ, with richest love and tenderest compassion, he can open his heart to receive that love. When the Spirit pours in on his benighted soul the beams of heavenly truth, and reveals sin and a Saviour, he can learn to hate the one and love the other. When the terms of salvation are made known, he can obey them. In a word, the Father originates, the Son reveals, the Spirit applies through apostolic ministry the saving power needed by us; but we *appropriate* it, each one for himself. The grace of God provides the feast of salvation, but the sinner must *eat* it, and thus make it his own.

Nor is this a feast that has to be specially provided for every sinner. It has been provided once for all. We need only to learn of it, and come and partake freely.

It becomes us, then, to inquire anxiously, "Lord, what wilt thou have me to do?" But let us first have a distinct understanding of the question.

1. It is not what God has done for us. That has been already considered.

3. It is not what a patriarch or a Jew was required to do. "The fullness of time" has come. God, who spoke at sundry times and in divers places in times past unto the fathers by the prophets, has now spoken by His Son; and the language from heaven is, "Hear Him."

8. It is not what Jesus told particular persons to do when he was here. He told a young man to keep the commandments of the law (Mark x. 19), because the applicant was a Jew, and the Jewish law was yet in force; and He further told him to go and sell all that he had, and give it to the poor, because He wished to reveal to him the real plague-spot in his nature. This was individual and special. He opened the gates of Paradise to the dying thief, because it was His prerogative on earth to forgive sins when, where, and how He pleased. But He is no longer here. The individual and special has given place to the universal; a system of salvation for all men has been established; a general act of amnesty has been passed; and the language now is, "Whosoever will, let him take of the water of life freely." (Rev. xxii. 17.)

Not until Jesus bowed His head on the cross, and said, "It is finished," did the law lose its authority. Not until Jesus, after His resurrection, said, "All power in heaven and in earth is given to me" (Matt. xxviii. 18), do we find a true starting-point for our inquiry. Not only was the Old Testament preparatory, but the mission of John the Baptist, and the personal ministry of Jesus, were also preparatory. Much is said in the four gospels concerning salvation, but it is said in anticipation of a new order of things to be established after Jesus rose from the dead and ascended to heaven.

THE AMBASSADORS OF CHRIST.

The word *presbiter*, both in classical and scriptural use, denotes an ambassador, though primarily it means an old man, and its secondary meaning evidently grew out of the fact that old men were usually appointed to this responsible position. An ambassador represents the majesty and the authority of the power that appoints him, and stands in its behalf and in its stead. In the absence of our Lord, the apostles are His ambassadors, acting "in Christ's stead." The authority and power of Christ are on them, and that which they do as ambassadors is simply Christ Jesus acting by them. He committed into their hands the work of reconciliation. They went out to a rebellious world, to entreat sinners to be reconciled to God, and to propound to them the terms of reconciliation.

Some are disposed to exalt the mission of Christ against that of the apostles, reasoning that He was so much their superior in excellence and in wisdom, that His words are entitled to the greater weight; and, that from the four gospels, therefore, we can better learn the way of life than from the Acts of the Apostles. This is a mistaken view.

1. It is a mistake to separate these missions, as if Christ were in one and not in the other. The truth is, that the mission of the apostles was the mission of Christ. It was the Christ working through them—the Spirit of Christ in them, and the authority of Christ upon them, that gave to their mission all its significance. As well argue that because a king is greater than his ambassador, therefore his words are of more weight than the words of the ambassador—whereas, the words of the latter are the words of the former, and derive their weight

especially from the fact that they are such. The king speaks through the ambassador.

2. Each portion of the Scriptures is most valuable for that for which it was specially designed. The design of the four gospels is to make us acquainted with the Christ, and with the evidences on which we are to believe on Him. (See John xx. 31; Luke i. 1-4.) *For this purpose* they are superior to any other scriptures. But it does not follow that they are superior for all purposes. To teach us how to come to Christ—to instruct us what we must do to be saved—the Acts are superior to the four gospels; for this book records especially the entreaties and instructions of the chosen ambassadors who were sent forth to reconcile the world to God.

3. The personal work of Jesus was a *preparatory* work. He discussed the *principles* of His approaching reign; and in His life, death, and resurrection, God laid the foundation of the spiritual temple. (1 Cor. iii. 11, compared with Isa. xxviii. 16.) But the apostles were, under Christ, the builders of the temple, and we must learn from them how we may build on this foundation, and be living stones in this temple. (Eph. ii. 19-22; 1 Peter ii. 4, 5.)

4. The Holy Spirit was given to these men to "guide them into all truth," and to bring to their remembrance all that Jesus had said to them (John xiv. 26; xvi. 13); so that in listening to them, we listen to Christ.

Let us inquire now into the work committed to their hands.

"Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." (Luke xxii. 28-30.) Here these men are clothed with authority to rule in the kingdom of Christ. But as many refer this to the future, we will not pause to examine critically its leading terms, nor will we rely on it as proof, further than its obvious connection with other passages, yet to be quoted, may suggest itself to the reader.

"I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. xvi. 19). This, although addressed to Peter as the foremost of the apostles, evidently was only applicable to him as the leading one of the twelve, as may be seen from the application of the same language to all the apostles in another paragraph. (Matt. xviii. 18.) The verse immediately preceding speaks of the building of *the church* of Christ, and the change of the phraseology from church to kingdom does not indicate a different institution, but marks entrance into the kingdom as association with the church. This, then, clearly refers to apostolical authority to be exercised *here*, in building the church of Christ, in propounding the terms of entrance into the kingdom of heaven. From the apostles, therefore, we are to learn how we enter into the kingdom of heaven, how we may be incorporated with the church of Christ.

"He breathed on them, and saith unto them, Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained." (John xx. 22, 23.)

This explains the *binding* and *loosing* spoken of in Matthew xvi. 19. If we would learn, then, of the remission of sins, we must learn of these men, after the Holy Spirit shall have been received by them.

"And Jesus came and spake unto them, saying, "All power is given unto me in heaven and in earth. Go ye, therefore, and make disciples of the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you all the days, even unto the end of the world." (Matt. xxviii. 18—20.) This is too definite to be mistaken. *Exousia*, power, is *authority* to do a thing, and might to execute it. The authority of Moses has ceased; Christ Jesus is now the lawgiver. About to leave the earth, He commissions the apostles to act in His stead, and endows them with authority to make disciples, to baptize, and to teach the great lessons of duty. This authority is to continue to the end of the present state of things, and is co-extensive with the race of man. If we would learn, then, how to become disciples of Jesus, we must learn from the apostles. If we would learn the will of God respecting baptism, they must teach us. If we would be instructed in the whole range of duties belonging to Christian life, it must be through their teaching. Their ministry will complete the revelation of the will of God until the end of time.

But not only were they thus authorized—they received special directions as to *when* and *where* they were to enter on their ambassadorial duties. "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Luke xxiv. 49.) "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts i. 8.) Jerusalem, then, was the place where they were to begin their ministrations. The time when they should begin was when the promised Spirit should descend, and endow them with power from on high and lead them into all truth. This brings us to Acts ii, to the history of the opening of the kingdom of heaven.

Here are the apostles; here is the descended Spirit endowing them with power from on high; here is the preaching of the gospel by inspired apostles, convicting the world of sin, righteousness and judgment, and beseeching sinners to be reconciled to God; here are convicted sinners crying out, "What must we do?" Here are the chosen men, Peter at their head, with the keys of the kingdom, proclaiming, in the name of Jesus, the terms on which sins will be remitted; here are thousands of believing penitents baptized into the name of the Father, and of the Son, and of the Holy Spirit; here is "the apostles' teaching" in which the converts continued. From this on, we can trace the progress of these ambassadors in fulfilling their commission, through Judea, Samaria, and to Gentile lands.

There remains but one more fact to be noted. Paul was not included in this commission. He received a special commission. "I have appeared unto thee for this purpose, to make thee a minister and a witness, both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I now send thee, to open their eyes.

to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them who are sanctified by faith that is in me." (Acts xxvi, 18-19.) It will be seen this covers the same ground with the commission given to the eleven.

It cannot be doubted that we have learned the source to which to apply for an answer to the question, "What must I do to be saved?" The next sermon will present the reply.

REYNOLDSBURG DEBATE.—No. V.

FRANKLIN'S THIRD ADDRESS.

Gentlemen, Moderators: Ladies and Gentlemen:—My worthy friend is not good at responding. He has two difficulties to encounter: (1) I do not say what he expected. (2) He has to follow his note-book, and "speak his piece," as he has it in his book, whether it is to the point or not. Any one acquainted with discussions can see that he utterly fails to make any fair issue with me and meet it squarely. I have this advantage of him: I knew his ground before we commenced, and the kind of defence he would make; he did not know the ground on which I stand, nor the defence I would make, and he is not prepared to meet my arguments. This is obvious to all who hear us, and this accounts for the irrelevancy of much that he says. The references he makes to my speeches show that he does not understand me. He tries to take notes, but is so excited that he cannot take notes that he can read, and consequently can scarcely make a correct representation. I hope, in these matters, he will succeed better as we proceed. I want him to make the very best defence his case admits, and I know how anxious his friends are that he should succeed.

If the worthy gentleman were here to vindicate the cause of the sinner, excuse him in his sins, furnish him a complete cloak for his sins, free him from all accountability and responsibility in the matter of his unbelief, impenitence and disobedience, I should think he was magnifying his office and making it honourable; that he was making a good plea, and doing his client justice. If he were here to show that the reason the unbeliever is not made a believer, the impenitent not made penitent, and the penitent not made obedient, is that the grace of God has not done its work, the Spirit of God has not performed His office, and the irresistible power has not been exercised, and therefore the sinner *could not* believe, repent or obey, I cannot see how he could have performed his part better. On what ground can a man be condemned for unbelief, if he cannot believe? How can a man be condemned for impenitence, if he cannot repent? Why talk of man being punished for disobedience, if he cannot obey? He strikes down all ground of praise and blame, all ground of rewards and punishments, of responsibility and accountability, in the matter of becoming a Christian, and the man of the world is no more to blame for not being a Christian than the tree in the forest is for not being a useful piece of timber in a building. With my worthy friend, the reason a man is not a believer is simply that the Lord did not make him one. No other

power could make him one, and the only power that could make him one, the power of God, the *direct power*, would not. Who was to blame? Certainly not the unbeliever, for, according to this doctrine, he *could not believe*. Will he be damned for not doing what he *could not*? Yet the Lord says, "He who *believes not* shall be damned." For what? For, not doing what he *could not* do?

This is a matter of first importance, and we shall not be professed any the less to consider it with care. There stands the command: "Believe on the Lord Jesus Christ." To whom is this command given? To the Philippian jailer, a man who was not a believer. Did the Divine Spirit in Paul command him to do what he *could not* do? By no means. The Spirit knew what he could do, and commanded him to do, not only what he *could* do, but what he *did*, in obedience to the command. (See Acts xvi. 31-34.) Man is required to *believe*. To believe is a thing that a *man does himself*. God does not *believe for him*. But my friend will inquire, "Can he believe of *himself*?" This phrase, "of himself," is misty. I do not say that my worthy friend intended to muddle the subject, but that expression does muddle it and confuse the mind. What is meant, then, by the words, "of himself?" Is it meant to inquire whether man can believe without assistance from God? I suppose that is what is intended, and reply that *he can*, without such assistance as Mr. Thompson has in his mind. But he *cannot* without the assistance God intends. God gave him a mind, an endowment, an understanding, capacitated him. This, though originally from the Creator, is now part of *himself*, given him by the Creator, and for the right exercise of this he is now responsible and accountable. The Lord has given the Saviour, the object of the faith, or the person on whom the faith rests. Man could not give himself the Saviour, the object of the faith. God has given the testimony concerning His Son, the Saviour of the world, in the Holy Record. Man could not give this to himself to believe. This testimony is from God. It is the gift of God, as is also the object of it—the Lord from heaven. It is of the grace of God, which has appeared to all men. This testimony, or "record," as it is in the common version, which God has given of His Son, is what man *can believe*, and must *himself* believe, or he will be damned.

This is what I mean by a *condition*. It is not something that sets grace aside, or favour, but it is of the favour of God, entirely of the favour of God. There is not an item in the entire system that is not of the favour of God. It is a system of grace from first to last; but this divine system of grace has conditions in it, in acting upon which man is free; acts freely and voluntarily; can obey or disobey, submit or rebel. This is the ground of man's responsibility. He would not be responsible if he were not free. He can do good or evil, right or wrong, believe or not, repent or not, yield obedience to the commandments of God or not; *yield himself* to be a servant of righteousness or sin. Here I plant my foot, as John Wesley said on another matter, and from here I cannot be moved. My friend may try the strength of his lungs and perspire, as he does freely, but move me from here, or overthrow my argument on this point, he cannot.

When we take Matthew, Mark and Luke together, and collect the

commission in full from these books, we find in it three conditions to be performed by man: to believe, repent and be baptized. These are all conditions in the divine system of grace given to man, conditions to be performed by him; acts to be performed by the creature; acts in which he is free and has the power to perform, to comply or not; to yield himself in obedience or not; three things commanded, and things to be done in turning to God. The first of the three is certainly to an "alien sinner." It is to an unbeliever, and he is an "alien sinner." The command is the one I have just been commenting on—to "believe on the Lord Jesus Christ." Any man who is an unbeliever is an "alien sinner." The jailer to whom this command was given was an unbeliever, and, as such, was commanded to believe on the Lord Jesus Christ. The Lord required him to do *this himself*, not "as the delightful service of a believer," as my friend would say, but as the *voluntary act* of an unbeliever, in turning to God. Repentance is in the commission, and is a commandment, not to the child of God, as "a delightful service," but to "all men everywhere," and in view of the day of judgment. "And the times of this ignorance God winked at; but now commands all men everywhere to repent; because he has appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he has given assurance to all men, in that he has raised him from the dead." (See Acts xvii. 30, 31.) Repentance is a command not to a child of God, a fellow-citizen, as "a delightful service," but an "alien sinner," an impenitent person, as an act to be performed by himself, in turning to God, a condition in which he is free and has power to perform, and he is to do this in view of the judgment and that he may not perish.

My friend may talk about grace, repeat it, and strain his fine lungs in emphasizing it, but there is no grace that will save any man without faith or repentance. The "alien sinner" who will not believe, or will not repent, will be damned; will perish. The grace of God is ready, and the blood of Christ, the atonement or reconciliation, but not to save any man without faith, without repentance, or without yielding himself to be a servant of righteousness, in the method clearly set forth in the system of grace found in the New Testament.

The worthy gentleman cannot see how a sinner can *save himself*, and thinks I cannot see either. Had he been present and heard Peter, on Pentecost, exhort his hearers, saying, "*Save yourselves* from this untoward generation," as reported, Acts ii. 40, he would have exclaimed, "I cannot see how people can *save themselves*, and the salvation still be by grace." No matter whether he can see it or not, the apostle told them *how to save themselves*, or to obtain the salvation secured to them by the grace of God and the blood of Christ, when they inquired, "What shall we do?" And if he would learn of the apostle, he could see how they were saved, or what he told them to do for the remission of sins, and to come to the promise of the Holy Spirit. But he does not like the instruction given on that occasion. He does not instruct sinners in that way. Hear the apostle tell these inquirers what to do: "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit." (See Acts ii. 38.) Here we find two of the conditions found in

the commission in one sentence, telling inquirers what to do. This was telling them how to be saved by grace, by the blood of Christ, and the atonement. What would my friend tell inquirers who would put the same question to him? Would he give the same answer given by Peter, or, rather, by the Holy Spirit? Let him tell this audience whether he would give the same answer. He could not, according to his system. His system requires him to give some other answer. He never tells his hearers to "*Save yourselves from this untoward generation,*" nor to "*Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins.*" Yet here is an instance of alien sinners inquiring what to do, of their being told what to do, of their doing what they were told to do, and there being added to them. These plain instructions, and this clear example, are not needed by him. Yet this occasion was the one on which the keys of the kingdom were used the first time, and the first persons entered into the kingdom.

We are not discussing the question of *works*, or *good works*, we are discussing the question about *conditions*. When Paul says, "*Not of works,*" does my friend understand him to mean *not of faith*? Certainly not; for as I have before shown, the apostle says, "*it is by grace, through faith,*" and not *without faith*.

Elder Thompson says that my proposition "asserts that the remission of sins is according to the free will and power of an alien sinner in performing conditions." Is he so excited that he has forgotten what the proposition is? I shall have to quote it to him, that he may see what it is, and not beat the air: "Remission of sins, as set forth in the gospel, is offered to the unconverted, or alien sinners, on conditions in which they exercise free will, and have power to perform." The words, "in which they exercise free will," simply explain that sinners are *free*, can decide whether they will accept remission on the conditions proposed; and the words, "have power to perform," explain that they have ability to comply with the conditions, or do the things contained in the conditions. The ground of remission, on the divine part, is the sin-offering, the blood of Christ, with which He appeared in the true holy place—heaven itself—for us, and without *this ground* there could have been no remission, either with or without conditions. This is all of grace. The merit is all in this: not in the sinner, nor in anything he does. But this remission, or salvation, which is of grace, is *through faith* and not *without faith*. Faith is a condition. "He who comes to God must believe." "Without faith it is impossible to please Him." (See Heb. xi. 6.) This is an item on the part of the sinner, and he is *free*; can *will* to do or not do; can *yield himself* or not; and he has power to perform—can believe, and thus please God. It is a condition, and there is no avoiding it. On the Divine part, the sin-offering was made to *procure* remission; but on the human part, conditions are divinely required as the means of receiving remission. The merit is in the sin offering that *procures* remission, and not in the acts of obedience performed in complying with the conditions; and the idea that remission cannot be by grace and yet conditional is without any foundation.

My friend mystifies things with a verbosity of words. He speaks of the sinner believing "of his own free will and power." Let him rid

the matter of all redundancy, by leaving out the words, "of his own free will and power," and I put the matter to him to answer: Can the sinner believe? That is all there is of it. Can the sinner, saying nothing about free will or bound will, believe? Come up to the work, my dear sir, and let us have some debating, and not playing upon words. Never mind the will, *free or bound*, nor the words, "of himself," but answer the question directly: Can a sinner believe? This is a plain matter, and there ought to be nothing hard in it for a preacher of years and experience. The man who has not believed is "unconverted," an "alien sinner," and the command is to "Believe on the Lord Jesus Christ." Can he do this? or does God command him to do what He knows he cannot do? Come up to the work and answer. You are in a dilemma, Sir. If you say the alien sinner *can* believe, your theory is gone; if you say he *cannot* believe, you make it that God commands what He knows *cannot* be done, and declares that the man who does not do it shall be damned. From this there is no escape. It is useless to give us a rehash of the confusion already uttered about works and grace. We all understand that remission of sins, as set forth in the gospel, is not of Moses, but of Jesus; not of the blood of slain beasts, but of the blood of Christ; not of the old covenant, but of the new; not of the law, but of the gospel; not of the letter, but of the spirit; not of works, but of grace. But the new covenant, which is of grace, has conditions in it, and the first item in these conditions is, to believe. Can the unbeliever perform this item? Can he believe? or does this system of grace require him to do what he cannot do?

He complains of these conditions, and says, "Without the performance of these conditions the alien sinner is damned." Well, sir, I put it to you to say before this audience, whether the man that does not believe is damned? Will Elder Thompson say whether a man *without faith* is damned? Tell us, sir; can a man be saved without faith? I stand to what I said: "*The ground of it is in the sin offering, and not in the conditions*"; but the terms of receiving it must be complied with on the part of man. Can the sinner receive remission without faith? Tell us, my dear sir, as we must both account to God, can the sinner receive the remission of sins without repentance? If you say he can. I cannot say, as one of old, "You are not far from the kingdom of God," but you are certainly *not far from Universalism*.

My worthy friend has a bad memory and cannot take notes that he can read, and this leads him to misrepresent. He says, "And yet you say the merit is in Christ. The alien sinner does the work of his own free will and power, upon which God proposes to save him, and which if he does not do, God will condemn him; and the merit of it all is in Christ, because the alien sinner does it of his own free will and power: independent of the virtue of the blood of Jesus Christ applied to him in its cleansing, purging power." I cannot see how a more distorted representation than this could be made. What *work* did I say the alien sinner does? I was not talking about the *work* the alien sinner does, but the *terms* of pardon, or *acts* which he is commanded to perform, as *believing* and *repenting*. These are not put down in the Scriptures as *works*, but *acts* of obedience, or terms on which the sinner receives the

remission of sins *procured* by the blood of Christ and extended to us by the *grace of God*. But he has the words "independent of the blood of Christ," and ascribes them to me. There was nothing of the kind in my speech, or anything ever uttered by me. It is simply his own misrepresentation. "The yielding was not the act of an alien sinner," my friend says. Were they alien sinners before they yielded themselves to be servants of righteousness? I put this question to my friend. He did not answer, but evaded, saying, "They were saints *when* they yielded," etc. I did not inquire what they were *when* they yielded, but *before*. Before they yielded they were servants of sin—alien sinners. What did they do? *Yielded themselves*. To be what? What they were already? or what they would be after they yielded themselves? Before they yielded they were servants of sin. After they yielded they were servants of righteousness. The *act* of yielding was to become, what they were not before, servants of righteousness. They did not become servants of righteousness first and then yield to become what they were already, but yielded first and became what they were not already—servants of righteousness. This is fatal to my friend's theory, and shows that the servants of sin can yield themselves to be servants of righteousness.

The Pentecostians, the jailer and Saul, my friend says, "were all of them subjects of divine power, and made free from sin, or they would never have cried for instruction to obey the Lord." This is foreign doctrine, and not in the book. Why did Peter tell those on Pentecost to "Repent, and be baptized every one of you in the name of Jesus Christ, *for the remission of sins*?" If Bro. Thompson had been there, he would have cried out, Hold, Bro. Peter, they already are made free from sin, or have remission of sins; and had he heard Ananias say to Saul, "Arise and be baptized and wash away thy sins, calling on the name of the Lord," he would have said, Ananias, please let me correct you. That young man's sins are already washed away, and you should not command him to "be baptized and *wash away* his sins." This doctrine of my friend was not born in the time of the apostles. It is another gospel; or, if not another, a perversion of the gospel of Christ.

My friend has no system, no plan of salvation, no gospel for sinners, and cannot tell a sinner how to come to God. He can tell him that he cannot believe, that he cannot repent, that he cannot yield himself to be a servant of God—that he cannot come to God at all. He can tell him that he is sinful, and that the blood of Christ cleanseth from all sin; but how to come to that blood and obtain remission of sins he cannot tell. He can tell of the power of God that can save the sinner, but how to get that power to save him, he cannot tell. He can tell of salvation by grace; but how the sinner is to get the grace to save him he cannot tell. He will not open the book and read of the thousands saved by the grace of God on Pentecost, in Solomon's porch, and the Samaritans, for there he will find *how* they were saved by grace; what they were commanded to do, in coming and accepting salvation by the grace of God and through the blood of Christ.

ROMANISM IN THE CHURCH OF ENGLAND.

It is a well-known fact that at many of the churches in connection with the State, Ritualism has, for some time, been largely prevalent. There have been many definitions of Ritualism, differing according to the source from whence they proceed. But all agree in this, that Ritualism is opposed to what are termed the doctrines of the Reformation, but favourable, or leaning towards the teaching and practice of Rome. If we take the judgment of many of the most prominent lay members of the church, we shall look upon Ritualism as so much of Rome introduced into the Established Church.

Many laymen have, from time to time, appealed to their "Right Reverend Fathers in God" to put a stop to these unlawful and Romish practices, but hitherto the Bishops have done nothing but rub their hands and say they are very sorry, but cannot interfere, as the proceedings necessary to do so cost so much. It is true the most of them receive princely salaries for overlooking the church, and all of them have in public, at their consecration as Bishops, most solemnly promised "with all faithful diligence to *banish* and *drive away* all erroneous and strange doctrine contrary to God's word; and both publicly and openly to call upon and encourage others to do the same." Also, that they will "correct and punish according to such authority as they have by the Word of God and the ordinances of the Realm" all in their diocese that are "unquiet, disobedient, and criminous." We know that, with hardly an exception, the whole bench of Bishops have denounced Ritualism as being contrary to the word of God, and the ordinances of the Realm, or in other words, that all in the Church of England, whether laymen or clergymen, who practice Ritualism, are such as the Bishops have most solemnly pronounced to punish, both by the authority of the word of God, and by the power of the law of the land. Also, that the doctrines which they teach being contrary to the word of God, are such as they have in like manner, promised to "*banish* and *drive away*." We regret to feel it our duty to point out to the readers of the *E. O.* that it cannot be said that up to the present that even one Bishop has kept these very solemn promises. It cannot, therefore, be any longer matter of surprise that the clergy of the church should break the law and disregard their promises with impunity, when the Bishops set them so unworthy an example. We are all familiar with the old saying, "Like Priest, like people." May we not make a new application of this, and say, "Like Bishops, like Priests."

But to return. It would appear from a statement made in the House of Lords, by the Archbishop of Canterbury, that the Ritualistic teachers have gone on to perfection in Romanism. We have grown familiar with the waving of incense, with the burning of huge candles, with auricular confession, with the new fashions in church millinery, but thanks to His Grace of Canterbury we now know these things are innocent, compared with what is now done and taught in the church. These things belong, more or less, to ceremony, and have been palmed upon the simple and worldly-minded as symbolic of certain truths, but now they have come out with pure Romish doctrine, viz: praying to the Virgin Mary, the twelve apostles, and the saints in heaven. Upon

this subject we allow the Bishop to speak for himself and the church, of which he is the highest dignity. In answer to a question put to him by Earl Nelson, he said: "I am very much obliged to the noble Earl for having given me the opportunity of making the explanations which he asks. The statement I made on the authority of others may, perhaps, be regarded as not strictly accurate if the word 'invocation' is understood in its technical and theological sense. But I wish to call attention to what I believe to be the real state of the case. The noble Earl seems to possess more of these altar cards than it has been my good fortune to obtain—I have received letters from various persons with regard to the whole subject. Among others, I have received a letter from a most respectable firm who call themselves 'Church Furnishers,' who apologise for sending me one of these cards, which they state are much approved by the clergy, and have a great sale. I may venture to say that my informant, though he might have been technically wrong, is substantially right, and that it is impossible for clergymen of the Church of England to use the words which are on the altar cards lying before me without incurring the grave censure which I ventured to express when I addressed your Lordships formerly on this subject. The words which I find on this altar card are, 'We offer to Thee this sacrifice for the hope of those persons' salvation and safety who pay their vows to Thee, the Eternal, Living, and True God, joining communion with and reverencing the memory—firstly, of the glorious and Ever Virgin Mary, mother of our Lord and Saviour Jesus Christ, and also Thy blessed Apostles and Martyrs, Peter, Paul, Andrew, James, John, Philip, Bartholomew, Simon, Thadeus, Limus, Clement, Sixtus, Cornelius, Lawrence, John, and Paul, Coomas and Damian, and all the saints *through whose merit and prayers* vouchsafe that we may in all things be protected by the safeguards.' If this is not a desire expressed to God that the prayers of the saints may be heard for the benefit of those who address the Almighty, I do not understand the meaning of language. The other case to which the noble Earl has alluded I think I ought also to read in full:—'Receive, O Holy Trinity, this oblation, which we unworthy sinners offer to Thee for Thine honour and the honour of the blessed Virgin Mary, and of all the saints.'"

Here we have, as the Archbishop remarked, "a clergyman of the Church of England desiring that he and those with him may be aided by the merits and prayers of the saints, and joins the Virgin Mary with the Holy Trinity as offering up the sacrifice of the mass in their honour."

Doubtless, the foregoing is sufficient to convince all true Christians that, the church, as by law established, is in great danger of being wholly corrupted by the romanizing teachers who have obtained positions of influence and power within her borders, but still, the Bishop tells us this is not all. The author of these altar cards has been writing to the Bishop on the subject, and in order fully to enlighten him, has sent him a work, from which these cards have been taken. We are quite content to take the representations of the Archbishop on this question, and shall again allow him to speak for himself. He remarks: "One of my correspondents sends me a book to prove that my statement is not correct. This book is called 'The Ritual of the Altar,' published in the year 1870. The author, addressing me, says all these altar cards

are taken from this book. The book is this : an edition of the Communion Service of the Church of England *dovetailed* into the service of the (Roman) Mass, and his object in publishing the book, as I understand it, is this : that clergymen, while officiating before their congregations, according to the Ritual of the Church of England, shall use these prayers from the (Roman) Mass, privately, I suppose, and not publicly before their congregations."

Here is a very consoling thought, arising out of this revelation of the Bishop, for the communicants of the Church of England, that while their Priests at the altar are looking so devout, and placing their hands in the most pious attitudes, they are muttering to themselves portions of the Roman Mass, which, if heard by the congregation, would lead them to rise from their seats and leave the church.

Once more let us listen to the revelations of the Archbishop. He remarks : " Now, I find at the close of this book directions to the clergy—of the Church of England, be it remarked—as to the mode in which they are to use the prayers in this book. In page 198 is the following:— ' The clergyman, joining his hands and humbly bending forward, says : I confess to Almighty God,' etc., as in the ordinary of the (Roman) Mass, and continues standing and bending forward until the server or minister has said certain other words, and when the confession is begun by the minister he stands upright.

I then turn from that to the prayer which he directs to be said, and which most unwillingly, but obliged by the circumstances, I shall now read to your Lordships : ' I confess to Almighty God, to blessed Mary, Ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the whole of the Apostles, Peter and Paul, and to all the saints, and to you, my brethren, that I have sinned exceedingly in thought, word, and deed (here he shall strike upon his breast), by my fault, by my own fault, by my own most grievous fault. Therefore, I beg the blessed Mary, Ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles, Peter and Paul, and all the saints, and you, my brethren, to pray to the Lord our God for me.' "

We would fain hope that the Archbishop's charitable supposition, that these prayers are only muttered by the Priests, and not audibly spoken in the hearing of the congregation, is correct, but we must remark here, that it is only a supposition, and if true we may be sure that it will not be long before these Priests who now mutter these things to, themselves, will wax bold and speak them in the hearing of all, and when this is accomplished there will be but a very slight difference between the Church of England and the Church of Rome. Even now the moderate Catholics and the advanced guard of the Ritualistic party differ only in manner

I dare say some of my readers will be thinking that seeing the Archbishop of Canterbury has called attention to these Romish practices that he is ready to do what he can to put a stop to them. Well, he has moved a little in the matter in introducing his Bill for the regulation of public worship. There is a very peculiar feature about this Bill. The Bishop does not propose to alter the law, he considers the law in its present form quite sufficient ; but upon consideration, I find the changes proposed by His Grace will enable him and all the Bishops

to proceed, at their discretion, against any of the clergy, without any expense on the part of the Bishops. This, so far as I understand, the Bill, embraces the entire change proposed. But even this change is not intended to embrace some of the worst of the evil things to which we have called attention. Any clergyman who may introduce into the service of his church some new fashion in ecclesiastical garments, or place crosses and candles in certain places in his church, will give his Bishop, should the Bill become law, an opportunity to stop these things without any expense on his part. But strange to say, the practice of auricular confession, which is spreading rapidly among the wives and daughters of churchmen, the monstrous practice of altar cards, by which the worshipper is enabled to offer his or her devotions to the Virgin Mary, the twelve apostles, and all the saints in heaven; the practice by which the Communion service of the church is *dovetailed* into the Roman Mass. These and others matters are not dealt with by the Bishop in his Bill.

The readers of the *E. O.* have always been taught to look upon the Church of England as a daughter of Rome, and truly these altar cards and other practices, with the absence of anything approaching to vigorous opposition to them on the part of the Bishops, bring out, most strikingly, the close relationship existing between them.

There is one thing, I hope these revelations will accomplish. I trust every Christian will now make the separation of Church and State a *religious duty*. It is bad enough to have a church allied to the State, but when that church is found largely prostituting its power to the overthrow of the truths it is commissioned to uphold disestablishment becomes a necessity. I trust we shall not forget that the men who are fast leading the church back to Rome are untiring in their efforts to get control over the education of the rising generation, through the operation of the Educational Act, and if they succeed in this, the downward course will be a very rapid one, and England will become again the stronghold of Popery.

W. C.

LATTER-DAY GLORY.

In the profoundness of the moral night
The sun arises with a sudden light,
As lightning leaps from darkness! King of Kings,
Thy kingdom cometh! Thy immortal wings
Open a refuge for the human race,
Or scatter fire upon the sinful place;
Thy glory shall be seen in open skies,
And that voice heard by which the dead arise.
No longer shall the veil of darkness spread
Over the face of nations like the dead;
The covering of ignorance shall rend,
And from the day-spring holy light descend,
Great waves of light shall roll on every shore,
And superstition gather slaves no more.
Upon the holy mount, He pours the wine
Which quickens into force and life divine!
There is a trumpet blown—a clarion peal,
Compelling ancient graveyards to reveal
Their hidden treasures! Lo! the dead arise,

Their faces blooming under glowing skies !
The bondsmen of the ages stand forth free,
For death is swallowed up in victory !
What crowding glories in the summer air,
As regal faces, beautiful and fair,
Purged from all stains of sorrow and of strife,
Shine round the banquet-board of joy and life !
Uplifted from the shores of death and time
In power of immortality sublime.
No longer shall the trumpet stir the blood
With fire unholy, or the crimson flood
Run down in dreadful rivers ! War shall cease ;
There shall be solemn and perpetual peace ;
The sword shall be a ploughshare, and the field,
Without the gore, its plenteous increase yield ;
And no degraded slave shall spend his breath,
And waste his soul and life on plains of death.
The dogs and men (well mated), hunt no more,
They find no place upon the holy shore ;
The runaway may leave his swamp or cave,
And wash away his brands in healing wave.
The stammerer receives a tongue of fire,
And speaks, with eloquence, his soul's desire ;
The blind man opens wide his longing eyes,
On the fair harmonies of earth and skies ;
The prison walls are shaken by a blast,
The dungeon glooms and terrors all gone past,
The captive leaves the darkness and the chains,
And comes where splendour burns and freedom reigns !
The lame men bound, the dumb begin to sing ;
The cripples rise on some mysterious wing,
And lowly men, from hovels mean and dim,
Are lifted up in car of cherubim,
And throned in power and light which cannot fade,
For no insurgent forces may invade ;
Treason and war and revolution die.
He shall descend serene from bounteous sky,
To help the earth with showers of latter rain ;
Not only shall the mountain and the plain,
Blossom with fruits of purple and of gold,
But holy men, in labours manifold,
Shall flourish like the grass in living field.
The glory of the King shall be revealed
In such a charm of holiness severe,
That all tyrannic forces learn to fear !
In Him the poor find justice and redress ;
Him shall the shouting nations all confess,
With daily offerings and continual prayer ;
Arabia bring her spices, rich and rare,
And Sheba lay the gold beneath His feet ;
All sacrifice and laud to Him are meet ;
Yea, while the sun pours forth refulgent light,
The moon her sweetest radiance by night,
There shall be fear and reverence of soul,
While generations rise and ages roll.
The glorious Lord, whose countenance sublime,
Maketh the angels strong, and conquers time,
Shall be to us a place of rivers broad,
Of rest divine, where Nature sleeps in God !
As the enchantment of a Poet's dream,
Spreads undefiled each molten silver stream,
No gallant ship or galley with its oars,

Shall waken tumult on the holy shores,
Or break the eternal peace which reigns profound,
Where ancient Paradise was lost and found.
In desert land the healing water flows ;
The wilderness shall blossom like the rose ;
In barren solitudes, where dragons lay,
The grass shall spring and living fountains play ;
The deathless flowers shall bloom on olden grave ;
The fruitful field shall like the forest wave,
And Lebanon, with cedars fair and grand,
Shall crown and glorify the holy land.
The ancient curse shall surely be repealed,
Which smote creation, wasting every field ;
All forces of the harmony and prime,
Recover normal spring in such a clime ;
Eden returns in beauty undefiled,
And affluence laughs out in every wild ;
Hence wealth and splendour, life and fragrance reign,
And glory gilds the mountain and the plain.
Oh, well may Carmel into praises break !
And Lebanon with sounding anthems shake !
For all the hidden rivulets leap and sing,
And all the powers of life are on the wing !
For Paradise shines out before the face
Of Him who comes to save the human race.
A MAN shall be a refuge from the storm,
A covert which no tempest can deform,
And from the noonday heat and burning sand,
The shadow of the rock in weary land ;
A river rushing through the barren place,
With freshness, music, and creative grace !
A King shall reign in Salem, whose great throne,
The central source of power, all nations own.
Before His ancients shall His glory shine,
In brightness, so resplendent, so divine !
The moon shall be ashamed, the sun grow pale,
And all the fulgent luminaries fail.
The heavens no more are black with wrath profound,
No earthquake thunder shakes the solid ground,
No giant mountain blows from livid lips
Volcanic fire or smoke of dun eclipse !
No tempest darkens o'er the landscape fair,
No flaming arrows cleave the quiet air ;
No wind vehement rends the mountain pines,
Or scatters ruin where the cornfield shines.
No poms of simoom ire on desert shores ;
No breaking forth of ocean from her doors ;
The storms are dead ! the sea is charmed in sleep,
And sunlight lies upon the ancient deep ;
No longer have the fens corrupting breath ;
The marshes steam no more with plague and death ;
The rivers live, malaria has fled,
And pestilence is numbered with the dead.
God's benediction is on shore and sea,
And hence the poisons fail ! the shadows flee !
The Lord of life is present, from whose face
The love goes streaming with recovering grace !
So deep the charm of reconciling love,
That fierce and cruel beasts the influence prove,
Under the force of some transforming law ;
The lion, like the ox, is eating straw,
And in one grassy clover-scented mead

The cow and sullen bear together feed ;
 A little child shall lead them, and may play,
 Unharm'd, with asps and adders by the way.
 No evil force shall stain the solemn joy,
 No wicked power shall sully or destroy,
 Where the great King is worshipp'd and adored,
 In all the holy mountain of the Lord.
 Kingdom of justice ! greatest birth of time !
 At last we see thy glories so sublime,
 One crown'd with all the attributes of God,
 Ruling the nations with an iron rod,
 Yet power eternal, clothed in perfect love ;
 For peace comes with her olive like the dove,
 And righteousness is rolling as the sea
 When summer rules the tempest ; sinners flee,
 With all their masks from such a judgment seat,
 Where justice cannot fail, and vengeance fleet
 Arrests the rebel in his hour of pride.
 But who shall paint the splendour of that tide,
 Which runs with life and love, and sovereign power,
 When Judah rises in accepted hour ?
 O City of the Lord ! arise and shine—
 Thy sorrows past, thy lustre all divine.
 Gross darkness may be on the people of the Isles,
 But over thee the warmest glory smiles ;
 The Gentiles flow to thee for noonday light,
 And kings, because thy sunrise is so bright !
 The earth for thee yields up her stones of fire ;
 The ocean waits upon thee with desire,
 And rolls her shining treasures to thy feet.
 Camels of Sheba through the desert fleet
 Bring gold and incense to thy holy land ;
 The kings of earth in willing homage stand,
 Their people crowd thy gates and build thy walls,
 And bow in service where the glory falls !
 The ships of Tarshish bring thy children home,
 Laden with riches, never more to roam ;
 The glory of great Lebanon is thine,
 Where cedar trees in ancient grandeur shine
 To beautify the palace of thy king.
 In wrath I smote thee, but now rise and sing,
 In majesty and mercy I return ;
 Never again shall fire of ruin burn
 Thy sacred walls, or blood defile thy gates,
 Or violence be heard : the glory waits !
 Thy sun shall never more in darkness shroud,
 Or moon withdraw itself behind the cloud ;
 The evil days are past ; the pains are fled ;
 The darkness gone away to seek the dead ;
 The Lord shall be thine everlasting light,
 And all thy people holy in His sight.
 Shout with a noise of torrents from thy shore !
 Lift up thy voice as when the thunders roar !
 And let great organ harmonies rise,
 And holy transport shake the vaulted skies !
 Thy land is charmed for ever—hills and plains ;
 God above all the gods is He who reigns,
 In thee the Lord and King of Kings is known,
 Thy temple is His palace and His throne.

G. GREENWELL

AUSTRALIAN ANNUAL CONFERENCE.*

To the Editor of the Australian Christian Advocate.

Dear Brother,—The brethren generally appear to be in some little uncertainty as to the scope and object of the Conference to be held next Easter. The place where it is to be held is also now involved in some doubt. Will you in your next issue place a few simple facts upon these subjects before your readers and oblige, A.M.

THE Conference in question was originated at a meeting of the brethren, from the various churches, held in the chapel, Prahran, on Tuesday, 2nd April, 1872.

It was then resolved:—

“That this meeting recommends to the churches the desirability of holding an annual meeting of delegates of the churches in Victoria, to devise means of collecting statistics as to numbers, additions, &c., and to devise means for the propagation of the gospel throughout the colony.”

Under this resolution the scope of the Conference was expressly limited to two definite objects—

1. The collection of statistics as to numbers, additions, etc.

2. To devise means for the propagation of the gospel throughout the colony.

The association of the churches under this resolution is perfectly voluntary, and the meeting has not invested in it the semblance of legislative or executive power as regards even those churches taking part therein. The spirit of the English conference, if not the letter, was the distinctly understood basis upon which the Conference was organized:—“Let it be repeated that this meeting is to be invested with no representative powers; its object being to collect information relative to the state of the churches, consult as to the best means of removing what is evil, supplying what is deficient, and promoting what is good, and then to recommend to the churches the results of the united deliberations for adoption; leaving it, however, open to any church to refuse to act upon the same.”

As regards the constitution of the meeting, it was determined that it should consist of any brethren, in good standing in the body, who might think fit to attend. The churches taking part in the meeting were to be invited to send representatives, should they see fit to do so but even in this case these individuals would stand upon the same footing as any other brother who might present himself without appointment:—

“That each church be invited to send two delegates to represent the church at the meeting; but that all members of the body in good standing be recognized as members of the meeting.”

Under the resolutions of the last Conference, the nucleus of a general evangelist fund was organized; and in this missionary movement certain churches agreed to co-operate, it being at that time decided that the admission of other churches which might afterwards desire participate in the movement should be made only upon their personal application. At this point, a confusion appears to exist. The resolution limiting the co-operation among the churches was specifically restrict

* Some years ago the brethren in Australia abandoned their Annual Meeting, fearing the might result in subverting the liberties of the churches. Having since learned the true character of our Annual Meetings, they last year did somewhat towards resuming, on a basis that may safely adopted. The above is from the *Australian Christian Advocate*.—Ed. E. O.

to the missionary movement. It has no relation to the general question of church recognition; and those who so aver, do so either in ignorance or in a criminal disregard of the facts, as the terms of the resolution show:—

“That it is desirable that the churches here represented, namely—Pahran, Beaumaris, Berwick, Sandhurst, Lygon Street, Collingwood, Hotham, Brighton, Buninyong, Nunnawading, Ballarat, Richmond, Cardigan, Creswick, Maryborough, Emerald Hill, Broadmeadows, Mount Clear, and Durham, co-operate in the work of propagating the gospel in this colony; together with such other churches (with whom the above can co-operate) who may hereafter desire to participate in the above scheme.”

The right of the churches thus to limit their co-operation has been well vindicated by Bro. David King, in his paper, read before the last Annual Meeting of the English churches at Wigan. He there says:—

“But has the meeting a right thus to refuse and accept churches? Certainly it has! Every church has the right to enter into arrangements with another church in reference to special evangelizing work. Any two churches thus arranging have the right to admit to that special co-operation any other church wishing to be included, and the right to accept includes the right to refuse. What the Annual Meeting has not a right to do it disclaims all intention of doing, viz.:—to determine the status of churches as to fellowship with each other, and to bind the churches to its conclusions. This has been, again and again, re-affirmed, and also been put on record, in carefully chosen words, by the Annual Meeting of A.D. 1861; when the following resolutions were adopted:—

‘That this co-operation shall embrace such of the churches contending for the primitive faith and order as shall willingly be placed upon the list of churches printed in its annual report. That the churches thus co-operating disavow any intention or desire to recognize themselves as a denomination, or to limit their fellowship to churches thus co-operating; but, on the contrary, they avow it both a duty and a privilege to visit, receive and co-operate with Christian churches, without reference to their taking part in the meetings and efforts of this co-operation. Also, that this co-operation has for its object evangelization only, and disclaims all power to settle matters of discipline, or differences between brethren or churches. That if in any instance it should see fit to refuse to insert in, or to remove from, the list, any church or company of persons claiming to be a church, it shall do so only in reference to this co-operation, leaving each and every church to judge for itself, and to recognize and fellowship as it may understand the law of the Lord to require.’

‘That churches newly planted, and adopting the New Covenant Order, and wishing to take part in this co-operation, shall be placed upon the list when proposed to, and, for that end, approved by a general meeting.’

‘That in the event of division unhappily taking place in any church having part in this co-operation, and the general meeting consenting to examine the case, and declining further co-operation with one or both parties until the breach be healed (all conferences and synods claiming

power to control individual churches being unscriptural and evil), the decision of this co-operation, in such cases, shall only relate to its associated action, and leave each church to determine for itself in all matters of fellowship and co-operation with the party withdrawn from.'"

With regard to the place and time of meeting of the Conference, it will be seen from a notice elsewhere that the original arrangements of the committee will be carried out intact, thanks to the courtesy of the church at Collingwood in granting the use of the chapel as asked.

EDITOR A.C.A.

THE BIBLE CLASS.

LESSON XIII. THE DEATH OF JESUS.

At what hour of the day, according to John, was Jesus delivered up by Pilate? John xix. 14.

At what hour, according to Mark, was He crucified? Mark xv. 25.

How do you reconcile the two statements? *Ans.*—It is supposed that the numeral in John's account has been accidentally changed by transcribers.

As they led Jesus away, who bore His cross? John xix. 17.

Who else bore it a part of the way? Mark xv. 21.

Who were the Alexander and Rufus here mentioned as the sons of Simon? *Ans.*—They were evidently well-known persons then, but they are unknown at present.

By whom was He followed? Luke xxiii. 27.

What did Jesus say to the weeping woman? 28-31.

What is meant by the question about the green tree and the dry? 31. *Ans.*—A green tree is one that is alive and growing: a dry one, one that is dead and decaying. Jerusalem was then like the green tree, and it was yet to be like the dry when about to be destroyed by the Romans. The remark, then, means, that if the women of the city were distressed by what was now going on, how much more in the more distressing time that was coming, as indicated in verses, 29, 30.

Who were led forth with Jesus? 32.

To what place did they lead Him? 33.

What was the Hebrew name of the place, and why was it so called? Matt. xxvii. 33.

Whence the name Calvary? *Ans.*—It came into English from the Latin word *calvaria*, which means a *naked skull*.

Is it proper to speak of *Mount Calvary*? *Ans.*—No; for it was not a mount.

What did the Jews offer Jesus before they crucified Him? Mark xv. 23.

Why did He not drink it? *Ans.*—It was an intoxicating drink, and supposed to be stupefying; but He was unwilling to take anything which would affect His mind.

Describe the crucifixion, and the disposal of His garments. Luke xxiii. 33, 34.

What caused them to cast lots in dividing the garments? John xix. 23, 24.

What prayer did Jesus offer as they crucified Him? Luke xxiii. 34. Describe the mockings of the multitude. 35-37.

What was written over His head, and in what languages? 38.

What passed between Pilate and the Chief Priests about this title? John xix. 21, 22.

State the different forms in which the four Evangelists quote this inscription. Matt. xxvii. 37; Mark xv. 26; Luke xxiii. 38; John xix. 19.

How do you account for the differences? *Ans.*—Each quotes the idea expressed, but puts it in his own language.

Repeat the conversation between the two thieves. Luke xxiii. 39-41.

Repeat that between the penitent thief and Jesus. 42, 43.

Where is Paradise? *Ans.*—Jesus went that day into Hades; see Acts ii. 26, 27, 31; consequently the Paradise here spoken of is the place of the righteous in Hades. The word is elsewhere applied to the eternal state. Rev. ii. 7. It means a place of delight.

What does Matthew say about the two thieves? Matt. xxvii. 44.

How is this reconciled with Luke's account? *Ans.*—By supposing both to be true; that is, that they both reviled Jesus at first, but that one of them, after seeing the sun darkened, was convinced and changed his tone.

Describe the darkness and the last cries of Jesus. Matt. xxvii. 45-50.

Why did they think He was calling for Elias? *Ans.*—His sufferings were too great for Him to speak distinctly, and His mouth was dry from thirst.

What friends were standing by, and what did Jesus say to them? John xix. 25-27.

What was the effect of the scene on the centurion who commanded the soldiers? Luke xxiii. 47.

What is Matthew's report of his remark? Matt. xxvii. 54.

How do you reconcile the two? *Ans.*—By supposing that both are true: that is, that he exclaimed first: "Certainly this was a righteous man;" and second, "Truly this was the Son of God!"

What events accompanied the last cry of Jesus? Matt. xxvii. 51.

LESSON XIV. THE BURIAL OF JESUS.

What request did the Jews make of Pilate about the bodies of Jesus and the thieves, and why? John xix. 31. Why break their legs? *Ans.*—So as to be sure that no life was left in them.

Describe the breaking of their legs. 32, 33, 34. Why did the soldiers pierce His side, as He was already dead? *Ans.*—We can see no reason for the act. What does John say about the certainty of this statement? 35. Why asseverate it so positively? *Ans.*—Because it is unusual for blood and water to flow from the heart of a dead man.

What Scripture was fulfilled by the omission to break His legs? 36, *Comp.* Ex. 12, 46. As this was written concerning the passover lamb, how was it fulfilled in Jesus? *Ans.*—That lamb was a type of Jesus, and the fact that no bone of it was broken was one of the points of resemblance between it and Jesus.

What was fulfilled by piercing His side? 37, *Comp.* Psalms xlii. 16, 17.

Repeat Luke's description of Joseph. Luke xxiii. 50, 51. What is meant by counsellor? *Ans.*—That he was a member of the Jewish council or Sanhedrim. What is meant by saying he "waited for the kingdom of God?" *Comp.* John xix. 38. What is said elsewhere of the class of men to which he belonged? John xii. 42, 43.

Repeat Mark's account of Joseph's request. Mark xv. 43-45.

Why does Mark say he went in "boldly?" *Ans.*—It was a bold act to step forward as a friend of Jesus when His enemies were triumphant and His former friends had nearly all deserted Him. Though naturally a timid man, he had been aroused to boldness by the cruelty of the Jews toward Jesus. What would have been done with the body had he not called for it? *Ans.*—It would have been buried with those of the two thieves, in an ignominious manner.

After obtaining Pilate's consent, what did Joseph do? Mark xv. 46.

Who assisted Joseph? John xix. 39. What do you know of the previous history of Nicodemus? John iii. 1, 2; vii. 52, 45-52.

What kind of man was he? Did he show as much boldness on this occasion as Joseph did? What assistance did he render to Joseph? John xix. 39, 40.

What is said about the location of the sepulchre, and the use which had been made of it? What bearing had the proximity of the sepulchre on the burial? John xix. 42. How did they close up the sepulchre? Mark xv. 46. Why was this done? *Ans.*—Merely to protect the body against disturbances by beasts or birds.—Most likely the stone was one which had already been fitted to the door of the sepulchre.

Was the sepulchre dug down perpendicularly into the rock, or horizontally into the side of the cliff? *Ans.*—It was the latter, as appears from the stooping down in order to look into it. John xx. 5, 11.

Who witnessed the burial? Matt. xxvii. 61. What did they see, and what did they then do? Luke xxiii. 55-56. Why prepare other spices besides those used by Nicodemus? *Ans.*—They wished to complete the process which Nicodemus had only begun. Why is it added that "they rested the Sabbath day?" *Ans.*—To show how faithful they were in observing the Sabbath; they would not violate it even to embalm the body of Jesus.

State the request of the Chief Priests and Pharisees concerning a guard for the sepulchre. Matt. xxvii. 62-64. If this was the "next day," how long was it after the burial of Jesus? *Ans.*—It was most likely between sunset and dark the same evening; for that, according to the Jews, would be the next day, and the Priests would not wish a single night to pass without the guard.

If He was not to arise till "after three days," why wish a guard till only "the third day?" *Ans.*—The Jews used the expression "after three days" in a loose way as the equivalent of the expression "on the third day." This will be discussed more fully in a future lesson.

What was Pilate's answer, and what did they do? 65, 66. Why seal the stone? *Ans.*—To prevent the soldiers from allowing the body to be taken away, and then pretending that Jesus had arisen; for the stone could not be removed without breaking the seal.

ON OLD BOYS.

"Thy youth is renewed like the eagle's."—Psm. ciii. 5.

SOME men seem never to grow old. They are known by the name of "everlasting young men." It takes a very long time for their hair to turn grey, and their faces to become wrinkled. They are very seldom ill, sleep well at nights, and have an apparently inexhaustible store of good spirits.

Bad times, wars and rumours of war, earthquakes, convulsions, and revolutions do not materially affect their digestive powers. They "eat their meat with gladness and singleness of heart." They recall to mind the well-known lines from Cato's address to his soul,

"But thou shalt flourish in immortal youth,
Unhurt amidst the war of elements,
The wreck of matter, and the crush of worlds."

One such I have often seen in a city in the West of England. I think he must be about seventy now, but he is "quite a boy" still. For many years he has been the steady friend of young men, advising, encouraging, and helping them in the battle of life. Presiding at Mutual Improvement Societies, going into villages preaching, and active in good works generally, this everlasting young man holds on his way with a cheerfulness almost amounting to jollity. His laugh is very hearty and contagious, shaking his sides, and other people's too. Verily, there is something very attractive in these good old boys. May their shadows never grow less! And may they, like a green olive in the garden of the Lord, flourish and thrive to the utmost limits of man's life!

How many are the young men who are impelled in the right direction, and cheered on in the dry business of life by such sympathetic and good-natured counsellors, "who passing through the valley of Baca make it a well."

These pleasant and worthy souls help to make religion attractive to the young. They appear to have discovered how to "rejoice in the Lord *always*." Their well-sustained animation, even under trying circumstances, is a strong recommendation of that holy faith which teaches us to speak to one another in "psalms and hymns and spiritual songs, singing and making melody in our heart to the Lord."

Further, these men of perennial sprightliness do much to counteract the influence of those wicked old sinners who, having lived their time in the flesh to the lusts of men, indulging in excess of wine, revelling, banqueting, and abominable idolatries, are in their old age "creeping to the devil on all fours," and taking a fiendish delight in corrupting the minds of young men by their sly iniquitous jests and putrid anecdotes, by which they paint and decorate vice to make it more alluring to the unwary. Verily, they will have their reward!

We need plenty of the good sort. Inflated as their lungs seem to be with the "caller air" of the delectable mountains, they breathe forth words of purity and peace, of hope, joy, and encouragement. The righteous God who loves righteousness smiles upon them, and sweetly blesses them as they go on their way. Their path brightens with increasing light from above. Rays of mercy and beams of beauty descend and rest upon them. The perfect day will by-and-bye be reached, and the hearty "well done!" of the best of masters will greet the ears of these faithful servants.

WHO SHOULD BAPTIZE?

It is very natural that our friends should desire their minister to baptize them, and yet there is no reason why he should do so on account of his office. It does not appear from the Scriptures to have been an act peculiar to preachers; in fact, at least one of them, and he by no means the least, was not sent to baptize, but to preach the Gospel. A vigorous Christian member of the church is far more in his place in the baptismal waters than his ailing, consumptive, or rheumatic pastor. Any objection urged against this assertion is another unconscious leaning to tradition, if not a relic of superstition. The usefulness of the ordinance does not depend upon the baptizer, but upon the gracious meditation and earnest prayer of the person baptized; the good which he will receive will depend upon how far his whole soul is receptive of the Divine influence, and in no sense, manner, or degree upon the agent of the baptism. We do not know what Pedobaptists think upon their ceremony, but we fear that the most of them must have the minister to do it, and would hardly like their infants to be left to the operation of an unordained man. If it be so, we do not so very much wonder at their belief, for as it is clear that no good arises to an infant from its own prayers or meditations during the ceremony, there is a natural tendency to look for some official importance in the performer of the rite; but yet we do not and cannot believe that our Pedobaptist friends have fallen so low as that; we make no charge, and hope we shall never have cause to do so. For Baptists to attach the smallest importance to the ordinance of baptism being administered either by a minister or by a private member would be to the last degree inconsistent, and yet we are not sure that the inconsistency is not to be found in many quarters. It behoves ministers to break down in time every tendency to make us into necessary adjuncts of the ordinances, for this is one step towards making us priests.

C. H. SPURGEON.

PRESBYTERIAN IMMERSION.

THE "Rev. T. D. W. Talmage," having immersed several candidates, a Presbyterian writes to the *Brooklyn Eagle*, complaining of the act as being an "open violation" of the Presbyterian "Directory of Worship," and "contrary to the time-honoured and Scriptural practice of the Presbyterian Church." "Getting the baptistery," says the Presbyterian, "is a simple trick to induce certain persons to join the church." On this the *Examiner and Chronicle* remarks:—We have no wish to enjoy a monopoly in the practice of the primitive and Scriptural baptism. In general, we should be glad to see Presbyterian ministers burying in baptism those whom they have won to the Saviour. But only on one condition, that the act shall express a sincere faith and a truly Christian intention. For a man who does not believe in it to administer immersion as baptism, merely to keep a convert from joining another church, is contemptible in principle, and hardly falls short of profaneness. Or, for a man thus to baptize by way of proclaiming that the act is a matter of supreme indifference—while it may be said to be done sincerely—is sincerely to deny the principles we have received from the Word of

God. It is using baptism to strike down faith in the duty and sacredness of baptism. What can be more shocking than for a minister to preach against immersion as unscriptural, unsuitable, immodest and all that, and then go to a river and do the act he has just denounced? Such things have been done, though we marvelled what had become of the self-respect of the candidates who "suffered him." Worse still, we have seen such a man perform the act in such a way as to make it, as nearly as he could, correspond to his description of it!

A VERY EARLY CHURCH.

CERTAIN people are always talking about the "Early Church," and very queer notions they seem to have of the aforesaid early church. Their early church was very different from anything we meet with in the Acts of the Apostles, for it was very particular in its architecture, millinery, and music. This "early church" could not worship at all unless it had a visible altar, with reredos, and frontal, at which gentlemen in gorgeous attire of blue and scarlet and fine linen, made postures many, and bowings not a few. The "early" church, it seems, believed in baptismal regeneration, transubstantiation, priestcraft, and sacramental efficacy. Well, that may or may not be; but there was an earlier church which had no such notions, and it is for us to get right away from all such early churches to the earlier church, and there, I warrant you, you shall find no priestcraft, nor nonsense of sacramental efficacy; but simplicity, and truth, and the power of the Holy Ghost. The early church so much admired by Anglicans was a degenerate vine, a field of wheat and tares, a mass leavened with anti-Christian error, in a word a baptized heathenism. After its own fashion, it set up again the many deities of the heathen, only calling them saints instead of gods, putting the Virgin into the place of Venus, and setting up Peter or Paul in the niches formerly occupied by Saturn or Mars. Our present "revived early church" is only Paganism, with a border of crosses."—*Selected.*

A UNITARIAN ON HIS OWN DENOMINATION.

At the annual meeting of the Manchester District Unitarian Association, the Rev. E. M. Geldart said that "Since he had been among Unitarians he had been conscious of wide diversity of opinion between many of the body and himself, but never since he set foot among them had man alive attempted to tie his tongue. It was not liberty, then, he had found them lacking, but, if anything, in fire, not light, but heat. He did not mean that Unitarians were not warm-hearted, they are more so than he had ever expected to find them. When he spoke of heat and fire, he meant religious heat and fire. He must say that Unitarians—and of course he was one of them now—a little reminded him of the reason that Wilkes used to give for liking the Hampshire parsons. 'The Hampshire Squire,' he said, 'when he got drunk would sometimes talk about religion, but the Hampshire parson never, either drunk or sober.' The typical Unitarian not only shrank from talking about religion, but had even a hesitancy about giving the

benefit of his religious views to others. Even the anxious inquirer sometimes got but a curt reply." If this testimony be true, and we have no reason to doubt the perfect accuracy of Mr. Geldart, then Unitarianism is a miserable subterfuge, laying claim to Christianity, and to be a religion, while destitute of every element needed to justify its claim. Ed.

Intelligence of Churches, &c.

AUCKLAND, NEW ZEALAND.—Dear Bro. King,—You will be pleased to hear that we are living in peace and love, though in numbers we increase but slowly. There are, however, cheering signs of progress. We advertise our meeting in the papers, and reprint choice morsels from the *Observer*, such as the Baptist tract, of which we had 4,000 copies, besides its appearing in the paper; also of the little piece, "The Signs of the Times," 2,000. This course, we believe, must bear fruit; for instance, see Bishop Cowie's sermon in the paper I send you. Recently Bren. Rattray and Laing visited Albert Land, and assisted to reorganize the church there. Seventeen brethren attended, amongst them Bren. Watson, Hindle and Perkins, whom you will remember, and a Bro. Brown, recently immersed in Auckland, who labours with much zeal and power. He preached recently in Auckland, and it was with joy we heard the gospel proclaimed with so clear a conception, and so forcible a delivery. Bro. Caleb Wallis is also at work at Papakura, about two miles from Auckland, by a course of lectures in the Court House. We have more than twenty brethren scattered in the province, who are at present isolated from church fellowship, but we hope and work and pray that we may increase, so as to form little circles where the truth can be manifested to the world by the observance of the ordinances, and the excellence obtained by their due observance. EDWIN CARR.

ALBERT LAND, NEW ZEALAND.—Dear Bro. King,—You will be pleased to learn that a church has been reorganized in Albert Land, consisting of seventeen members, two elders and two deacons. Bren. Rattray and Laing went up by invitation to assist in the work. T. BAILEY.

DUBLIN.—At the pressing request of Bro. W. J. Forsyth, an old Australian friend of mine, now resident in Dublin, and under the auspices and direction of

the Evangelist committee, I made a recent visit to that city. Circumstances had arisen which appeared favourable to the formation of a church on a scriptural basis. In order to this end communications were entered into with various friends, and matters have been put in train for further operations should the Evangelist Committee deem it desirable to engage in them. Also made the acquaintance of a little company of Christians who meet in the house of one of their number to remember the Lord's death every first day. Like ourselves they desire to be known simply as "Christians," and in many respects they are as we are. On the two Lord's days I was in Dublin, I broke the loaf with them and, by invitation, addressed them. Also by kind permission, preached three times in the City Mission Hall. There need be little doubt that an earnest and well-sustained effort in Dublin would result favourably to the cause of the Redeemer.—S. H. O.

NORTHWICH.—The church in this place (now consisting of eleven members), has felt constrained to make a stand against the false doctrine which is being taught in the town by a number of the New School of Unitarians, who, by the mouths of various of their ministers brought here for the occasion, are preaching "another gospel;" and so, on Lord's-day afternoon, Bro. Hunter delivered an address on "The Unitarian Heresy: what it is, and what its end is," to a very large audience, the Drill Hall, which accommodates several hundreds, being crowded. The address appears in some measure to have been used of the Lord, to strengthen the hands of Christians, and to carry confusion into the camp of the enemy; and at a public meeting held by the Unitarians, on the following Tuesday (in the same place), when they had a large gathering of their ministers and leaders, almost every speaker referred to the attack made upon their cause on the preceding Lord's day, in terms which

indicated the unpleasant nature of the shock.

SOUTHPORT.—Since our last notice two youths from the senior class in the Sunday school have made the good confession, and are now in the fold of the Lord Jesus. It will interest many who read this to be informed that one of these is the second son of our esteemed Bro. T. Coop, through whose labours the church here was planted, and by whom it has ever since been watched over and cared for. Bro. Coop's family circle is now fully enclosed in the wider circle of the church of Christ. Yesterday the church and Sunday school had a pleasant holiday trip to Rufford Park. Various lively and entertaining sports were engaged in, including some voyages on the lake. We were favoured with the company of Bren. Abercrombie and Hindle, Evangelists, and Bren. D. and J. Collin, elders of the church in Liverpool. S. H. C.

DUNDEE.—A young woman, the daughter of a much esteemed sister, has confessed the Lord, and been buried with Him by baptism unto death, and raised to walk with Him in newness of life. May she and we hold fast to the end that no man take our crown. T. Y. M.

PILTDOWN.—During the last few weeks we have been much refreshed by the labour of Bro. J. Adam, who has continued earnestly working with us over seven Lord's days; during which time five believers have been immersed and added to the church. On work-day evenings cottage meetings for prayer and preaching have been held; and also meetings in the open air. Bro. Adam has also done us good service in setting our Sunday school in order, and by instituting a Bible class. J. D.

LEEDS.—The special meetings in connection with the opening of our new meeting house were continued during the whole of the month of May, as indicated in last month's issue; a series of discourses being given by Bren. King and Brown of a highly instructive and interesting character, which were thoroughly appreciated, and the good which must accrue to ourselves is incalculable. Beyond this the attendance of strangers has been well sustained throughout; the least of the meetings being the largest. A number attended pretty regularly and are still attending. I trust that ultimately they may be led into willing obedience to truths which are evidently, to a large extent, new to them, and which have been laid before them in so clear and

impressive a manner. We had the pleasure last Lord's day of receiving into fellowship a sister who had been outside the church for the last ten years, but who has now determined to give herself to the service of the Saviour. G. W. G.

Obituary.

MARGARET, the beloved wife of Hugh Reid, Dunedin, New Zealand, departed this life April the 2nd, aged *sixty*, after a trying and protracted illness, which she bore with christian fortitude and resignation. She was connected with the church in Sanquhar, Dumfriesshire, Scotland, more than thirty years ago. She removed from there to Glasgow, where she remained in fellowship with the church for twelve years, and latterly in Dunedin, New Zealand, for a period of eight years. She departed in peace, and in the blessed hope of a glorious resurrection to immortality when Christ comes for His saints. She has left her husband and son to mourn, but their loss is her gain. H. E.

JANE MCGREGOR.—At her residence, Peninsula, Dunedin, New Zealand, on the 28th January, 1874, Jane (beloved wife of Bro. McGregor), fell asleep in Jesus, after a short but exceedingly painful illness. Her strong faith enabled her to soar above acute suffering and rejoice in the prospect of being with Jesus. She often repeated, "Come Lord Jesus, come quickly and do not tarry." It was my privilege to see her a few hours before her death, and hear the expressions of her unwavering faith; I truly experienced that "the chamber where the Christian meets his fate is privileged beyond the common walk of virtuous life, quite on the verge of heaven." S. EVANS.

JESSE WASHER fell asleep in Jesus on the 28th of April, 1874, aged *twenty-three* years. He well filled his place in the church at Piltdown. He was a kind-hearted brother, much beloved by all. His end was peace. He has left a widow, sister, and one infant child to mourn his removal hence. But we hope to meet him again on that glorious resurrection morning. J. D.

BRO. RENOLDS, of Bolton, departed this life March 16th, having been many years known to the churches of the Reformation in Lancashire, and most fully devoted to what he believed to be right. His end was peace. He fell asleep in Jesus in the *sixty-third* year of his age.

BRAMOISM IN LONDON.

A SHORT time ago the presence in our midst of Baboo Keshub Chunder Sen made us acquainted with the sect of which he is the leader. London is now visited by his coadjutor, Mr. Mozoomdar. Dr. Maurice Davies, writing of a sermon which he heard him deliver in Mr. Conway's Chapel, Finsbury, says:—

"Mr. Mozoomdar then took Mr. Conway's place at the desk, and gave out as his text, in a strange musical voice, some Sanscrit words, which he said contained a deep well of meaning and truth, and which he afterwards translated thus:—"In the golden recess of man's soul dwelleth the immaculate Spirit of the Supreme God." It saddened him, he said, to think how the greatest privileges were often abused. This was exemplified in the word Revelation. It was a blessed word, the noblest man could utter, the making-known of the supreme unseen Spirit to the aching heart of humanity. It had been painfully abused, and its subject misunderstood, until it was made to apply to matters little calculated to inspire religious ideas. He had, for instance, he said, great reverence for sacred books; a sincere reverence for that book outspread before him, the "Christian Bible." So had he for the "Scriptures of his Fatherland," which had been a fount of truth over all the world, and his veneration for them was, as it should be, great and sincere. But, he added, my book or your book is a book only. In my country it is usual to divide revelation into two classes.—(1) That revelation of which we hear, of which we are reminded as a matter of memory, and (2) that revelation which is spoken to us, and which we hear directly. There could not, he held, be a deeper or truer division. It would not "do" to say that the Bible revealed nothing, that the Hindoo Scriptures suggested nothing; and he did regard the Scriptures of the Hindoos, of the Mahometans, and of the Christians as revelations, but in the secondary, subordinate, and indirect sense. He would be the last to discourage Scriptural studies, because he knew from experience that the Bible, the Vedas, and the Koran had taught him many things, and developed in him principles which he never had before. Our men of the Bramo Somaj, he said, do read from books the revelations of great thinkers. We have a little book of our own containing such utterances, which we read from week to week, and treasure, honour, and reverence; but we are always alive to the dangers attending such regard for a book. In the north of India, in that classical spot the Punjab, the country of the Five Waters, there was a race physically and morally strong, amongst whom there grew up a simple soul that gradually put aside the deities of Hindoo Orthodoxy and the fanaticism of Mahometanism. Such a one sat down beneath the shade of the trees and by the banks of the lordly rivers, and composed hymns and anthems. That man died; the Sikhs degenerated in spiritual matters; they became political and orthodox; and they now worshipped the book containing those simple utterances. Such, he said, is the fate of all books. We of the Bramo Somaj remember this, and fear lest it might attach to the little book we have compiled.

When we raise our eyes to the figures described by the stars on the map of God's Heavens; when, from the material universe, there stand out before you the wisdom and love, of God, then all books are lost. Before any books—Koran, Bible, or Vedas—existed, that was where men got their inspiration. The spirit of worship was older than the oldest book. Star, bird, flower, sun, told men of God; and man said: "These are Thy glorious works, Parent of Good!" The universe supplied the elements out of which books were subsequently compiled. To us in the Bramo Somaj the universe is such a book. My country is a beautiful country. My heart swells when I think of the cloudless skies of my fatherland, its majestic rivers, its mountain chains. It swells, too, when I remember the sublime traditions of my Aryan forefathers. And such was the case with every land. But, as was the case with books, so, too, the material universe was a secondary source of revelation. There was a world which the eye saw not, the ear heard not, yet the light from which came pouring into the soul. It was well to study the external universe around us, but better still the universe of the spirit within us—that unseen world into which we should go when we shuffled off this mortal coil. Let us, he urged, learn the sweet Gospel of Truth and Peace in the world of the heart.

The soul of the true teacher was the best source of revelation. Because we had left some errors should we therefore, he asked, defy the authority of religion? Should we disregard great men? If he could not advise his hearers to disregard books or the material universe, how could he advise them to disregard these teachers of the Gospel of Peace? He referred to no one man or country. Truth was incarnated in great souls who came into the world to tell of life here and hereafter. So did he reverence the name of Jesus (blessed be His soul!) Often did he think how he would like to sit at the feet of those great Teachers, and like a child learn the truths they knew. No matter whether they were men or women; whoever spoke so to him was to him a revelation, and he would confide his sorrows to such a one. He would ask such ones how he might approach his God, and profit by their joys and sorrow, and aspire to be crowned with that crown of success God had put on their brow in the tranquility which God's servants always enjoy. No, we must not disregard the stream of revelation which comes from the hearts of men, and which was far more real than the cut-and-dried dogmas of which the volumes of the world were full. Of these he was weary and sick at heart. He had read book after book, he had seen dogma opposed to dogma. Let all be silent. Let the Word of God speak. By His words I receive strength. Such revelation is from the world of spirits.

But—Vanity of Vanities!—what avail books or men, if there be in me no corresponding chord of sympathy? We live in different worlds. The wicked man lives in the world of self, and the influence of the good man is lost. Jesus is persecuted and crucified, as others have been like Him, because there was no chord of sympathy between Him and those who heard Him. Then where, he asked, was the final appeal of simple humanity? Only one direct source of might existed for all—and again he almost chanted the musical words of his Sanscrit text. There, he said, I take my final stand. There is medicine for the sick; there food for the strong. The true revelation is here (and he laid his hand on his heart). It is silent. There is no noise when it comes; but the feelings stand transfigured. Doctrines come flashing and flowing; motives of life no book can teach. God speaks; let the whole world be silent. What mattered it to Saul of Tarsus that he had persecuted Christians? What matters it to me that I have lived in idolatry? You perhaps have been great sinners; but the voice of the Lord came, and Saul was made a new man, and the heathen was sanctified before the throne of the Great God of Love. The Kingdom of Heaven is brought into the world! The spirit is always ready to speak. Do you tell me of seers and prophets of old, and say that inspiration is dead now? I decline to accept your dogma. Prophets and seers did and *do* live wherever God is worshipped in spirit and in truth. Has creation ceased? Are not men born now as of old? Then, why should the stream of truth have ceased? Why is it only the soul that has stagnated? It cannot be. The stream of revelation is still flowing; not perhaps to you or me; but there are some souls that still look up to heaven, just as seers of old did, for guidance.

We do not, he concluded, hold the material universe as identical with the Spirit of God. We have discarded Pantheism; but still we hold the world as the throne of God. The star-spangled heaven is His canopy. The sun and moon are the lights of His cathedral. The flower-decked earth is the floor of His temple. When the soul opens to Him, the Sun of Righteousness streams in as the light at yonder windows. It is the law of the Universe. It streams into palace and hovel alike. We have the real source of revelation open when we open our hearts to God. This is the true Atonement. There is one pulse between divinity and humanity, and men stand sanctified and glorified, children of one Father with whom they shall dwell in time and eternity."

The mind of our orator is poetical rather than philosophical, and analogical rather than logical. He is from the country where twilight mysticism has always prevailed, where the noontide light of reason has had no supremacy for ages. He has given us a charming song upon the harp, but when the lingering sweetness dies away, nothing is left to feed upon, no roots in reality, no grounds for solid conviction. It is the old strain of the mystic "Look within and find God." George Fox, Madame Guion and Jacob Behm, and a thousand other mystagogues, have sung the same song, and their canticles have been equally powerless.

Lucretius and Diderot, Comte and Stuart Mill, were all in the habit of looking within, but their report was "No God." To pass from the learned to the masses of the people who are practically living "without God," though it is in Him we live and move and have our being, and though all have seasons of scrutiny and introspection, yet they fail to find Him as a Ruling Power, either in the interior consciousness, or among the harmonies of the visible universe. It is a very well-known fact that the millions who are now rapidly emancipating themselves from the tangles of hoary superstition, are passing into downright Atheism. God is a phantom, the next world a effin, and the immortality believed in is the continuity of the human race inheriting the treasures of their fathers, and bequeathing, with additions, to their children. The roses may bloom and blow over our ashes, and the nightingales sing with ancient music, but the dead consciousness is never restored, and the all-devouring grave holds its prisoners for ever. The scheme of our Indian orator is simple Deism, and he admires devotionally the visible glories of the creation, which is all very proper, for surely the golden splendour of the day is wonderful, and there is solemn grandeur in the midnight sky glorified by ten thousand stars, and lamps of ever burning fire. We could join him in his litanies in some grand old forest, where the patriarchal trees wave with worship in the wind, or upon the eminence of some regal mountain, whose brows are above the domain of tumult and stormy darkness.

But how very one-sided are our admirers of nature, if they insist that we know nothing of God save what we can find there, or in ourselves. It is all very fine to concentrate attention upon the beautiful and fruitful, upon vales of roses and yellow corn fields, and wedlock serene between the rejoicing earth and the clement skies.

But what about the other side? What about the shark, the tiger, and the devil-fish? What shall we say concerning the great and horrible wastes of accursed ground, where life languishes, and desolation reigns unto death? What about the jungles, where serpents crawl and poisons grow rank, and the rivers that run with malaria? What must we say about the simoom in its dreadful pomp, or the awful earthquake, into whose throat of darkness cities and people descend in sudden death and burial, or the volcanic mountains which pour forth lava like rivers from hell over industry, life and beauty? What about vehement winds which blow with death, or seas which overleap their ramparts, or lightning descending in swift and terrible devastation? Nature drives her iron car over myriads of agonizing wretches, and never stops to give a reason. Her records are all silent about the moral causes, and our invocation is useless.

Were it not for some clearer light than that of nature, had we no finer utterances, we might either say "No God," with the Atheist, or fall back into the Persian or Manichean-dualism, and say: "two Gods of equal power," one beneficent, and one malignant, one in the sunshine, in the ripe corn field, in the happy family; another in the thunderstorm, the blight and the battle field.

But were all the provinces of nature serene, we should still find no information on the most momentous subjects. When we do take advice and look into the "golden recess" we find sin, disquiet and misery,

hearts all gone astray from the Lord, and many evil spirits and corrupt influences lodged inside with powerful defences. We discover that we are subject to racking pains and advancing weakness, and as heart and flesh faint and fail, and we join in the procession to the sepulchre, what must we console ourselves with, what shall we hope for?

Outside we see a never-ending battle among men, "hateful and hating one another," who envy and destroy each other; the same tragedies of horror repeated in every generation, some little variety in costume, but the same substantial wickedness and moral disease. The torrent of ruin is as stormy and menacing as ever, and runs into the same gulf of despair. Now there are a few things that we desire to know, Oh, how earnestly! and if Nature would answer, we would surely cry unto her from morn to eve with moving supplication, and would go anywhere as pilgrims if she would speak with clear authentic voice, in answer to the craving of our hearts.

1. We are sinners; the disorder in ourselves and everywhere surely proclaims it. Is there any well-grounded prospect or hope of forgiveness and perfect reconciliation?

2. We are perishing; all the races in all ages have found the common grave, and we are swiftly following to the sleep eternal. Does that black river never give up its victims? Is there any resurrection for the dead?

3. Have we any solid ground for the hope of a more auspicious age in which things true and pure shall ripen, in which reconciliation shall be manifest, and communion with God the reality and the glory of the times, an age of restitution and a kingdom of justice?

Cry to the bottom of your own consciousness, get upon mountain heights, or into sea caves, or into the greatest solitudes of nature, and make earnest invocation. Ask the ocean, the rivers and the stars, and you will hear nothing but empty echoes. Lo! the priests of the visible are silent as death, the temple is darkened with unnatural glooms, there is funeral crape upon every gate, and grim despair settles down upon you.

The things which are made, providing we believe in a maker, speak of His eternal power and Godhead, but give no distinct utterance concerning our relation to Him, or His purpose concerning us. Now in such a case the more we know of His terrible power, the more miserable and fearful we shall be if we know nothing of His will in relation to our destiny. One of our apostles states the manifest truth when he speaks of things brought to us by the Spirit of God, which we never could have found in the temple of nature, either by reason or by intuition. Man stood beneath the skies with his five senses as inlets, but the shining stars reveal nothing concerning the fall, or the mysteries of moral evil; the great sea, or the rivers which run into it say nothing about redemption by Jesus, or by any other name. The blowing winds may rifle fields of spice, and die away in Æolian cadences, but they bring no tidings of reconciliation with God, or communion restored in the gift of the Holy Spirit, or resurrection from the dead into life divine and eternal. But God hath made known to us the mystery of His will in the mind of Christ. In His life, death, resurrection and priesthood we have the divine, not floating in the cloudland of mysticism, but

shrined or embodied in historic realities, and confirmed by supernatural seals. In other words Deism and Bramoism confess a God, but he is a dumb God, silent in all matters of profound and everlasting importance. We confess a God who has *spoken*, who is an eloquent and a living God, not only majestic in power, but infinite in His love, and always ready to save. We confess the surprising beauty of the Vedas, literary and moral, in such fragments as have come before English scholars, a tolerably clear proof that the original condition of humanity was not savagism. The further we penetrate into antiquity the sweeter are the strains, the music is richer and diviner, coming from men whose traditions had been little corrupted, who had not wandered far from the living God, or the fountainhead of His truth.

In considering the difference between the Vedas and the Christian Scriptures of the Old and New Covenants, that question of inspiration which our Indian orator fails to comprehend comes distinctly before us. If the Indian would seriously gird himself to the task, he would discover that the inspiration of genius is a very different thing from the inspiration of prophecy. Holy men of God spake as they were moved by the Holy Spirit, and in their solemn ecstasy they beheld the unveiled future, and predicted events great and small in a most circumstantial manner, reaching through long ages and great countries. Besides, they sealed from time to time their utterances of absolute truth by signs and wonders undeniable. The beauty of the Vedas is purely of that literary character which we may find in Calderon and Danté, in Bunyan and Shakespeare, but the domain of supernaturalism is surely another country, where the landscapes have celestial radiance, and God is present in transcendence. We cannot consent to have Moses and Jesus standing beside Confucius and Brahm, for it only leads into confusion and chaos, where we lose all certainty, or clear vision, or authoritative guidance.

Whatever our philosophers may think, we hold that in the ancient days the deliverance from Egypt, the passage through the Red Sea, the giving of the Law from Sinai, the theocracy and temple service of Jerusalem, are the realities which give glory and significance to history. In days more modern, the Incarnation of the Lord, the Sin Offering, the Resurrection from the dead, the Priesthood in Heaven, and the Mission of the Holy Spirit the Comforter, are of still larger dimensions, and of more exceeding glory, while the superhuman evidence is massive in proportion, corresponding with more advanced revelation.

Most of those who take the advice to "look within" will find no golden recess nor indwelling God, but an unclean hold occupied by the Devil, the prince of evil; and how to get him out and a better guest in is a matter on which neither Brahm, nor the Bramo orator can give us any reliable instruction.

Jesus only provides for a regeneration which destroys the works of the Evil One, and issues in a new creation. Theistic Bramoism is simply another phase of the universal disquiet, and the only effectual cure is the loving reception of the gospel of salvation and life in Jesus the Christ. "It is a faithful saying, and worthy of all acceptation, that Christ came into the world to save sinners, and His gospel is the power of God to salvation to every one that believeth." The people who know

the secret of His love, and the consolations of His Spirit, are the only ones who have central rest amid the surging and tumult of modern society. The vehement wind may blow, and the sea run high, but they have an anchor of the soul sure and steadfast. We need not be surprised if old creeds get exploded and scattered like dead leaves, and if old kingdoms disappear in the chasm which grows wider, for the overturning must by moral necessity proceed. Phantoms worse than any we have seen may rise and throng the gulf, but there is a conservative power beneath, and above all, and He who accomplished the redemption of purchase will accomplish the redemption of power.

G. GREENWALL.

BAPTISM AND THE ISLE OF MAN.

RECENTLY there was no church of baptized believers on the Island. As the readers of the *E. O.* have been informed, a small church was planted a few months back. Two, who are members of that church, were immersed in the open waters a few weeks before. This event was very public, and duly reported in the local press. Since then the defenders of infant baptism, and others who have had something to say upon baptism, have almost every week had, at least, one letter in one or the other of the weekly papers; so that for the last half-year the question has been constantly before the public. This, however, has been carried on without any member of the newly-planted church taking part; nor have the Evangelists who have visited that church interfered—that is, not until the last three or four weeks. *The Isle of Man Times*, of June 27th, contained a somewhat considerable defence of Infant Baptism, and also another epistle repudiating water baptism as, having no place in the Christian system. To these the Editor of the *E. O.* replied the following week; which reply we here reprint. What more may be thus brought under the notice of the Islanders and their many visitors remains to be seen.

To the Editor of the "Isle of Man Times."

SIR,—Your last issue contains a curious commingling of error on the subject of baptism. Your correspondents BARNABAS and J. H. S., are each about as much in the wrong as it is possible to be. The first renders baptism contemptible by wresting facts and Scripture to sustain infant baptism; which, at best, is but a gross superstition, in favour of which the Bible contains neither precept nor example. Your second correspondent, who seems to honour Dr. Priestley as an apostle of first rank, rejects water baptism altogether, on account of divers superstitious substitutions, thus falling into the too common mistake of rushing from one extreme to the other, and missing the central truth. J. H. S. seems to consider that the advocates of baptism in water must be struck dumb by his array of absurdities with which the "ancient Fathers" have overspread the original institution. He does not seem to understand that unauthorized additions to an ordinance make nothing against the ordinance itself. He should know, or he should not attempt to instruct the public, that however numerous, absurd and mischievous may be the unauthorized additions to any

institution, those who adhere to the primitive and authorized form of that institution are in no way chargeable with the super-added absurdities. But J. H. S. is far too reckless. He undertakes to sweep away water baptism altogether; yet, so far, we are only favoured with unproven assertions from Dr. Priestley. The following, adopted from the Doctor by J. H. S., call for proof. (1) The apostles baptized by sprinkling. (2) They baptized children. (3) The water baptism administered by the apostles was John's, not Christ's. (4) They considered it a moral emblem of cleanliness. Now, taking number 2 to refer to children too young to understand and believe the gospel, I beg respectfully to deny these four assertions; and as the letter of J. H. S. contains nothing else of any importance, and not even an attempt to prove what is thus asserted, it is needful for him to begin again and supply the proof; and that he will never be able to do, consequently his case falls to the ground. Nor would he fare much better could he prove them, for then he would demonstrate apostolic authority for continuing John's baptism, which is baptism in water. The apostles were promised the Holy Spirit to guide them into all truth—their apostolic work was under the direct guidance of the Holy Spirit. The Saviour commissioned them to baptize, and they did baptize in water. We shall, perhaps, learn next week what J. H. S. thinks the baptism of the Spirit is; but we shall certainly not find it to be the "one baptism" included by the apostle Paul in the "unity of the Spirit."

I must now return to "BARNABAS." It would be more agreeable if gentlemen who enter upon public controversy would write over their own names, and not hide behind a mask. Whether BARNABAS appertains to the church of that name, or traces his descent from that Barnabas who disagreed with Paul and left him, I know not. One thing, however, is very satisfactory—Barnabas of Douglas, by his learning, is in a position to look down with something like contempt upon those people who have been opposing infant baptism, though "as ignorant of the subject as they are of the Chinese language." It is quite fortunate that we have a learned gentleman to do with, because there are several things in his letter which require explanation or proof. For instance, the main pillars of his arguments are mere assumptions. He tells us that infants were in the Jewish church, and that Jewish proselyte baptism was a custom of the Jews before our Saviour's time. But there never was a *Jewish Church* into which infants were inducted by baptism. There was a *Jewish nation*, into which proselytes were introduced, and into which their infants were incorporated, and in which, therefore, the flesh profited much, whereas in the Church of Christ the flesh profits nothing, confers no right, and supplies no qualification. A *nation* and a *church* are as dissimilar as *light* and *darkness*. So, then, if it be true that *little children* of proselytes were with their parents grafted into the Jewish nation, it follows not that the children of Christians ought, in like manner, to be received into the Church, which is not *national* but *spiritual*—which the Lord requires shall be composed, not of those who are *once* born, but of those only who are *twice* born—not of those born of the flesh or of the will of man, but solely of those who are born again; born of God. But if these things were not so, and if Jewish proselyte baptism were found in the Bible, and if there were

also a requirement that it be made the pattern of baptism in all ages of the Church, would it then justify the practice of the Pædobaptist sects? Certainly not! For, *first*, this proselyte baptism was a *complete immersion*, whereas, out of the Greek church, the immersion of a babe is rarely heard of. *Second*, Jewish proselyte baptism was administered to the children of proselytes born *before* their parents became proselytes, and generally at the same time with their parents, but it was *not* administered to the children born *after* that event, because the parents and their offspring were considered as Israelites, clean from their birth. According, then, to this pattern, only the children of Christians born before the conversion and baptism of their parents would be entitled to baptism, while all born afterwards would remain unbaptized. Look, then, on *this* picture and on *that*! The thing is as unlike the pattern from which it is said to be drawn, and by which it is said to be authorized, as can well be.

But after granting all these *ifs*, another question presents itself—Did the Jews of our Lord's day really know anything at all of proselyte baptism? It is not found in the Bible. Moses gave it not. Neither is it once alluded to by prophet or apostle. It is a human invention, and those who affirm that it was originated before the time of John the Baptist must favour us with proof. Please tell us how we may know that it was then practised. Jewish writers centuries after declare it to have been so; but that is not evidence? How many things are there which writers affirm of the Primitive Church, who did not live till centuries after the apostles, which we cannot accept.

The generally admitted fact is, that Jewish proselyte baptism is first alluded to in a Jewish Talmud of the third century. There is full and indisputable testimony to proselyte baptism, in the Gemara of the Babylonish Talmud, a compilation of the fifth, sixth, and seventh centuries, and there is one passage which is thought to bear upon the practice in the Mishna of the Jerusalem Talmud, composed in the third century. Dr. Halley, who holds no mean position among living Pædobaptists, says: "It would be uncandid not to state that scholars of great name, as Dr. Owen, Carpzovius, Lardner, Doddridge, Van Dale, Ernesti, Paulos, De Wette, Stuart, and others, either deny or doubt that the baptism of proselytes was prevalent in the time of our Lord."

I may now ask BARNABAS whether, when he wrote that proselyte baptism was a custom before the time of our Saviour, manifest by the incontestable evidence of Jewish writers, he knew how the case really stands? If he did not, then, certainly, he should be less ready to denounce as ignorant those who oppose infant baptism. If he did know, then it appears clear that he has no objection to throw a little dust into the eyes of his readers when he supposes they may be apt to see too much for his theory.

Then our learned friend rests upon *household baptism*. Very well, let him prove that any one of the households in the *New Testament* said to be baptized, contained an infant. I will at once give up the case. He does not, however, affirm the existence of proof, but merely intimates that we cannot "forbear *thinking* that when we read of whole families that were baptized there must have been several infants in them."

Shame on such reasoning! There is neither reason nor logic in it. I undertake to find in any one Baptist church, of moderate size, more than twice as many whole families without an infant in them, than are alluded to in the *New Testament*—families which, like that of the jailor are rightly said to have believed and rejoiced in God, as well as to have been baptized. I submit that it is perfectly absurd to suppose that the Lord has left us to discover the proper subjects for baptism by mere thinking and conjecture, in the fashion adopted by Barnabas.

Then we are told that not only the Jews, on the day of Pentecost, were entitled to the remission of sins and the gift of Holy Spirit, but that the promise was also to their children. This sort of argument is too bad, as coming from a gentleman who is not "as ignorant of the subject" as his opponents are of Chinese. Surely he should know that we do not object to the baptism of children, provided they are old enough to understand the gospel, and by their own act give themselves to Christ. What we deny is, that Bible sanction can be found for baptizing infants that cannot believe in and love the Saviour. Then BARNABAS should know that Peter upon Pentecost not only said that the children were embraced in the promise, but all those also who are afar off. If then, children, are baptized without faith, on the ground of this promise, so should all adults, irrespective of faith, whenever you can bring them to suffer it. But BARNABAS should be aware that the promise of remission of sins was not given to the Jews irrespective of conditions: only those—whether of the Jews then hearing, or their children in after generations, or the "*afar off*;" the Gentiles, down to this day—who comply with the conditions are the subjects of the promise. Read Acts ii. 21: "And it shall come to pass that whosoever shall call upon the name of the Lord shall be saved." This *calling* involves a believing, loving surrender to Jesus—as the apostle puts it: "With the mouth confession is made unto salvation." The promise, then, of remission of sins is unto children on the condition of faith in the Lord Jesus Christ; but to exercise that faith they must be more than mere infants. Nor do infants need baptism for the remission of sins, inasmuch as they have no sins to remit. BARNABAS tells us that the primitive church did all along admit infants by baptism, and that every national church now does so. But the primitive church was not a national church, and in asserting that infants were therein baptized he assumes the whole matter in dispute. His duty is to prove, not to assume. I deny his assumption, and aver that there is neither precept nor example to justify the vain and useless superstition for which he pleads. What national churches now do is nothing to the point; as national churches have ever been of the Apostacy, and at best but a compound of Heathenism, Judaism, and Christianity.

Yours, &c.,

DAVID KING.

Douglas, June 30th, 1874.

OBJECTS close to the eye shut out of view much larger objects which are somewhat distant, and splendours born only of the earth eclipse the stars. So man often covers up the entire disk of eternity with a golden coin, and quenches transcendent glories with a little shining dust.

WORDS TO TEACHERS IN THE SUNDAY SCHOOLS.

"And they brought young children to Jesus."—MARK.

EVER since the little word "Try" came into the mind of Raikes, the founder of Sunday Schools, and set him to work in the divine strength for the good of the ragged urchins around him, Sunday schools and Sunday school teachers have been a power in our midst for the salvation of the young in bringing them to Jesus. It is well when the churches and individual disciples do nothing to "forbid" or hinder this unique auxiliary to their work of faith and labour of love for the Master, but rather evince their generous appreciation of the self-denying and arduous work of the teachers of the Sunday school. At the same time it is of the greatest moment that every teacher should rise up to the dignity and solemn obligations of his calling, remembering that—

"It was to save such souls as these
The Lord of angels came."—

and said Jesus—"Of such is the kingdom of heaven." A few thoughts bearing in this direction. **TEACHERS.** 1. *Your work is full of promise, big with hope.* You have charge of the young and budding plants. See, then, that you duly water them, and let the sunshine of God's grace beam upon them. In His own time the flowers and fruit will duly appear to reward your toil. Hath He not said—"Cast thy bread upon the waters and it will return to thee in many days." Yes, and He will keep His word. You are engaged in training a true Band of Hope. If Martin Luther's schoolmaster could take off his hat in reverence when entering the school, saying that perhaps one of these boys might yet move the world, you also may feel encouraged and hopeful that your labour and patience will not go unrewarded. Yes, the young hearts who now fill your classes are the Elders and Deacons and Sunday School Teachers, the Maries and the Dorcas of the coming time, who will fill our places at home, in the church, and school, when we are gone to our rest. Oh! then, we beseech you look well to your work; lay your foundations broad and deep in the heart and intelligence of each scholar, firm upon the "Rock of Ages," that the building may be able to stand all the storms and trials of time, and rear its unbroken front strong and graceful when the earth itself is dissolved, time shall no longer be, and eternal realities alone break upon the vision of our immortality. Thousands of scholars now live and will yet live to bless the day in which they were led to the Sunday school, and be able to look back upon the happy hours spent there, in her class rooms, in chapel, and in the green fields on her high festival seasons, as Elims in the desert, in their sunny memories, big with untold blessing, full of gracious influences, casting their eddies over the sea of life, and finding their circumference and resting place only on the bright shores of the eternal world.

Then think not of your labour as mean or worthless, or let not the Sunday School Committees dream that any tyro may do for a Sunday school teacher! No, the advancing times put that thought for ever to the blush, and high-class Sunday school educators tell us that the highest intellect, warmest emotions, and loftiest aspirations may find a suitable field here for their legitimate and lasting exercise. Some of

the first men and women in America, high in social and political power, have been and are now plain Sunday school teachers, seeking to magnify their office. The same feeling is also growing in our native land, so that the best educational appliances, namely, books, maps, object lessons, etc.—lectures on the art and practice of teaching in all its stages, and periodical examinations of teachers are becoming quite the fashion in the advancing Sunday school world. Some of our own teachers, I know, have taken certificates of merit in the study of special themes. I only wish that the spirit of emulation was stirred up within the minds of all, and that by some training system of our own, having all the virtues and none of the defects of the denominational, they might have the opportunity, when our annual conferences come round, of showing that they were apt to study and apt to teach in all things, proving themselves workmen that need not to be ashamed, rightly dividing the Word of life among the young of tender hearts under their charge.

This I leave as a suggestion for the approaching Conference in Carlisle: 'The day of a B C lessons should be past amongst us,' said a certain well-known superintendent when speaking during his recent visit to our Sunday school fête at Piltdown. Yes, and in view of the secular education which is now the birthright of every child on the week days, the Church of Christ, by her Sunday schools, must be up and doing in teaching the higher lessons of the life in Christ on the Lord's own day. A few suggestions as to—2 *how the work of the teacher is to be done*. Here no hard and fast line should be laid down. Still every teacher who feels that he has any souls in training for immortality will assuredly be open to suggestions from any quarter, as to a more excellent way. I might give a little of my own experience, but will in the main rest content with the thoughts of men of riper years and larger experience than my own. Speaking lately at a Sunday School Union Conference, in London, I heard Dr. McAnslane say, in reference to teachers' work (1) that the teacher should endeavour to understand the whole of his subject, whether parable, miracle, or history. (2) Turn it over in his mind all through the week, read it on Monday, commit to memory on the Tuesday, and for the rest of the week think, search, and think again until the subject is thoroughly your own. (3) Endeavour to adapt the teaching to the class, bring the truth into contact with each scholar, and make it plain to the humblest by suitable and apt illustrations, etc. (4) Aim, by personal dealing and prayer, to bring each scholar to Jesus as the grand end of all Sunday school work. (5) Be men of prayer, praying for each scholar by name, and for self that you may be wise in winning souls for Jesus, who will at last be your crown of rejoicing in the day of His appearing. (6) The general feeling of the Conference was confirmatory of these suggestions, and that the power of love—personal dealings, and home visitation was the effective style of teaching, of which many affecting examples were given. (7) Much stress was also laid upon the importance of putting a pure and suitable literature into the hands of the young. We need to think of this more deeply, brethren, when we see the market glutted with sensational, namby-panby books and magazines, such as the *Family Herald*, *London Reader*, *Lloyd's Weekly Budget* for the young, etc.,

even *Happy Hours* is no exception, I submit. Good and evil abound in these, and their presence in a Christian home is most surely to be deplored, when, by a little care in selection from the catalogue of pure literature, soon to be published, we all expect, by our brethren of the "Book Committee," and by a more liberal use of our own *Sunbeam*, and such guides to glory, our Sunday school libraries might be suitably filled, the family circle made radiant with the light of truth, and the hearts of the young raised to worthy ideals of life, not to the ghosts and goblins, the elves and fairies of some distempered brain, or the unnatural heroes or heroines of the tale and the novel, but to the nobler worthies of the Christian life, and especially to Jesus, who as the fairest among the ten thousand, and the altogether lovely, hath left us, yea, from the cradle to the grave, an example that we should follow in His steps. Ah! yes, let us drink in of His spirit, and live His life, and be able to say to all under our charge, "Be ye followers of me, even as I am of Christ." And thus our teaching will not be in vain, but we will indeed bring the little ones safely to the arms of Jesus.

J. ADAM.

SCRIPTURAL COMMUNION.—No. IV.*

INCONSISTENCIES OF LOOSE COMMUNION.

OPEN communion subverts ecclesiastical discipline. This practice must proceed on one of two theories—either that every person is the sole judge of his qualifications for communion, or that all the members of the intercommuning churches are entitled to come to the Lord's table. The first of these theories entirely abrogates church authority and discipline. Suppose a church adopting it should be so inconsistent as to *excommunicate* a refractory member, of what avail would be its action? The excluded member, differing from the church in judgment, and having the sole right to decide on his own qualifications for communing, would come to the Lord's table, and have the perfect right to come, in defiance of the act of excommunication. We knew a case of precisely this kind. A member was expelled, formally and solemnly, from an evangelical church, on account of his undoubted ungodliness. At the communion which followed, the pastor, assuming that every one must decide on his own qualifications for partaking of the supper, gave the general invitation for all to receive it on their self-examination, and the excluded member, without confession and without evidence of repentance, and in the exercise of his conceded right, annulled the judgment of the church and received the communion. If this theory is correct, church government is a farce and a folly. The line of demarcation between the church and the world is for ever obliterated.

Suppose the other theory be adopted, and none but the members of evangelical denominations be invited to the Lord's supper, then what follows? If different denominations have the same terms of communion, they are essentially one; if they have different terms of communion, they cannot come to a common communion without weakening or destroying the bands of discipline. Take this illustration: one church tolerates dancing among its members, another does not. A member

* By Dr. JEFFES, with notes by the Editor of the *E. O.*

excluded from a given church for dancing may be consistently received into fellowship by a church tolerating the amusement. Now could this member of a more lax church be received to communion in the church from which he had been expelled without enfeebling its authority and discipline? It would be placed in the attitude of admitting to its communion table members of other churches guilty of offences for which it would excommunicate its own members. So long as churches insist on different conditions of membership they cannot practise open communion without inconsistency and the partial or entire abandonment of discipline. (7)

Should it be said that the discipline maintained in open communion churches refutes our position, we have two remarks to make. *First*: Open communion is a theory but little carried into practice. It does not bear much fruit, because it is not heartily adopted. *Secondly*: churches, as well as individuals, frequently act inconsistently with their principles, but these principles steadily and surely lead to their results. Open communion, by a law that cannot be revoked, is tending to laxity of discipline, liberalism in sentiment, and we will not say what else.

Again, open communion betrays a *strong sectarian spirit in those who practise it*. The very reverse of this position has generally been assumed to be true. Let us examine the matter. Sectarianism lies in causing schism in the church of Christ. Its unity, not only in faith and spirit, but in government and discipline, is devoutly to be desired. Those who needlessly divide it, or keep it divided, are censurably sectarian. Nothing can justify schism that does not demand a breach of communion. To separate from a church with which we are in fellowship and in which we can conscientiously commune is certainly wrong. Now, the intercommuning churches, by their own admission, have no just cause for a breach of their fellowship and communion. They can come to a common communion table. Whatever their differences in doctrine, rites, government, or discipline, they are not such as to interfere with their joint participation of the supper. Why, then, we inquire, in the name of charity and candour, should they have different tables? Their peculiarities in faith and forms are all such as they can mutually tolerate. Neither the dictates of conscience, nor zeal for truth, nor loyalty to Christ, demand that they should open different and opposing communions. Their discordant views, as they do not affect the question of communion, are matters for forbearance, conciliation, compromise, and adjustment. It would be a beautiful evidence of a catholic spirit, of a *genuine* liberality, if these discordant sects should, as they might without any violation of conscience, abandon their rival communions and blend in a common one. But how stands the case? These sects maintain their independent and in some respects antagonistic communions with as much pertinacity and zeal as if they deemed their respective *shibboleths* essential to the vitality of the church. In a little village may be found a half dozen intercommuning churches, small, unable to support their pastors, with all the unholy

(7) Churches are not entitled to insist on different conditions of membership. The conditions are laid down in the New Testament, and should neither be increased nor diminished. Each church is bound to respect the disciplinary action of every church which it acknowledges as a church of God.

emulation and strife incident to the struggle for pre-eminence. As all can commune in one church, why not have one, by whatever name it might be called, and thus save great expense, promote brotherly love, secure increased efficiency, and set an example of genuine catholicity? To this union there is, so far as we can discern, but one obstacle, and that is *sectarianism*.

From this sectarianism Baptists are free. They do not cause a schism in the church for reasons which, in their own view at least, do not require a breach in communion. With us the conditions of church-membership and of communion are identical. We bar from membership and the communion the unbaptized, whether they are members of other denominations or candidates for admission into ours. Should we become convinced of the lawfulness of mixed communion, we shall not stop at that point, but consistently advocate the merging of all the intercommuning sects into a common body, with a common creed, common rites, a common government, and a common name; nor shall we be tenacious on points that do not affect the questions of fellowship and communion.

We will mention one more objection to open communion. It tends to the *destruction of Baptist churches*. Mixed communion leads logically and practically to mixed membership, and mixed membership to the gradual abandonment of Baptist principles. (8)

The causes of this result may be easily shown. These principles are not congenial with the spirit of the world. In all time, its taste, fashions; wealth, power, and to a great extent its learning, have been fiercely arrayed against them. They can be maintained and propagated only by earnest and constant appeals to the oracles of God. The moment a Baptist church accepts mixed communion it strikes its colours. It proclaims that immersion and the restriction of baptism to believers are matters of indifference; that on these points it has no creed; and that all may decide them according to their taste, inclination, or convenience. The pastor does not feel at liberty to press on the consciences of his hearers an ordinance of Christ practically ignored by his church. The result of such a course can be easily foreseen. As neither faith nor immersion is essential to baptism; as immersion is inconvenient, unpopular, and non-essential; as infant sprinkling is a graceful, pleasing, and prevalent ceremony and secures the ends of Christian baptism,—is it any cause of wonder that Baptist views and practices should rapidly fall into desuetude? Under the demoralizing influence of open communion the progress of Baptist principles has been greatly retarded in England. Many Baptist churches, so-called, in that country, have a mixed membership, and some—we know not how many—have, by the operation of the system, become Pedobaptist

(8) Substitute for "*Baptist Churches*" *Churches of Immersed Believers* and we accept the language and also the argument. There cannot be found a good reason for admitting a person, on his own responsibility, to one church ordinance, and refusing him participation in other church ordinances. And surely any man to whom we supply facilities for uniting with the church in its services of prayer, praise, contribution, and in the appointed ordinance of commemoration, cannot, consistently, be refused membership, if upon his own responsibility he desires it. Discipline is then at an end, excepting so far as the evil-doer may please to pass sentence upon himself, and proclaim and act upon his own unfitness.

churches. The church to which Bunyan preached has undergone this change. It is questionable whether the Baptist churches would not have made greater advancement if he, good and able man though he was, instead of being numbered with them, had been their earnest opposer. All who desire the extinction of Baptist principles act consistently in supporting mixed communion; but as we believe them to be true and of great importance, and that it is our duty to contend earnestly for them and to avoid everything by which their progress might be hindered, we enter our solemn protest against open communion.

INCIDENTAL QUESTIONS.

We close our discussion of scriptural communion with the consideration of a few questions which incidentally flow from it.

1. *Shall we admit to the Lord's supper persons who, having been properly baptized, are connected with Pedobaptist churches, or are unconnected with any church?*

The Lord's supper is a church feast. Only church-members are entitled to receive it. Church communion and church discipline are co-extensive. All the members of a church have a claim to approach its communion table, and the members of other churches of the same faith and discipline may partake of it by courtesy. Baptized persons holding themselves aloof from any church, or in connection with Pedobaptist churches, are in disorder. Those who voluntarily and persistently refuse to connect themselves with a church are manifestly disobedient. The church is, by God's appointment, the home in which his children are nurtured, the school in which they are trained for heaven. To refuse to participate in its privileges is to dishonour the wisdom, goodness, and authority of its Founder. Those who do so proclaim, as clearly as their conduct can speak, that, however others may need these aids to piety, they are resolved to force their passage to heaven without them. We will not affirm that they cannot be saved—God is merciful—but, refusing to come under the discipline, they have no just cause of complaint if they are excluded from the communion of the church. Thousands treat it as a mere human institution, which they may honour or neglect at their own pleasure; and those who pursue this lax and wayward course can have no just claim to be placed among her children.

Those Baptists who join Pedobaptist churches are not only in disorder, but grossly inconsistent. They say: "We believe that only immersion is baptism, that only believers are proper subjects of the ordinance, that only baptized believers are qualified church-members, and that Pedobaptist churches are organized on principles essentially wrong;" yet, in the face of these avowals, they abandon a church constituted upon these principles and throw the whole weight of their influence and employ all their energies in support of one based on opposite principles. They are Baptists in sentiment, Pedobaptists in influence. They know the right and pursue the wrong. They make themselves transgressors by building again the things which once they destroyed. In their baptism they bore testimony against infant sprinkling and infant church-membership; yet, in connecting themselves with a Pedobaptist church, they bear testimony in favour of these errors. A

Pedobaptist church is not a suitable home for a Baptist; and if he, inconsiderately and inconsistently, make it his abode, he cannot reasonably hope to be recognized as a Baptist and to share in the privileges of the Baptist church.

2. *What is the duty of a Baptist who, living beyond the reach of any Baptist church, has no opportunity of communing except with Pedobaptists.*

If the principles which Baptists hold are true, he should firmly maintain them. If communion with the unbaptized is wrong, it cannot be made right by circumstances. If it is improper to commune with an unbaptized society in the vicinity of a baptized one, it is wrong to do it anywhere. An isolated Baptist, then, should lift up his standard. He may be poor, illiterate, feeble, and obscure, but his principles are divine and invincible. He is not alone, though he may seem to be, in their maintenance. On the pages of inspiration they are inscribed as with a pen of light, and many, in spite of all the prejudices of education, have a strong conviction of their truth. Let this solitary Baptist, instead of lending his influence to the support of what he does not believe, become a nucleus around which those may gather who adopt his views. Truth is mighty, and will prevail. He may live to see a church organized and the cause which he loves flourishing through his fidelity. In any event, Christ is with him, and will sustain and richly reward him in his efforts to maintain his ordinances inviolate. (9)

We are not called to bigotry, censoriousness, or strife. It is our duty to love all men, especially those who bear the image of Christ: to render to all due honour for their knowledge, holiness, and good deeds; and to cherish a becoming spirit of humility, modesty, and gentleness; but still to "contend earnestly for the faith once delivered to the saints." If Christ has made baptism a prerequisite to communion at His table, as Christians everywhere, with few exceptions, maintain; and if the immersion of a believer is the only baptism instituted by the Lord, as we firmly believe; then there can be no gain to the cause of truth or piety or Christian union by any participation in the supper in which these principles are discarded. If we are right in our views and practice, we are not responsible for any discord and strife to which they may give rise. Let us do our duty, committing our ways to God, calmly bearing all reproach, and we shall have our reward.

(9) Substitute *Christians* for "Baptists" and we have at once what isolated members of Christ should do. Where the church is not they cannot join it, but it by no means follows that they should enter a church which is not that church instituted by the apostles. A man can live the life of a Christian without the church; but in so living part of his duty will be that of making a church. Two or three gathered into the name of Jesus, assembling to observe the ordinances as delivered by the apostles, are the church in that place. The church of Christ is an institution that can be brought into existence wherever there are a few faithful souls; and where there is only one, let that one labour to bring others to Christ, that there the church may be planted to the glory of God. We commend the statements and arguments of our Baptist Doctor to Baptists in general, and to Immersed Believers who are not Baptists (but merely Christians) in particular. Let us walk according to Scripture precept and example; and then communion of the baptized with the unbaptized will not be heard of—not even for a single day, and the quibble of "their own responsibility" will die a natural death. The concluding words of Dr. Jeter are a fitting appeal,

TALKS TO BEREANS.—No. VII.

THE TERMS OF FORGIVENESS.

"Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."—JOHN XX. 23.

We come now to consider the instances in which the question, *What must I do to be saved?* was asked of the apostles, and answered by them.

1. The first is in Acts ii. Having already several times referred to the contents of this chapter, and asked the reader's attention thereto, we shall presume on his acquaintance with the facts, and avoid unnecessary details. Briefly, the apostles preached Christ—His Messiahship, His death, resurrection, ascension, and Lordship—to an immense audience of sinful hearers. These hearers were pricked in their hearts by what they heard, and cried out, "Men and brethren, what shall we do?" They were evidently convicted of sin and of righteousness—of the righteousness of Jesus of Nazareth, whom God had raised from the dead and exalted on high a Prince and a Saviour; and of their own awful sin in rejecting and condemning Him. Their language indicates extreme anguish of soul, such as could only flow from a belief of the truth of what they had heard. This shows us how the Holy Spirit convicted the world of sin: it was through the truth preached by the apostles. Now comes the answer to their question:

"Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit."

Here observe: they were not told they could do nothing—that "doing is a deadly thing;" they were not invited to an altar, that Christians might pray for the Holy Spirit to come down and grant them the evidence of pardon; nor were they required to "tell an experience," that Christians might judge as to the genuineness of their conversion and vote them admission to baptism. No; they were told to do two things: (1) Repent; (2) Be baptized, in the name of Jesus Christ, for the remission of sins. "Then they that gladly received the word were baptized." They showed their repentance in a prompt and cheerful acceptance of the terms, and were immediately baptized. Is it possible to doubt that the remission of sins was theirs? Now, remember that Jesus said, "Repentance and remission of sins shall be preached in My name among all nations, beginning at Jerusalem." (Luke xxiv. 47.) When we learn, therefore, how repentance and remission of sins were here made known, we learn just how the proclamation was to be made to all nations.

As Peter was here with "the keys of the kingdom of heaven," and did actually admit thousands into the kingdom, we can learn, in the light of the facts here presented, what Jesus meant when He said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John iii. 5.) We have both water and Spirit here. The Spirit, through the ministry of the apostles, led them to faith and repentance, planting the seed of a new life in their souls; and thus believing and repenting, they were baptized—born of water—and entered into the kingdom of God. To believe in Jesus, repent of sin, and be baptized in the name of Jesus Christ, is to be born of water and of the Spirit.

2. The next case is that of Cornelius. (Acts x.) Although the question is not formally asked, it is evident that the burden of this man's cry to God was, Lord, what must I do? For when the angel assures him that his prayers have been heard, he adds, "Send men to Joppa, and call for one Simon, whose surname is Peter; he shall tell thee what thou oughtest to do." (Acts x. 6.) What he ought to do was, therefore, the burden of his inquiries. He was a devout, benevolent, pious man; but he was in darkness as to his spiritual state, as many good and worthy people are. He had no clear knowledge of the will of God, and was groping in the dark as to what God required of him. That he knew something of the mission of Jesus, is evident from verse 37; but how he, a Gentile, could avail himself of the benefits of that mission and be assured of salvation, he did not know. He had a heart to do anything and be anything that God might require; but he was in darkness as to what God would have him do. There was needed, in this case, no conviction of sin, for he was already convicted; nor persuasives to repentance, for he had already chosen to live righteously in the fear of God. True, the Jews spoke of it as "repentance unto life" (Acts xi. 18); but this must be understood either as indicating that *change of mind* which repentance literally imports, or it must be understood as spoken of Gentiles generally, and not of Cornelius and his family particularly. There was simply needed light as to the will of God and the way of salvation. Now, leaving out of view all that was extraordinary and miraculous in this instance, growing out of the fact that he was the first Gentile convert, and his case, therefore, required special attestations of the willingness of God to receive Gentiles into His kingdom, let us look at the facts as they bear immediately on His salvation and that of His household. (1) Peter is sent for; because he, as the leader among the apostles, possessed the keys of the kingdom of heaven, and must open to the Gentiles as well as to the Jews. (2) Peter preached the gospel to him and his household, unfolding the mission of Christ to save, and winding up with this important declaration: "To him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins." While Peter spoke these words, the Holy Spirit descended on all that heard the word, in miraculous manifestations similar to those which were realized among the Jewish disciples at Jerusalem on the day of Pentecost; "for they heard them speak with tongues, and magnify God." Then Peter said, "Can any man forbid water; that these [Gentiles] should not be baptized, who have received the Holy Ghost as well as we [Jews]? And he commanded them to be baptized in the name of the Lord."

These two things, then, they did: (1) They believed in Jesus. (2) They were baptized in the name of the Lord. The promise fulfilled to them was, that "through his name, whosoever believeth in him shall receive remission of sins."

A word of caution may be needful here, owing to the use sometimes made of the extraordinary manifestations connected with this case. Sinners are told that as these Gentile converts were baptized in the Holy Spirit before they received water-baptism, so all sinners should look for Spirit-baptism, that they may know they are converted. We ask our readers, therefore to note—

(a) That this baptism in the Spirit was special, for a special purpose; namely, that the *Gentiles* might have the same token of divine favour as the Jews, and be equally entitled to the blessings of the gospel. Read Acts xi. 1-18.

(b) That this descent of the Spirit did not convict them of sin, nor change their hearts—for this had already been done before Peter came. Cornelius "feared God with all his house," was devout, gave much alms, and prayed to God constantly. Nor did the Spirit, by this visitation, impart faith to them; for we read (Acts xv. 7), concerning this very case, that God had chosen that the Gentiles, by the mouth of Peter, "*should hear the word of the gospel and believe.*" Nor did this baptism of the Spirit assure them of pardon; for Peter had already informed them that this was received by believers *through the name of Jesus*; and on this account he commanded them to be baptized in water—in the name of the Lord. The descent of the Spirit was evidently a special visitation for the special purpose mentioned in chapter xi. The simple facts are—they believed; they were baptized; they were numbered among the saved. Thus was "granted unto the Gentiles repentance unto life."

3. The third instance is that of Saul of Tarsus. Of his commission, we have accounts in Acts xi., xxii., and xxvi. Let the reader examine these chapters carefully.

Saul was an honest, upright, conscientious man before he became a Christian. (See Acts xxiii. 1; Phil. iii. 6.) Touching the righteousness of the law, he was without blame among men, and he lived before God "in all good conscience." This proves that a man may be very sincere, and yet a great sinner—for he afterward confessed himself to have been "the chief of sinners;" and that a man may be very moral, and yet be guilty before God through his ignorance and unbelief. Even ignorance is sometimes a great sin—where men might know the truth and will not. He was a bitter persecutor of Christians. He says afterwards, he "did it ignorantly, in unbelief" (1 Tim. i. 18); but he does not excuse either the ignorance or the unbelief. It is to be feared that the plea of ignorance and sincerity will prove a vain one on the part of very many who might have known the truth if they would. Yet this sort of sin is by no means so heinous as sin against light and knowledge; because the nature still retains *honesty*—an element without which there can be no worthy character. A man may be very ardent in error and wrong, simply because of the noble qualities of honesty and earnestness; and, if righted in his convictions, will prove a most serviceable Christian; while the respectable sinner and the man of indifference, with weak convictions and feeble purposes, never become eminent either for badness or goodness.

The Lord knew the excellent material in the nature of this bold and earnest blasphemer and persecutor, and selected him as a "chosen vessel" for high and noble purposes. While he was on his way from Jerusalem to Damascus, on a bloody mission, "breathing out threatenings and slaughter" against the disciples of Jesus, the Lord appeared to him in overpowering majesty, and addressed him in the Hebrew tongue: "Saul, Saul, why persecutest thou me?" He fell on the ground, overwhelmed with amazement, and replied, "Who art Thou,

Lord?" Again the voice spoke: "I am Jesus, whom thou persecutest." At once he saw the great mistake under which he had laboured, and with the promptness and honesty which ever characterized him, he at once surrendered. An admirable example. Oh, how we higgle and equivocate, and smother our best convictions, often until the very capability to deal honestly with the truth is almost lost! "Lord, what wilt thou have me to do?" he cried in instant submission.

It is worthy of remark that this question was not answered, further than to direct him to Damascus, and there he should learn what to do. Oh, ye who tarry for visions, and pray to be converted as Saul was converted, by a sign from heaven, reflect that even Saul did not thus learn what to do to be saved! We saw, in the case of Cornelius, that the angel did not tell him what to do, but directed him to Peter. Here, the Lord Himself does not tell, but directs the inquirer to Damascus, to learn from human lips what he must do to be saved. Why is this, but to guard us from seeking for signs and wonders? But you ask, Why, then, did Jesus appear to him at all? Read Acts xxvi. 16-18, and you will learn that—not to make him a Christian, but—to make him a *minister* and a *witness*, it was needful that the Lord should appear to him. He was to be an apostle, and a witness of the resurrection of Jesus; and this he could not be unless he saw the Lord after His resurrection. Now, as you are not called to be a witness or an apostle, but simply a Christian, you do not need such a revelation. Saul went to Damascus, and was there three days and nights fasting and praying, in great anguish of soul. Ananias, specially commissioned, went to him and told him what he must do:

"And now, why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts xxii. 16.)

Immediately he arose, and was baptized, and renouncing his own righteousness as worthless, received the righteousness which is by faith. (Phil. iii. 7-9.)

Here is a clear case. Saul believed in Jesus Christ, turned away from his sins, and was baptized in the name of the Lord Jesus; and his sins were washed away in the blood of the everlasting covenant. He was thus saved "as a pattern to all who should hereafter believe on Jesus to life everlasting." (1 Tim. i. 16.)

4. We have yet another instance. The Philippian jailer, startled by the circumstances attending the imprisonment of Paul and Silas, cried out, "Sirs, what must I do to be saved?" The answer was:

"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts xvi. 31.)

The question here was not prompted by faith, but by alarm. He was an ignorant heathen. He was in all the blindness of heathenism. The question does not come *after* sermon, as on the day of Pentecost, as the fruit of intelligent faith and deep conviction; but *before* sermon, excited by alarm on account of the earthquake and the miracles he had seen. It is not asked by a Jew, like Saul, who knew the Jewish scriptures, and who, as soon as convinced of the identity of Jesus as the Messiah, was prepared at once to believe. Nor was it, as with Cornelius, the question of a devout worshipper of God, who already knew of the character and work of Jesus Christ. The answer, therefore, in this

case, begins back of the answers we have already quoted—it begins at the very beginning; for it is an answer to one who cries out of the depths of utter ignorance and guilt. Paul and Silas then preached the word of the Lord to him and to all that were in his house. They received the message, and were “baptized the same hour of the night,” and the jailer “rejoiced, believing in God with all his house.” They heard the gospel—they believed—they repented—they were baptized—they rejoiced in God.

Thus we have presented the facts as given to us in the Scriptures. It is a plain story; it is definite; it leaves no room for mistake or doubt. Our mistakes and doubts arise from the prejudices we bring with us to the examination of the Scriptures. It is as plain as day that the sinner is required to do three things in order to be saved. (1) He must believe in the Lord Jesus Christ. (2) He must repent. (3) He must be baptized, calling on the name of the Lord. Then the word of the Lord, which endures for ever, assures him of salvation.

There is but one point of difficulty that remains to be noted. It is sometimes urged that these answers are not the same. But we will not insult the intelligence of our readers with an elaborate explanation; a hint will suffice. It is plain that if a *believer* asks the question, he will not be told to believe, for that he has done already. A believing penitent will not, for the same reason, be told either to believe or repent. But an unbeliever will be told first of all to believe on the Lord Jesus Christ. Thus the unbelieving jailer is told to believe; the believing Jews are told to repent and be baptized; Saul, the believing penitent, is told to arise and be baptized. But they are all brought to the same landing-place. Of every one of them it could be said, when saved, that he had believed, repented, and been baptized, in the name of Jesus Christ, for the remission of sins.

One word more: this is a present salvation of the soul from sin; it is not a final salvation in heaven. That shall be hereafter considered.

To be Continued.

THE BIBLE CLASS.

LESSON XV. THE RESURRECTION OF JESUS. THE WOMEN AT THE SEPULCHRE.

Repeat the first verse of Matt. xxviii.

Who is the other Mary here mentioned? *See* xxvii. 56-61.

What does John say as to the time of this visit? John xx. 1.

How do you reconcile John's statement with Matthew's? *Ans.*—When it “began to dawn” it was “yet dark.”

What does Luke say of the time? Luke xxiv. 1.

How does Mark state the time? Mark xvi. 2.

How do you reconcile his statement with that of the others? *Ans.*—He speaks of the time when they arrived at the sepulchre, and the others of the time when they started.

Is it unusual for persons to write or speak in this manner? *Ans.*—No! If a man should leave Lexington at daylight and walk out to

Ashland by sunrise, one person might say he went to Ashland at daybreak, and another, thinking of the time when he arrived there, might say that he went to Ashland at sunrise; and both would speak the truth.

From what place did the women start? *Ans.*—Jesus and His company had been staying in Bethany at night, during that previous week, and it is most likely they started from that place. Luke xxi. 37; Mark xi. 11.

Would it take them from daybreak till sunrise to walk that distance? *Ans.*—Yes: it is about two miles.

What question did the women ask each other as they approached the sepulchre? Mark xvi. 3. Did they know, then, that the stone had been sealed, and a guard placed there?

When they saw that the stone had been taken away, what did Mary Magdalene say? John xx. 1, 2.

Describe how the stone had been rolled away? Matt. xxviii. 2-4.

Did the women see this? *Ans.*—No: for when they came in sight of the sepulchre the stone, as we have seen, was already rolled away.—How, then, did this become known? See 11.

What did the angel say to the women? 5-7. Where did this occur, and what was the appearance of the angel? Mark xvi. 5-7.

What movement, then, did the angel make between the time that he sat down on the stone, and the time that the women saw him?

Did they see the angel when they first went into the sepulchre? Luke xxiv. 3, 4. Did they see more than one? Why did Matthew mention only one? *Ans.*—It seems that one spoke for both, and Matthew mentions only the one who spoke, who was also the one that opened the sepulchre.

What prophecy of Jesus did the angel bring to their remembrance? Luke xxiv. 6-8. How many women were there in all? 10; Mark xvi. 1.

When they left the sepulchre what occurred? Matt. xxviii. 8-10.

PETER AND JOHN AT THE SEPULCHRE.

While the other women were in the sepulchre talking with the angel, where was Mary Magdalene? John xx. 1, 2.

What did she say to Peter and John? 2. How did she know that the body of Jesus was gone? *Ans.*—She did not know it certainly; but she thought so because she could see no reason for the sepulchre being opened except for the purpose of taking away the body.

Describe the visit of Peter and John to the sepulchre. 3-10. What difference between the two men is here exhibited? 4, 5, 6.

When it said "they saw and believed" (verse 8) what is referred to? *Ans.*—The statement of Mary that the body had been taken away. Did they yet believe that Jesus had risen from the dead? 9.

How long was it after the women left the sepulchre when Peter and John reached it? *Ans.*—It could not have been long; perhaps not more than one or two minutes.

APPEARANCE OF JESUS TO MARY MAGDALENE.

When Peter and John went away what next did Mary do? John xx. 11-13.

When had she returned to the sepulchre?

As the angels were still in the sepulchre why did not Peter and John see them?

What next occurred with Mary? 14-17. Why did she not know Jesus at first?

Was this appearance of Jesus to Mary before or after His appearance to the other women? Mark xvi. 9. How long before? *Ans.*—It could only have been a few minutes, or perhaps a few seconds; for the other women were still on their way to the other male disciples, when He appeared to them? *See* Matt. xxviii. 9.

LESSON XVI. RESURRECTION OF JESUS.

When the soldiers recovered from their fright, what did they do? Matt. xxviii. 11.

Repeat all that the soldiers had seen. 2-4.

Had they seen Jesus?

Why did they report to the chief priests rather than to Pilate? *See* xxvii. 65, 66.

Repeat the contract which they made with the soldiers. 12-15.

Why promise to persuade the governor? *Ans.*—Because a Roman soldier who went to sleep while on guard was liable to punishment with death.

How, then, did the Jews account for the disappearance of the body of Jesus? 15.

Is there any other way to account for it if His resurrection is denied?

Why not suppose that his enemies took the body away?

What was the expectation of the disciples in regard to the body? Mark xvi. 1.

How did they feel when they found that it was gone? John xx. 2, 5, 13.

Is it possible, then, that they could even have wished to take it away?

What is the probability that the soldiers would all have gone asleep?

If they had been asleep, how could the disciples have passed between them, rolled the stone away, and carried the body out, without waking them?

If they were too sound asleep when the body was removed to hear men getting it away, could they know how it got away?

What, then, does their story carry on its face?

What should be regarded as the real testimony of the soldiers: this story, or the one which they first told to the chief priests?

If we had no evidence except that of the soldiers, would it be probable or improbable that Jesus rose from the dead?

SECOND AND THIRD APPEARANCES OF JESUS.

When the women told what they had seen and heard, what did the male disciples think of it? Luke xxiv. 8-11.

When Peter saw the tomb empty, what did he think? 12.

Describe how Jesus joined company with two on their way to Emmaus. 13-16.

How were their eyes holden? *Ans.*—Partly by the state of their feelings, and partly by the effort Jesus made to keep Himself concealed from them. *Comp.* Mark xvi. 12.

How did He open conversation with them? 17-19. What account did they give of what had occurred that morning? 20-24. Had any of the male disciples seen Jesus before these two left the city? 24.

What did Jesus then say to them? 25-27.

Describe the remainder of the interview. 28-32. Why did He make as if He would go further? What opened their eyes? Why did their hearts burn as He talked with them? *Ans.*—Because He revived their hopes, and enabled them to understand more correctly the events which had transpired.

Describe the next movement of the two men. 28-35. What time in the day must it have been when they reached Jerusalem? 18-29. Had the appearance of Jesus to Simon been before or since His appearance to them? *Ans.*—It is not certain which.

FIRST APPEARANCE TO THE ELEVEN.

While the eleven were yet talking with the two from Emmaus, what occurred? 86, 87. What made His entrance into the room the more surprising to them? *See* John xx. 19.

What did Jesus say to them? 88, 89. Did He appear, then, in His natural body? How did He further satisfy them that it was He? 40-43. What reference did Peter make to this in his speech in the house of Cornelius? Acts x. 40, 41.

What more did Jesus say and do during this interview? John xx. 21-23. Did He send them at that time, or afterward? Did they receive the Holy Spirit then, or not till the day of Pentecost? *See* Acts ii. 1-4. Why, then, did Jesus breathe on them, and say "Receive the Holy Spirit?" *Ans.*—To assure them that it would be given them as promised. *Comp.* John xvi. 7. In what way were the apostles to remit and retain sins? *Ans.*—By prescribing the conditions on which sins would or would not be forgiven.

REYNOLDSBURG DEBATE.—No. VI.

THOMPSON'S THIRD ADDRESS.

Brethren Moderators: Respected Audience:—The antithesis presented in my last speech as set forth in the Scriptures, between the New Covenant and the Old one; between sacrifices and offerings, and services rendered by men, and the one perfect offering, sacrifice, and service rendered by Jesus Christ; between the works of *alien sinners* and the grace of God through faith; between conditions performed by *alien sinners of their own free will and power* and the fruits of the Spirit of Christ reigning in the saints, has so completely overthrown the system of Mr. Franklin and destroyed his proposition by the positive negative of God's word, that the gentleman himself, to hide his defeat, has trampled upon the common rules of language, and has rendered himself ridiculous, to say the least of it, in the eyes of this intelligent people. Hear what he says as to the new proposition: "We are not discussing the question of works or good works, we are discussing the question about *conditions*." Again, "What *work* did I say the alien sinner does? I was not talking about the work the alien sinner does, but the terms of pardon, or the acts which he is commanded to perform, as believing

and repenting." It requires but very little thought or perception to detect in these sentences of his not simply a play upon words, but a perversion of language.

In his opening speech he brought forward the *principle of law*, as it is taught by all law, as illustrating the principle taught in his proposition, and from which he concluded that it all turned upon the alien sinner doing and performing. But now he sees that this principle of law is contrasted with the grace of God, and is declared not to be God's method of saving sinners; that it is not of works, not of themselves, not of him that willeth, nor of him that runneth, but of God; and he denies all his argument, if it be worthy of the name of argument, and says he is not discussing the question of works, or good works, but conditions. What are conditions? His answer is, *terms or acts*, which the alien sinner *performs* in obedience to the commands of God. How are the *terms or acts performed*? *Answer*: By doing them. How does the alien sinner do them? *Answer*: He exercises free will and power. Are they not, then, his works? Does he not do them of himself? They are, therefore, just as much his works as any obedience that ever was required to the law of God. Nay, more, they are law. The whole remedial scheme depends upon them, if his theory be true, and has no effect but to damn men, without them. Sir, you have denied your own system, and defeated your own arguments. And I see that my own friends not only triumph in the success of truth over error, but the whole congregation before us see your failure. When you deny that salvation is of works, you deny that it is of ourselves; the two being united by Paul in the same argument. And it being admitted that it is not of works, and not of ourselves, denies it to be conditions performed by alien sinners, and, therefore, your proposition is not true. He says, "I did not know the ground on which he stood." I acknowledge I did not think of any sensible man trying to stand on such ground as he has taken, and I hope the fall which has resulted to him from his temerity in attempting to stand on such absurd ground, may prove a lesson of profit to him in time to come. I do not see how he could hope for me, or anyone else, to understand him, when he does not understand himself, but goes on denying in one part of his speech what he tries to prove in another part of it. This renders my notes distasteful to my friend, because, like the servant who took notes of his master's sermon, there was nothing in the notes, for the very good reason that there was nothing in the sermon. When Mr. Franklin speaks of *my* bad notes, bear in mind *his* speeches, and I am sure you will not attribute what I take down of his speeches to excitement on my part.

As to furnishing sinners with a cloak for their sins, I believe we do not differ as to sin being the act of man in violation of law. But when my friend teaches man's unaccountability till Christ died for him, and that God knowing that the death of Christ would put man in such relationship to God that the millions of the race who are damned are damned because Christ died for them, he assails the character of God, and not of sinners. Thus the cloak furnished the sinner by Mr. Franklin is that he is not accountable for his sins as a sinner, and by exercising free will and power of his own in believing, repenting and obeying, God forgives him something for which he was not accountable.

My friend, therefore, preaches remission of sins through the obedience of alien sinners, for which they were not accountable to God. But man is accountable for being a sinner, and is, therefore, justly condemned, not only for what he is, but for all the inability of that state so fitly called death in sins.

But he says that I make the reason of an unbeliever not believing, the impenitent not repenting, and the penitent (here he departs from logic—it should be the disobedient) not obeying, is that grace has not done its work, etc. But he fails here again, for I find the reason in man's depraved state by sin. But how does he account for man's believing, and repenting, and obeying? Simply that the grace of God has done nothing, the Spirit of God has done nothing, the *irresistible* power done nothing, the blood of Christ has done nothing, but the alien sinner has exercised free will and power, and has believed, repented and obeyed independent of all these, save in one thing. Well, what is that? Let us all hear. God gave him the *privilege* to do all this himself! This is his *grace* that he talks about when he *plays on words*. God gives the alien sinner, by proposing *terms* to him, the privilege of doing them, and remits his sins, for which he is not accountable, for embracing his privilege and doing the terms of his own free will and power. Now if you can see either grace, or the Spirit of God, or irresistible power, or the blood of Christ, or eternal life, in that system, you can see what I cannot, and what I am sure is not in it all.

But he says if a man cannot of his own free will and power believe, repent, and be baptized, or obey, "he is no more to blame for not being a Christian than the tree of the forest is for not being a useful piece of timber in a building." Did the tree of the forest make itself what it is? No. God put it there. Did man make himself the depraved sinner that he is? Yes. So says the word of God. (Rom. v. 12.) Is he no more to blame for being dead in sins than a forest tree for being a forest tree? Then he is not to blame at all; and Mr. Franklin has given him a complete cloak. But let me help Mr. Franklin out of his trouble. He is no more to blame for not being a Christian than he is for being dead in sins. How much is that, sir? Mr. Franklin, like the great John Wesley, has planted his feet, and he is not going to be moved. We will now have some *debating* if his feet do not slip as they did just now. Where has he planted them? Hear him. He is speaking of a man as an alien sinner, or else he is playing with words that do not belong to the proposition: "He can do good, or evil; right or wrong; believe or not; yield obedience to the commandment of God or not; yield himself to be a servant of righteousness or sin." There his feet are planted and his system, too—both planted so deep in the mire of the alien sinner's free will and power that all the roaring and bellowing of his sonorous voice, or the spasmodic throes of his ever-changing theory, will never extricate him from the denunciation of God's word, which declares *it is not of himself, it is not of the will of man, it is not of works; it is of God*. I need not to overthrow his argument. It is already overthrown, planted, buried in the grossness of its own contradictions and perversions, and utterly refuted at every point by the word of God. Again, he takes up what he calls three conditions—to believe, repent, and be baptized. To these says the alien sinner, of his own free will and power, can yield
 ence.

And again he says these three things he does in turning to God. "The first of these," says he, "is certainly to an alien sinner." What makes it certainly to an alien sinner? The command to believe in the Lord Jesus Christ. To whom is it given? Mr. Franklin says it is to alien sinners. Where is his proof? He says the unbeliever is an alien sinner. But where is his proof? We have heard him say so many curious things that we want the proof of God's word as to who are alien sinners. He says the Philippian jailer was an alien sinner when he was asking instruction from Paul as to his duty. I say that he was not, that he was reconciled to God, that the Spirit of God was in him, that he was thus prepared, or called to hear God's word and obey it, and his words showed his heart to be alive to God, and, therefore, not alienated. Was it a delightful service to believe? My friend thinks not. I knew it was, and it is to every child of God, without which blessed relation no man ever yet believed in spirit and in truth. It is because the child of God is free—free through Christ (John viii. 36): "If the Son therefore shall make you free, ye shall be free indeed." (Gal. v. 1): "Stand fast therefore in the liberty wherewith Christ has made us free"—that the service of God is delightful and the child cries for instruction how to obey the commands of God.

Repentance from dead works also follows this relationship to God, in Spirit, as sons. It follows the purging of the conscience by the blood of Christ, from *dead works*, to serve the *living God*. And baptism to an alien sinner would be an empty form, unless, like some, he had more confidence in it than in the blood of Christ. But to the child of God that has "tasted that the Lord is gracious" it is a delightful service—a beautiful figure of their salvation. Neither of the three are conditions in order to salvation from sin, nor to be performed by alien sinners. My friend is exercised deeply about my fine lungs being strained in *emphasising grace*. But if he was a friend to grace he would not be so exercised about it. His repugnance to the grace of God ill becomes his profession. If the grace of God is offensive to him, I can say he is not far from infidelity.

He desires to show me how an alien sinner can save himself. How is it? (Acts ii. 40): "*Save yourselves from this untoward generation.*" Now take what the gentleman said on Eph. ii. 8: "And that not of yourselves: it is the gift of God." He said *that* related to the salvation. Or he would render the text thus: "*That* salvation is not of yourselves: it is the gift of God." Now he comes forward and asserts that alien sinners *save themselves*. Does the term *salvation* or *saved* mean the same in both these quotations? If they do, Mr. Franklin and Paul, in the quotation from Eph. ii. 8, contradict Mr. Franklin and Peter in Acts ii. 40. If the sentence, "*Save yourselves from this untoward generation,*" does not refer to the pardon of sins, or salvation from sins as set forth in the gospel, and it certainly does not, then Mr. Franklin is *playing on words* and handling the word of God deceitfully. But he applies the term *salvation*, as used in Acts ii. 40, to remission of sins, in Acts ii. 38. In both cases the apostle refers to external service, and not spiritual or internal grace. Jesus puts away our sins and saves us from our sins. (Matt. i. 21): "He shall save his people from their sins." And His people being quickened to a sense of this salvation, Peter tells them to do

in visible form that service which is founded on the remission of sins through the blood of Christ. If there had been no remission of sins through the blood of Christ, there would have been no service to represent it. But, as God has ordained, in the scheme of salvation, the remission of sins through the blood of Christ, all services, ancient or modern, commanded of God, are because of remission of sins through Christ, and therefore not as conditions in order to it.

The term salvation, as used in this place, refers to the Jewish practices, or, rather, the turning from them by the followers of Christ. But Mr. Franklin says Peter was telling them how to be saved by grace. I should state it thus: Peter was telling them what they should do who were saved by grace, and had the spirit to do these things through Christ, who strengthens them. What should I tell enquirers—such enquirers as Peter was speaking to? I should do as I have ever done—point them to the command of Christ; not to put away their sins, nor give them eternal life, but to serve the Lord Jesus that had given them both. We next learn from the gentleman that the keys of the kingdom were used the first time on this occasion, and the first persons entered into it. This is extreme ground, if he means by the kingdom the promise to Abraham of the blessing in Christ. If he does not mean this his remarks do not apply to the proposition. The keys of the kingdom, as given to the apostles, were government in the church, and not the remission of the sins of alien sinners. But does the gentleman deny that his proposition asserts the remissions of sins according to the free will and power of alien sinners? What is the remission of sins according to, if it be not according to the free will and power of alien sinners? God gives them the privilege to *do*, but the alien sinner *does* the conditions upon which he receives the remission of sins. The remission is procured by the alien sinner, and without his action the whole scheme fails. In the language of Mr. Franklin, it all turns on the doing the conditions. In doing the conditions we are told that the alien sinner acts free, of his own power, and yet it is not of themselves—it is all of grace. Such logic is too self-destructive to require refutation.

To be Continued.

OUR LECTURES ON GOODTEMPLARY.

It was never our intention to engage in a crusade against Goodtemplarity; nor do we now intend anything of the sort. We saw with deep pain that some of our brethren were doing violence to the doctrine of the New Testament by associating themselves with the Order; and, without violating our duty to them and becoming chargeable with unfaithfulness to Christ and His church, we could do no less than we did. We understood from the first that the result would be loss of some subscribers without gaining others in lieu of them. But our pages have never been issued in the spirit of trade or commerce, and when we become unwilling to sacrifice circulation rather than withhold truth the work should go into other hands. It was not expected that our

published lectures would find their way much beyond our own immediate circle, but they have gone far and wide, while for months applications that cannot be supplied have been numerous, and still increase. We had no desire to provoke discussion in our pages, but when an evil is attacked fair play demands that the other side be heard, if a fair and competent opponent present himself. When the first lecture appeared a well-respected brother, full of lodge and district offices, kindly denounced our statements as largely inaccurate, and asked permission to reply. He was informed that the second lecture would appear in our next, and that after seeing it reasonable space would be open for his reply. He has been urged to point out any substantial or important error, but no line has come. He is no doubt wise in maintaining silence if determined to stand to the Order. We have received, till just now, for publication, no reply, excepting two or three abusive epistles, from persons incompetent to write for the press, containing such questions as, "Why has David King sold himself to the publicans?" or other worthless trash. Now we have a courteous letter, from a brother in New Zealand, who is a Good Templar, intended to refute some of our positions. We hope to insert it, with comment, next issue. It appears that our two lectures have been reprinted, entire, in one of the Auckland morning papers, at a cost of £7.; also in sheet-form for further distribution. Consequently the so-called "Rev." S. Edger, B.A., preached two sermons in reply, which were also published in *The Daily Southern Cross*. Mr. Edger knows nothing of the church, as a Divine institution, and glories in a worshipping brotherhood of "Jews, Unitarians, Arians, etc." He says the "Combined worship of different sects is beginning to disclose its true beauty, and Goodtemplary is doing its part toward this desirable end." Poor Man! He, though a preacher and teacher of what he calls Christianity, does not seem to know that the apostles class *sects* with the works of the flesh. *The Evening Star*, in alluding to Mr. Edger's sermon, says, "The place was literally crammed by the waifs and strays of society, good and indifferent templars, and persons who have no settled religious convictions, all anxious to know in what manner of speech the speaker would strengthen his speech as the iconoclast of Bacchus. This was the first of two lectures in refutation of two discourses by a preacher of Birmingham, who belongs to what has been termed the narrowest and most bigoted of religious sects—the Plymouth Brethren. These discourses by the Birmingham brother, would show that Christianity and Templarism do not harmonize. Mr. Edger intends to show that they are entirely in harmony, and his first lecture, last night, if not very convincing, was certainly very clever."

On this side of the sea our lectures have also been lectured upon. A brother, we are informed, advertized himself to occupy one of our chapels in refuting sundry publications against Goodtemplary, making our's most prominent, and handling us "without gloves." We have been also informed that after thus successfully refuting us, in our absence, he has resigned his connection with the Order on the ground that he cannot be a Good Templar, and a good Christian. In another place we were invited to a meeting of Good-templar brethren, and we understood that *one* would annihilate us, and certainly he came down rather

heavy; but before he left the meeting he admitted that the dangers we pointed out were real and, as regards the church, the effects evil, and finished by undertaking to write out a statement, for himself and a number then present, to be read to the Lodge, of reasons for withdrawing from the Order. Hundreds have withdrawn on similar considerations, and many Christians have been saved from entering. We shall, then, look to hear our New Zealand friend next month. Ed.

W. J. DAWSON, OF BULWELL, IN REPLY TO THE BISHOP OF LINCOLN.

THE Bishop of Lincoln has published a letter to the people of Bulwell upon infant baptism. He seems disposed to frighten them into having their children sprinkled by urging that clergymen refuse to bury unbaptized persons. Mr. Dawson replied to the Bishop at a meeting held in the British School; the Pastor of the General Baptist Church was in the chair and the attendance was large. Mr. Dawson has also further replied to the Bishop by a pamphlet, from which the following is extracted:—

“Again, we are told that ‘The Church of England, in the book of Common Prayer, which is the law of the Realm as well as of the Church, and which every clergyman solemnly promises to obey, forbids a minister, to use the *Burial Service* over an *unbaptized* person.’” Fathers and mothers of Bulwell, what does it matter whether the *Burial Service* be read over an unsprinkled infant or not? Men made the Prayer Book, and men made the *Burial Service*. God made neither. The portions of His Word in them are associated with doctrines and ceremonies which never came from Him. Do not be alarmed at this statement. Christ died for your infants, liberating them from the consequences of Adam’s transgression, and they have never sinned. A priest’s reading over the *Burial Service* will not be a benefit to them, for they need none, having Christ’s blessing, and his refusal to do it will not deprive them of that blessing! Do you not think that, on the death of an infant, if a pious God-loving man, were at the funeral to read over some portions of Scripture adapted for the occasion, and then offer up a prayer, this would not be as good a *Burial Service* as that from the Prayer Book read at the grave? Think, dear friends, are not the men who are capable of preaching to you, and of praying with you, also capable of reading, commenting and praying at a funeral, and so making a burial service over your dead infants? Are not the men you consider sufficiently good and competent to preach and pray for the living, competent to read and pray over the dead? But you will say, We shall not be allowed to act thus in the church-yard. Well, and is God confined to churches and church-yards? The service will be as good, attended to in the house *before* the departure, as at the grave-side *after* it: ever remembering that the influence of a burial service is over the living, not over the dead. Any feelings you may have against this course are caused, not by either Scripture or reason, but by old customs

and superstition; and we must not be led captive by these, if we mean to keep our necks free from the Romish yoke of bondage. We are further told that this 'is the law of the Realm.' Yes, and it was once the law of the realm to burn men and women to death because they would obey God rather than man. The law-makers of the realm have have no more right than other men to make religious laws. They who do so usurp the throne of God. They 'as God sit in the temple of God,' not far from the Pope of Rome. The letter further says, 'If it is the child of believing parents it comes into the world with a special promise of spiritual grace. For *'now are your children holy,'* says St. Paul. (1 Cor. vii. 14.)" My friends, please to read over carefully from the 19th to the 18th verses in the 7th chapter, 1 Corinthians. Now, no doubt, you are struck with the saying, 'Else were your children unclean, but now are they holy;' and, no doubt, wonder at the expression, 'For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband.' And you will see that children being not unclean, but holy, is because the unbelieving parent is in some way sanctified by the believing one. And, on consideration, you will say that this cannot mean sanctified in a religious sense, for the fact itself of one parent being an unbeliever is proof that the believing parent had not so sanctified that one. Besides, as you will say, we cannot make each other holy. We can only, by God's means, accomplish that for ourselves. Again, the unbelieving parents are spoken of as unclean in verse 18th. Well, then, how are we to understand the passage? Let us see. The word 'by' is translated 'to' by Macknight. So he reads, the unbelieving parent is sanctified *to* the other. Again, the word translated 'holy' here is the root of the word translated 'sanctified.' Hence both these words express the same idea. Unbelieving parents, then, and children, are in the same kind of sanctification, whatever that may be. Now what is it? For plainly it is not a religious one. In Scripture, to be sanctified is to be set apart for any purpose by God. Thus in Isaiah xiii., the Medes and Persians, though idolaters, are called God's sanctified ones, because he had appointed, or set them apart, to destroy Babylon. Our food also is said to be sanctified by the word of God and prayer (1 Tim. iv. 5), God having ordained it, or set it apart for man's sustenance. (Gen. i. 29.) Now at the beginning God set apart, or appointed, or sanctified, males and females for each other. (See Gen. ii. 20—24, where we read, 'Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.' Hence the man and woman who are married are sanctified to each other by the word and appointment of God. And children are said to be holy or sanctified being the offspring of this God-ordained sanctification. We will now state the cause of these verses being written. Christians in Corinth, who had unbelieving partners, wondered whether they ought to live with them. Paul replied, Of course you must. You are socially sanctified to each other by God's appointment and the marriage rite. If it were not so, your children would be unclean, that is, not fit to live with you; but now are they socially holy or sanctified, being sharers in your own social sanctification. Now mark, that is the reason Paul gives for the children not being abandoned, being the same as given for not leaving the

unbelieving parent. This proves the children had not been baptized. If they had, then they would have been religiously bound to their Christian parents, and this fact would have constituted their claim to parental protection, because, as already seen, it was the want of this religious bond that caused believers to think of a separation.

Then Acts ii. 39, is partially quoted. '*For the promise is to you and your children.*' There the good Bishop stops. He should have given the remainder, '*and to all that are afar off, even as many as the Lord our God shall call.*' He calleth both Jews and Gentiles. (Rom. ix. 24) The children then were called. How did God call them all? By His gospel. (2 Thes. ii. 14.) They then were children so old as to be able to understand the gospel, not unconscious babes.

Again, we are told '*infants have souls to be saved.*' We have shown that they are already saved by Christ. Again we have another passage torn from its connection. '*It is not your Father's pleasure that one of these little ones should perish.*' (Matt. xviii. 10—14.) Please turn to the 6th verse of the same chapter, and you will find a description of these little ones: '*But whosoever shall offend one of these little ones that believe in me.*' They were, then, believers in Christ, and past babyhood.

The Bishop says, '*But why should we ask them whether they believe?*' We answer, Why, indeed! The reason he gives is, "*Because infants have souls; and because every infant is rightly supposed to desire to be saved and be happy.*" To such remarks on infant salvation we have already replied. One remark he makes is worthy of all attention. It is, '*That there is no revealed way of salvation except by belief and obedience.*' This is true. Then follows a defence of infants believing and obeying through their sponsors. This is not in the law-book of God. It is *personal* faith and *personal* obedience alone which can obtain forgiveness of sins.

The Bishop then asks, '*Is not the guardian of an infant admitted to enter into covenant in behalf of the infant?*' There is no warrant for such a comparison, in the New Covenant Book—the New Testament. As before said, its members are to be capable of taking their own responsibility, of knowing the Lord, and of having His laws written in their hearts. This inference, too, like all human inventions, shows its faulty origin. The infant in it would receive benefits by the covenant, and could not obtain them without it. But infants now have already all the spiritual benefits they need, through Christ, and so require no guardians to enter into a covenant for them.

Then comes in the baptism of men, women, and children into Moses, and the question is asked, '*Why may not children be baptized into Christ?*' We ask, Does St. Paul, in 1 Cor. x., draw his inferences from all these three classes? For we have no more authority to carry a comparison beyond its inspired limits than we have to make one. Now read 1 Cor. x. to verse 11, and you will perceive that only the adults are there referred to.

We are then informed what the Church of England says respecting baptism. But this is not an authority. We must learn from the originator what are the meaning and design of this institution, and His explanations are to be found only in the New Testament."

PREACHING AND SINGING.

"Sir—Will you, or some of your readers, say whether it is right to introduce *anthem* and other *piece* singing in connection with the Sunday evening preaching? I do not know that this is done in any of our churches, but the church with which I am connected is likely to do so. I have a strong objection to it, believing it an innovation upon the apostolic order, and contrary to the design of the evening service."

ENQUIRER.

OUR stated Lord's day evening preaching services, as generally conducted, are an innovation upon apostolic practice. Anthem singing might, or might not, make the thing worse. If the church would precede the preaching by singing an anthem in place of practically inviting people of whom nothing is known, or who are known to be unconverted, to take part in singing praise to God, it would be an improvement upon present procedure. But anthem singing would most likely not be so arranged, but tend to silence the voice of the church. A choir would be looked to for the entertainment, and most likely it would frequently be found that members figure in it who are marked by disregard for prayer meeting and by neglect of church work, and whose enjoyment of divine things chiefly consists in the gratification of their musical organs. We conclude that the unscriptural association of a mixed worship with stated gospel preaching, as a leading means of converting people, is a signal failure in the hands of all the denominations, and that it is, and will be, attended with no better results among us.

Ed.

Intelligence of Churches, &c.

THE ANNUAL CONFERENCE IN SCOTLAND.—The Annual Gathering of brethren and representatives from churches in Scotland, interested in evangelistic work, took place in Roxburgh Place Chapel, on the 16th July, at Ten a.m. A goodly number of brethren and sisters assembled, among whom were Evangelists Abercrombie, Brown, Hindle, Hurte, and Murray. One or two brethren from England also were present. After the Meeting had been opened with praise and prayer for the Divine blessing, Bro. Aitken was chosen to preside, who, after reading a portion of Scripture, and making a few introductory remarks, called on the Secretary to read the report prepared by the Committee. This statement briefly set forth that the Committee had been able to maintain continuously in the field only one evangelist, Bro. Murray, and as his time had been partly occupied in furthering his education by attending such classes as were considered most likely to promote his usefulness as a Preacher of the Gos-

pel, even he could not be said to have been fully employed in evangelistic work. But before commencing his studies in October last, he had been able to pay a somewhat prolonged and successful visit to the Banff district; and he had also, while attending his classes, visited many of the churches within a limited radius of Edinburgh. Bro. Hurte laboured in Scotland, with his usual assiduity, only till the beginning of October last, when he left for Ireland, with the esteem and prayers of the brethren. The report touched also on the departure of Bro. Strang, in May last, from Glasgow, for Australia, who left laden with good wishes and testimonies to his usefulness and worth. Scotland, however, had been favoured with a large share of the labours of Bro. Abercrombie, a number of churches having been visited by him; and he, along with Bro. Hindle, who had been kindly spared by the English brethren for that purpose, paid a visit of some weeks' duration, in April and May last, to Banff.

and the churches in that district, which resulted in very considerable fruit to the glory of God. Altogether, reviewing the work of the year, the report concluded by saying that, in comparison with the agencies in operation, the results have been satisfactory beyond any recent year, considerable additions to churches in some districts having been made, and the brethren preserved in the unity of the Spirit and the bond of peace. The Treasurer's report, which was next read, showed that enough had been subscribed for all necessity; and, owing to many subscriptions coming to hand at a recent date, a large balance remained on hand to begin the year with. The Edinburgh brethren were again appointed the Evangelist Committee for the ensuing year; and it was arranged that the next Annual Meeting take place in Sinclair Town Chapel, Pathhead, Kirkcaldy, on Monday, 19th July, 1875. Much interesting information was elicited in the reports by delegates from churches. All the churches were enjoying peace in their midst, though two of them were still suffering from the discouraging effects of separation. The churches in the mining districts also suffer greatly from frequent removals incident to deranged and depressed trade; but still they persevere in the good work, a group of small churches in a mining locality having formed themselves into an association to prosecute more successfully the work of making known the truth as it is in Jesus. A number of the smaller churches reported additions; and from the larger centres the accounts were still more cheering. Banff was unrepresented except by letter, but it was made known, from the reports by Evangelists, that considerable additions had taken place there; Pathhead reported fifteen immersions; Edinburgh about forty; and Glasgow twenty-six additions, eleven of which by surrender to the claims of Jesus. All these three churches spoke of these results as in great part the fruit of faithful teaching in the Sunday school, the larger increase in Edinburgh being attributable to the recent improvements carried out in their meeting place, and the protracted series of special services held immediately after the re-opening of the chapel, in which Bren. Abercrombie, Strang, Hindle, Murray, and others, took a part. The Glasgow brethren also stated that the more recently planted church in Canning Street there is more prosperous than it has been, and has a bright prospect of future usefulness before it in the dense

population in the east end of that city. A messenger from the brethren in Dumfries reported the church there as prosperous, having good meetings for preaching the Gospel, and urged the claims the important district of which it was the centre it had to the consideration and help of the Evangelist Committee. There were three applications of churches for admission to co-operation. The history of the first applicant (Smithyhill) is worthy of record. This little church now numbers sixteen members, who have been gathered together principally by an aged disciple who is now verging on his fourscore years and ten, and who has, for sixty long years, been contending earnestly for the faith once delivered to the saints. Very gratifying it was to hear the brother, stricken with old, yet able to tell forth, in glowing terms, the delightful service of his life, and rejoice over this aftermath which he had been privileged to reap in the service of his Master. The other two applicants were a church newly planted in Whitburn, a mining village, and the church in Middle-side Chapel, Dundee. All three were cordially received, the last, of course, subject to the concurrence of the church in Salem Chapel in the same town, which no doubt will be cheerfully given, as the two churches have been heartily co-operating with each other for a considerable time. A fourth small church (Haywood), newly planted, put in a plea for help. The reports by Evangelists amplified and confirmed the considerable success attending their labours previously noted in the committee's report. Noteworthy was a short detail by Bro. Hurts of several brethren he had been instrumental in bringing to the knowledge of each other, and who now form a little church of eight in Belfast. They have recently engaged a small hall, and, doing all he can to help and encourage them, he strongly urged their claim to help from Scotland or England. Doubtless, if the church in Glasgow succeed in engaging an Evangelist for their important district, they will lend a willing ear to this, and, by responding, find a fitting occasion for the exercise of their large-hearted liberality. Regarding the future year's work, Bro. Murray was re-engaged to labour in Scotland; and an arrangement was made with Bro. Hindle for a short period of labour in Banff. Bro. Abercrombie expressed himself ready, as hitherto, to spend and be spent in his Master's service. All else was left in the

hands of the Committee, to arrange as exigencies and opportunities might arise. A social meeting, presided over by Bro. Aitken, took place in the evening. After tea, and with intervals of praise, about a dozen speakers occupied the platform in succession, who delivered short telling addresses, which were characterised by great variety of thought, and yet maintained throughout a remarkable unity of purpose, the leading theme being personal piety, attachment, and loving service to Christ, the latter having special reference to evangelistic effort. Thus appropriately, was wound up a day's proceedings which the Bestower of every good and perfect gift had been pleased to grant as one of the most hopeful, harmonious, heart-stirring, and soul satisfying that a company of His people, met for such a purpose, could be grateful for.

W. T. S.

CANADA.—We are pleased in being able to announce that Bro. Benjamin Franklin, editor of the *American Christian Review*, Cincinnati, Ohio, will be present (the Lord willing) at General Assemblies of Brethren in June of this year. The congregations in different parts promptly responded to the invitation to settle times and places for the meetings, and the arrangements are as follow:—May 31st, Toronto. June 7th, at Dorchester Meeting House. June 14th, at Owen Sound. June 21st, at Bowmanville. June 28th, at Stone Meeting House, Erin. Also June 28th, at West Lake Church, P. E. County. July 5th, at Smithville in Niagara District. *Dorchester* is near the Kingsmill station, on the Canada Southern Railroad. Is a short distance from St. Thomas, and a few miles, say twelve, from London. Meetings commence on Friday, 5th June. *Owen Sound* has communication with Toronto and immediate points by the Toronto, Grey and Bruce narrow gauge railway. *Bowmanville* is about thirty miles east of Toronto, on the Grand Trunk Railroad. *Erin*.—The Stone Meeting House is a few miles from Alton station, on the Toronto, Grey and Bruce Railway, or sixteen miles from Georgetown, on the Grand Trunk Railway. (See Bro. Kilgour's notice.) *West Lake Church*.—The yearly meeting for Murray and Prince Edward County, will be held with the West Lake Church, commencing on Saturday, at 3 p.m., before the last Lord's day in June (28th June). Friends from the west will take the stage at Brighton for Wellington, or boat at Belleville for Picton. Bro. Franklin will

be present. *Niagara District*.—Meeting on 5th July at Smithville. Smithville is a few miles from Grimsby station on the Great Western Railway. We trust the brethren in the different localities and neighbourhoods will not only be stirred up to attend themselves, but induce all they can of their neighbours to go to the meetings, and hear for themselves the Gospel of Christ as originally preached by the Holy Spirit sent down from Heaven. We have only opportunity now to say that Bro. Franklin arrived in Toronto, on 29th May, and is in fair health and excellent spirits.—*Bible Index*.

WREXHAM.—For a short time we have been favoured with the visits of several of the Evangelists, and have had a succession of most interesting meetings, both in Wrexham and Buckley. On Tuesday, June 23, Bren. Hindle and Abercrombie visited Buckley, holding a meeting in the open-air, and then adjourning to the Wesleyan Mission Room, lent by them for the occasion. Meetings were also held on the Wednesday and Thursday evenings, in the open-air, and large numbers listened to the preaching. On Friday following they arrived in Wrexham, when a meeting was held in the open-air, and special services were also held in the chapel and open-air on Lord's day. During the succeeding week meetings were held: on Monday, conducted by the same Bren., on Wednesday by Brother McDougall, and on Friday by Bro. A. Brown. Bro. McDougall has been with us during the two succeeding Lord's days, as well as another week evening. We trust that their labours are not in vain in the Lord. One from our Sunday school has decided for Christ, and we have been much edified by the valuable teaching of our brethren. We trust that there will be more additions as the result of their services.

E. E. WRIGHT.

TUNBRIDGE WELLS (July 13). All will be glad to know that we are still progressing in the Lord's work. Since we last wrote some seven believers have put on the Lord by baptism. One is past middle age, and full of God's works. Bro. Pitman, from London, has spent, altogether, four Lord's days with us. We have been refreshed by his spirit, and think him well qualified for Evangelistic work. Bren. Coop and Marsden in their visit have also greatly helped us in word and deed. The meetings, out-door and in, have been good. As many as 300 have assembled on the "Common" to hear the

primitive gospel preached. Bro. Adam has now come amongst us to labour for a short time. Bren.—Pray for us. Yours in Jesus. H. COLLYER.

BRIGHTON.—The brethren desire me to report progress here. I have just fulfilled (July 10), a visit to this fashionable watering place, covering some five Lord's days. Out-doors, on the beach, in the hearing of gay and lordly ones, has the gospel trumpet been sounded. One gentleman thanked me for the address given, and the others were very attentive. Also on the "Level," the Brighton Areopagus, we had good meetings. In-door gatherings were increasing. The truth has been effectual in winning souls for Jesus, and we all rejoice in the fruit of our labours in the baptism of three young believers. A fourth, of middle age, is expected July 14. She was coming forward with the others, but social hindrances prevented. May all have grace to live for Jesus. J. ADAM.

BIRMINGHAM.—Since the additions reported in the June E.O. some ten have been immersed into the name and death of the Lord; five of them take membership in Vauxhall Church, three at Summer Lane, and two at Charles Henry Street. The Chapel in the last-named place has been closed for over a month in order for painting and other needful improvements; likely cost, between £60 and £80. The three churches before named have made arrangements for stated out-door meetings, during the favourable weather; and interesting and attentive audiences have thus been brought under the sound of the Gospel.

ISLE OF MAN.—On the 9th of last month the Editor of the E. O. terminated a month's sojourn with the little church in Douglas. The considerable regular audience which attended on his former visit was found on his return to have largely decreased; still there was a number glad to hear, a portion of them having been brought under influence by the intervening labours of Bren. Brown and Evans. All parties regretted that this last visit had terminated just when it did, and that further help could not be supplied on this side the Annual Meeting, as several advanced enquirers seem almost as near the kingdom as can well be short of absolute surrender, and it was thought that very little further attention would land them in the church. The church consists of nine members, anxious for the glory of the Lord by the spread of truth, but destitute of the required fitness for

public preaching and teaching. We have striven to understand the requirements of the church in Douglas, and conclude that a good work can be done there. The meeting was held in Stanley Hall, Circular Road. Ed.

BIRKENHEAD.—Please report one addition to our number, by immersion, since our last report. M. C.

SKELMERDALE.—A little church was formed here three years ago, thirty-one have been immersed, three have given up, and thirty-one members now continue. We meet in a cottage, but have a small chapel in building. J. BURTON.

OLDHAM.—Interesting lectures to large audiences exposing the shame evils of Spiritualism have been delivered, by T. Ashcroft, of Bury, and B. Lees, ex-medium, of Birmingham.

NORTHWICH.—Interesting lectures on Geology and the Bible have been delivered in the Drill Hall (the meeting place of the small church), by Bro. Hunter of that place. There was a large attendance, much interest, and the lectures were highly interesting and instructive.

NOTTINGHAM DISTRICT.—Bro. T. Thompson has been labouring during the last three months in the Nottingham district; visiting most, if not all, of the church of the district. We hear of his favourable reception and general acceptance.

Obituary.

We are reminded that this is not our rest, and that we are still in the wilderness, by the removal of an aged Bro. and Deacon from our midst, HENRY MEXLEY, who died the 24th of April, in his 81st year. He stood firm to the truth from his first connection with the church in Barker Gate, Nottingham, 1838.

Also on the 3rd of June, Mrs. REBECCA FERRARSON, in her 88rd year. This sister, formerly with the Scotch Baptists, united with us the 3rd Lord's day of our meeting together, the 15th January, 1837. She suffered many domestic afflictions, in her latter years by paralysis, taking the use of one arm, which she endured with heroic fortitude, and could say: "The days of our years are three-score years and ten, and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut-off, and we flee away." E. M.

THE BEST MEANS TO RAISE THE CHURCHES TO THE STANDARD OF HOLINESS AND DEVOTEDNESS REQUIRED BY THE SAVIOUR.*

God has done great things for us, whereof we are glad. When we were yet in our sins He regarded us with feelings of the tenderest compassion. In the exercise of a matchless, measureless philanthropy, He gave up His Son to save us. By a series of gracious, providential arrangements He has brought us to Himself. He loved us before we loved Him; and we were converted to God, rather because He sought us, than that we sought Him. We have been saved by grace, therefore let us be second to none in admiration of redeeming love. Grace has reconciled us to God. Grace has forgiven our sins. Grace has made us sons of God. Grace has enrolled our names in the Book of Life. But in all this we have reached no ultimate ground. The joys of reconciliation, pardon, and sonship, are but the initial stages of one great work. This much attained, we are but babes in Christ; nothing more. Long years of nurture, teaching and discipline, must intervene ere the perfect manhood is reached. Failing this, we are doomed to be dwarfs in God's heritage, if we be not entirely cast away as reprobate. This much secured, we are standing on the lower rounds of the ladder, whose top towers away into lofty eminences of moral and spiritual excellence, only reachable after many days.

In discussing the proposition before us we must first briefly define its terms. The means must be adapted to the end. And the more clearly we understand what the end is, with the greater certainty may we hope to determine the most efficient means for its attainment.

The adjective "holy" represents the Greek *ἅγιος* which is thus defined:—"devoted, set apart, separated from common conditions and use, dedicated." The noun "holiness" represents *ἁγιασμός* which is defined:—"sanctification, consecration, moral purity."

The radical idea which lies under all words belonging to this family is *separation*. Moral purity may or may not be in view: separation is always and of necessity implied. In the simple sense of setting apart, the gold was sanctified—made holy—by the Temple. The gift was sanctified by the altar. Even the food we eat is sanctified by the word of God and prayer.

Under the Mosaic Economy the first born, both of man and of beast, was holy unto the Lord. The Jews, whom Jehovah "separated" from the nations of the earth were, in consequence of that separation, holy. In this sense also, every immersed believer is holy, sanctified. But the end contemplated in all this is, unquestionably, the actual moral purity of all who are thus brought into a set-apart state. The Jews were separated from the nations of the earth, that they might separate themselves from all the abominations of those by whom they were surrounded. And we have been separated from the world in order that we may separate ourselves from all ungodliness and worldly

The Annual Meeting of delegates from, and members of, Christian Churches, held in Wigan, in 1873, resolved that Bro. JOHN STRANGE be requested to prepare a paper for the next Annual Meeting, upon this subject. Bro. Strange before leaving for Australia wrote the paper here put into print, and requested the Editor of *The Ecclesiastical Observer* to read it on his behalf, to the Annual Meeting, to be held in Carlisle August, 1874.

Justa. (See Romans vi.; 1 Thess. iv. 1-7 and 23; Heb. xii. 14-16.) Thus the full import and requirement of the act by which we are separated from the world and set apart to God, is an actual separation from all iniquity. If separation is the root, moral purity is the fruit. If separation is the bud, moral purity is the flower. By the term "holiness," then, in the present address, I mean not simply separation from worldly associations; but from worldliness. I mean not simply separation from evil men, but from evil. I mean, in fine,

MORAL PURITY. We come now to devotedness. The verb "devote" is thus defined:—"To vow away, to set apart, to dedicate by a solemn act, to give over, to doom, to give up wholly or chiefly, to apply or direct." The noun "devotedness" is defined:—"The state of being devoted or given up; strong attachment." It thus appears that the fundamental idea of the two words, *holiness* and *devotedness*, is the same. To make holy is to devote. To devote is to make holy. Holiness is devotedness. Devotedness is holiness. The word devotedness, however, has acquired a secondary signification, namely, zealousness, earnestness in any cause to which we may have become attached. Now, in order to avoid tautology, we must use this word in the present paper in its secondary signification. Understanding, then, by devotedness, earnestness in the service of the Redeemer, allow me to say that this is a principle which is not sufficiently understood. Many modern Revivalists measure a man's devotedness by the noise he makes. But this is a false standard. Devotedness varies in its manifestations according to temperament. A cataract generally makes more noise than the river which irrigates millions of acres; and bears the commerce of nations on its bosom. We want zeal. We want earnestness. But we want these as the outcome—not of mere feeling—but of principle; feeling, intelligence and love, manifested in steady, unceasing labour for God, and not passing off in hoverstrained and spasmodic effort. Well-timed, well-directed work, followed up and sustained for weeks, or months, or years together, is the thing that tells in the long run. All things are possible to men who labour thus. It may be a work of years; but the spoils of science, of literature, of philosophy, or of Christian conquest, must ultimately be laid in triumph at their feet. Thus devotedness is not so much action of specific character, as it is a principle of action—a soul-absorbing, all-constraining principle, varying in its manifestations, yet the same in all; in some, silently consuming like the sacrifice on the altar; in some, heard in sounds sweet, gentle, charming, like the bells upon the garments of the High Priests of old; in some, thundering along with fiery zeal, like the Boanerges of the apostolic band.

Christ is the true standard of holiness and devotedness. In Him we find perfect moral purity combined with the most entire devotedness in the service of God. It devolves upon the church to copy the example He has left. How important, then, the question: By what means may the perfect moral purity of our blessed Master, and His devotion to the will and work of God, be re-produced in the churches represented here this day?

Preliminaries now disposed of, I proceed to answer the question at the head of this paper. I may say that I have made no attempt to

please your fancy with anything new. I have endeavoured to bring to bear upon my theme the light of the sacred writings. My conviction being that in this, as in everything else, Scripture teaching on the subject is at once the simplest, safest, and best.

I mention, first of all, the INSTITUTIONS of the LORD'S HOUSE.

The prayers, the sweet spirit-stirring psalms and hymns, and the contribution, are all designed with a view to our moral and spiritual elevation. I would, however, name two of the institutions of the House of God, in particular. The Lord's table and the teaching.

THE LORD'S TABLE. Paul, in his first letter to the church at Corinth, contended that all the Corinthians who came to the Lord's Table ought to separate themselves from all association with idolators in their idolatrous feasts. They could not drink the cup of the Lord, and the cup of demons; they could not be partakers of the Lord's Table, and the table of demons. Hence the Lord's Table was, or should have been, a means of holiness to the Corinthians. There is a principle suggested here, which is applicable to all who observe the memorial feast, through all time. In this feast we are brought into the presence of Jesus in a peculiar and special sense. And if we realise the solemnity of the position, and appreciate the dignity and honour of the privilege, we shall endeavour to enter the Master's presence in a becoming state of mind. Amid the silence which ensues while the bread and the cup are passed from one to another, we cannot but reflect on all that our participation in that ordinance implies. It implies a recognition of the fact that we are not our own; that we are bought with a price; and that we ought, therefore, to glorify God in our bodies, and in our spirits, which are His. More deeply than ever, on such occasions, do we feel our own unworthiness. More deeply than ever do we become penetrated with a sense of our entire dependence upon the grace of God. More deeply than ever do we feel that if ever we reach glory it must be entirely through the blood of the Lamb. Faith in Jesus is quickened into livelier exercise. We cast ourselves anew upon His sacrifice. Anew we prove by blessed experience that His death is our life, His wounds our healing. Our covenant with God is renewed. And as we rise from the commemoration of all that Jesus has done and suffered to save us, the melody of song arises, and ascends like incense into the highest heavens.

"Oh! scenes of suffering love,
Enough our souls to win—
Enough to melt our hearts, and prove
The antidote of sin."

The calm reflection, the renunciation of self, the simple appropriating faith, the emotions of holy joy, the deep adoring gratitude, and the renewed consecration to God, cannot fail to produce most blessed results. If the Corinthians could not drink the cup of the Lord, and the cup of demons, no more may we partake of the cup of the Lord, and then plunge anew into the follies and vices in which we formerly indulged. On the contrary, as in the light of Paul's words, these Corinthians must have felt that their presence at the Lord's Table laid them under the necessity of eschewing old fellowships, associations, and sins; so now, every one who observes this commemorative ordin-

ance aright, will feel himself laid under an imperial obligation to "put off the old man with his deeds, and put on the new, which after God is created in righteousness and true holiness."

THE TEACHING. In seeking the conversion of sinners we recognise the importance of attending to the first half of the commission as recorded by Matthew. We ought to be equally attentive to the second part when conversions have taken place. Jesus said: "Go ye, therefore, and make disciples of all the nations, immersing them into the name of the Father, and of the Son, and of the Holy Spirit." But we all know that He did not stop there. He went on to say: "Teaching them to observe all things whatsoever I have commanded you." Now while this commission was given to the apostles, and with special reference to their apostolic work; it, nevertheless, contains the principle upon which the work of the Lord must be carried on through all time. Paul's words to Timothy come in appropriately here. "The things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." The things taught by the apostles, doubtless, embraced all matters pertaining to the faith and order of the church of God. Their teaching also embraced all that was necessary to build up the churches, in all those good and noble qualities, by which the Christian character ought ever to be adorned.

Hitherto we have devoted our best energies to the proclamation of the ancient gospel, and to the development of the faith and order of the primitive church. The circumstances in which we have found ourselves, amid opposition of various kinds and from various quarters, rendered it a matter of necessity to fight our way over every inch of the ground we have won. And the fighting is not all done yet. But if we are to rise higher in holiness and devotedness, and to make our moral influence felt in our respective communities as it ought to be felt, more attention must be given to the work of teaching and exhortation. If we may not use the sword less we must by all means use the trowel more. Our speaking brethren must endeavour to bring their addresses to bear more directly upon the every day life of the members of the church. They must deal more with the conscience and with the heart. Greater attention to teaching and exhortation, together with a more deeply practical element infused into both, will not fail to promote the advancement of the churches in the life of God.

EFFICIENT AND FAITHFUL ELDERSHIP. Paul laboured in the church at Ephesus for the space of three years. During this period he taught them "publicly, and from house to house." And he set his own example before the Elders of the church there, as one which they ought to imitate. The Elder's office is not a mere honorary position for the rich men of the church; nor for the more learned and intellectual men thereof; nor even for the men whose hairs have grown grey within her pale. It is an office for which men must possess certain prescribed qualifications, involving duties of onerous character, and to which tremendous responsibilities are attached. I would speak with diffidence; but I fear the office of which I now speak, is too lightly carried about among us. I do think that those brethren who form the eldership ought, in addition to their more public work, to give a

considerable amount of time to private house to house visitation. They could read the Scriptures with the members of the church at their homes. They would also be ready to tender the needed word of comfort, admonition, counsel, encouragement, or instruction, by the fire-side as occasion might call for. Instead of a mere visit, when a brother or sister has relapsed into indifference, their visits should take place with sufficient frequency to sustain and quicken the interest of all. Then their visits, no longer being given in the capacity of spiritual policemen, will be welcomed, and prove seasons of sweet communion and mutual refreshing. Were this done, and done everywhere, could we doubt that the churches would grow in holiness and devotedness? And, I further ask, were this faithfully done, would not the number of the "separated" in our annual statistics be considerably reduced? I trust I shall not be misunderstood: I use plainness of speech, but I condemn none. I believe the brethren have honestly endeavoured to act up to their convictions of duty. But, in my opinion, the standard is higher than we have generally considered it to be. In this, I frankly confess, I may be mistaken, and if so, this is the place in which I may hope to have my sentiments faithfully examined and kindly corrected.

CONTEMPLATION OF CHRIST: the devout and constant study of His character. The early Christians were less occupied with religious theories and systems than we moderns are. They had their attention directed to Christian miracles, Christian teaching, and Christian ordinances. But this was done in such a way as to make all feel that Christ was more than miracles, more than doctrine, more than ordinances. These were regarded as being but stepping-stones to Christ. Their faith centred in a Person; their affections centred in a Person; their hopes all originated and centred in a Person. The Christ of God was their Alpha and Omega; their All and in All.

All that the Christ was to them He is to us. Let us seek to maintain abiding fellowship with Him. Let our supreme happiness consist in the blessed assurance, that we occupy a place in His infinitely loving heart. Let us meditate on His pure and spotless life, and never rest contented unless we feel that our moments of purest and sweetest satisfaction are those which we spend, like Mary, at the Saviour's feet.

It is a law of our nature that we shall become assimilated to the object, or objects, which we most closely and constantly contemplate. To become assimilated to Christ we must, therefore, make Him the subject of our constant and adoring contemplation. We must, therefore, get nearer to our Divine Redeemer. In proportion to our nearness to Him will His influence be felt. In proportion to our distance from Him will the transforming power of His life on our own be diminished.

We ought to realise our true position in relation to the world. We are merely strangers and pilgrims in it. If we allow the world to engross our chief attention we cannot avoid becoming worldly. If Jesus occupies the supreme place in our minds and hearts we must become Christ-like. Thus, "we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory."

THE CROSS OF CHRIST. "God forbid," said Paul, "that I should glory, save in the cross of our Lord Jesus Christ, by which the world is crucified unto me, and I unto the world." Gal. vi. 14. In rendering the third clause of this verse, "by *which* the world is crucified unto me," I have followed Macknight and others. But it is comparatively immaterial, so far as my present purpose is concerned, whether you accept this reading or reject it. By the cross of Christ, or by Christ crucified, as you may prefer, Paul was crucified to the world, and the world to him. The term "crucified," in this place, implies deadness to sin, and deadness to the world. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Rom. vi. 6. "And they that are Christ's, have crucified the flesh with the affections and lusts." Gal. v. 24. The cross points to purity as well as to pardon. On the cross God dealt with sin in the person of His Son. In the light of the cross the exceeding vileness of sin appears. In the light of the cross the love of Jesus to a guilty world is also seen. What heart would not loathe the sins which nailed the Saviour to the tree and wrung from the innermost recesses of His soul the agonising cry, "My God, my God, why hast thou forsaken me?" What life would not be influenced by the amazing grace which led Jesus to suffer and die for sinful men? Brothers, Sisters, the cross of Christ, honestly and intelligently apprehended, is death to sin; and as long as we continue to sustain a right relationship to the cross sin shall not have dominion over us.

The cross of Christ is a life-long study. It must be our only trust and all our glory in life and in death. And upon our unceasing dependence upon the cross, our piety, spirituality, and ultimate victory over the flesh, must in no mean degree depend.

THINGS HOPED FOR. Jesus said to His sorrow-stricken disciples—"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." (John xiv. 1-3.) Paul writes thus—"Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Hear John also, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." The expectation of Christ's second advent should, most assuredly, be placed among the means by which our lives must be raised to the standard of holiness and devotedness required by the Saviour. For the present I shall take neither side of the Millenarian controversy. I take the broad, common ground—ground held dear by all of us—*Jesus will come again.* This every Christian believes. Then we shall be rewarded according as our works have been. Then we shall be admitted into the many mansions of our Father's house. Then we shall be "for ever with the Lord," and shine in His image. Then our

care and our sorrows, our trials, temptations, and fears shall cease for evermore. All this is clear, simple, and satisfactory. In the bright and blessed anticipation of these things we all rejoice.

This is the doctrine of the second advent, and this, though future, is a reality, not a theory; not something to speculate about; but a hope which should live and throb deep down in our hearts.

The enlightened Christian will find in the prospect of Christ's second coming a constant stimulus to faithful and devoted labour. He knows that Jesus will then call His servants to render an account of their stewardship; and, instead of hiding his Lord's money, he endeavours to make a proper use of it, against the time when his Lord shall come. He also believes that "heaven will be a prepared place for a prepared people." And as he thinks of the high and holy society in which he hopes to move in that better world, he feels that he must strive to rise to that moral and spiritual meetness for the fellowship of the just made perfect, without which heaven would not be heaven. Above all, as he thinks of being for ever with his adorable Redeemer; preparation for His presence becomes imperative. He holds the world with a loose grasp. He sets His face steadfastly against all ungodliness, as being utterly unworthy of one who is the heir of such a destiny. Because sin is inconsistent at once with his professions and his most cherished hopes, he purifies himself even as Christ is pure. There is a sound philosophy in the words of Peter—"Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." The fine moral harmony which appears in this passage shines in its own light. The connection between the premises and the conclusion is too plain to need any exposition. Infidelity may sneer at our supposed credulity and profess to pity the weakness which hopes for a blessed life after death, but given the hope of living for ever under new heavens and in a new earth wherein dwelleth righteousness, and even the infidel must confess that those who have this hope in them possess motives and aids to a holy and blameless life of which every system of doubt, unbelief, and negation is utterly destitute.

IMPROVEMENT OF SEASONS OF AFFLICTION. The Psalmist said: "Before I was afflicted I went astray, but now have I kept thy word." The writer of the Epistle to the Hebrews also speaks out most explicitly on this point. "Furthermore we have had fathers of our flesh who corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of Spirits, and live? For they verily for a few days chastened us after their own pleasure, but He for our profit, that we might be partakers of His holiness. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them who are exercised thereby."

It thus appears that all our afflictions may be divinely over-ruled so as to promote progress in holiness. It would be opposed to Scripture and the facts of observation, to conclude that when a brother has come under some great overshadowing sorrow he must, therefore, be specially chastened for having specially sinned. That examples of this might

be adduced, both from the Old and New Testament, is not denied. But, did it come within the province of this paper, it would not be difficult to show that visitation of special sin with special punishment in this life, is the exception and not the rule. Sometimes God *sends* affliction upon us. Sometimes He simply *permits* it. God chastened the Corinthians. He permitted Satan to afflict Job. But in this latter case, and in every instance of a similar kind, we are assured that God is faithful, and will not suffer His people to be tempted above that they are able; but will with the temptation also make a way to escape, that they may be able to bear it. When, therefore, we are afflicted, let us endeavour to ascertain whether it is the chastening of the Lord on account of sin, or, whether it is simply permitted that the genuineness of our faith and the sustaining power of the truth, may be made manifest. In either case we must put our trust in God, and pray that we may profit by the affliction. He will make it answer most important ends in our experience. It will lead to self-examination. It will cause us to enquire into the motives and principles by which we have lately been regulating our lives. It will lead to humiliation of soul before God. It will lead us to long after a closer walk with God. It will lead us to determine that, if spared, we will seek to serve the Lord more earnestly than we have ever done before. It will beget a spirit of patience, meekness, and resignation to the will of heaven. Our disposition will be sweetened and mellowed by what we have passed through; and altogether, if the affliction has had a sanctifying effect we shall come out of the furnace fragrant with graces of character which perhaps no other experience would ever have brought out.

The good man suffers but to gain,
And every virtue springs from pain,
As aromatic plants bestow
No spicy fragrance as they grow,
But crushed, or trodden to the ground,
Diffuse their balmy sweets around."

I may add that it is possible to pass through various trials without finding a blessing in any; we may be hardened instead of sanctified; we should, therefore, take heed of our spirit in the hour of affliction, for oh! how sad it will be, if, when the Heavenly Father is working at the wheel, the vessel of mercy should be marred in His hand.

RECOGNITION OF, DEPENDENCE UPON, THE ABIDING PRESENCE OF THE HOLY SPIRIT. Paul, writing to the Corinthians, said: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you. If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are." 1 Cor. iii. 16, 17.

It is the unspeakable privilege of God's children to enjoy the abiding fellowship and communion of the Holy Spirit. Oh what a powerful incentive does this furnish to us all, to seek the attainment of perfect holiness of heart and life! Shall I sin, and defile the temple in which that Holy One deigns to dwell? Can I dishonour this Divine Guest by indulging in the lusts of the flesh? Can I grieve the Holy Spirit, and deprive myself of those seasons of sweet and refreshing communion with Him, which fall to the lot of those who keep themselves unspotted from the world? Never! Never!

Not only do we find in all this a stimulus to abstain from evil, we obtain positive help to subdue the evil that is in us. Hence the following: "If ye live after the flesh, ye shall die: but if ye *through the Spirit* do mortify the deeds of the body, ye shall live." Rom. viii. 13. There is a clear reference here, as it appears to me, to the impartation of increased strength to the believer in his conflict with sin. Paul prayed for the Ephesians, that they might be strengthened by the Spirit of God in the inner man. And when our knees grow feeble, and our hearts become faint, who will forbid us in our weakness to cry out: "Gracious God, grant that we, according to the riches of thy glory, may be strengthened with might by thy Spirit in the inner man." Who, with the New Testament in his hand, can for a moment doubt that God will hear that prayer? Bless the Lord, our Saviour's heart of love is unchanged. His interest in His people is unabated. His mighty and all-prevailing intercession is therefore sure. And as for our God and Father, He changes not, His ear is never heavy that He cannot hear. His arm is not yet shortened that he cannot save. All the rich resources of divine strength which were open to the first Christians are equally open to us. We are warranted, then, to expect the aid of the Holy Spirit in the work of sanctification. Let us recognise our sense of dependence upon Him, and avail ourselves of the help we so much need, and which it is His special province to impart.

PRIVATE STUDY OF THE WORD OF GOD. "Sanctify them through thy truth: thy word is truth. * * * For their sakes I sanctify myself, that they also might be sanctified through the truth." John xvii. 17, 19. "The truth" here is not all truth, but the truth revealed by the Spirit through the prophets and through Jesus and His apostles. We must all feel that the word of truth, by which we were converted, must be a most important means of promoting that advancement in the divine life which, on every ground, is so devoutly to be wished. Some people read the Bible merely for controversial purposes. Others are peculiarly fond of what is called "the critical study of the Holy Scriptures." But, while the value of such studies is cheerfully admitted, they should occupy a subordinate and secondary place. The maintenance and growth of the divine life in the soul should be our primary object in reading the Bible. Then, if we can spare time for the others, well; if not, a life of piety and devotedness to the glory of God will be an excellent vindication of the faith we hold. We must read the Bible not as critics, but as Christians; not as controversialists, but as pious and devout believers; not for *data* upon which to theorise and speculate, but for truth to nourish the soul and purify the life.

The Psalmist said, "Thy word have I hid in my heart, that I might not sin against thee." The saints of God, under the past dispensation, delighted in the law of the Lord, and meditated on it by day and by night; and they flourished like trees planted by the rivers of water. Our love for the Scriptures ought to be even greater than theirs. They had but small part of the revealed truth. We have the whole. What they had was but as the light of moon or star. We rejoice in the light of the greater luminary and bathe in the meridian splendour of the Sun of righteousness.

We ought to read at least one portion of God's word every day; as much more as possible, but never less: and this apart altogether from the preparation we may require to make for the Sunday School, the Bible Class, the Prayer Meeting, or any of the Public Services. Once, at least, every day we ought also to disentangle ourselves from the occupations of life; once, at least, every day we ought also to divest ourselves of every trace of religious officialism, whether as Sunday School Teacher, Elder of the Church, Deacon, Deaconess, or Evangelist; and as weak, erring, helpless creatures, draw near to God to read His word and learn His will. On such occasions, stripped of all adventitious and accidental circumstances, we appear before God in our proper character. Perhaps the Scriptures may open up God's love in greater fullness to our minds, or they may convict us of some departure from the paths of rectitude and point to the means of reformation; or just when we have begun to feel satisfied with our attainments in grace, they may enlarge our spiritual vision and reveal heights of holiness which we have, as yet, scarcely begun to scale. The Scriptures, read thus from day to day, must greatly aid us in our efforts to rise higher in holiness and devotedness.

SOCIAL AND PRIVATE PRAYER. I need not attempt Scripture quotation here. The Bible teems with teaching on the subject. The most distinguished of the people of God in Bible times appear to have been pre-eminently powerful. They loved to pray, and they found strength to subdue their enemies, and strength to subdue the evil that was in themselves, by prayer.

There is nothing, perhaps, that so lifts us into the region of the spiritual as this. Nothing is better fitted to beget a feeling of genuine heavenly-mindedness than this. The person who loves to pray will love the Saviour; he will love the Bible and value its precepts and instructions; he will acquire great tenderness of conscience; and he will not only shrink from sin for the reasons already given, but also because it would degrade his own nature, and mar his intercourse with God at the throne of grace. Thus every renewed season of prayer becomes at once an impetus and an aid to holiness. For the soul which has felt the joy of communing with God at the mercy-seat, is led to yearn for that perfect holiness which alone can secure a perfect and abiding communion.

Let us, beloved brethren, begin with ourselves by a faithful use of all the means within our reach; let us seek to rise to that conformity to Christ in holiness and devotedness, without which we can neither be truly happy nor widely useful. Primitive Christianity is more than a system of apostolic doctrine. It is pre-eminently a life—a life of love; a life of self-denial and self-abnegation; a life of earnest, devoted labour for God; a life of prayer; a life of blameless integrity and uprightness. And, oh! when to the primitive doctrine, we shall have added the primitive holiness and devotedness of life then shall all the world take knowledge of us, that we have been with Jesus; then peace shall be in our borders, and prosperity in our palaces; then our churches shall flourish and our converts be multiplied. That grand old gospel which shook the Roman Empire to its centre, and in less than three centuries counted its converts by millions, has lost none of its power: its

influence was first of all neutralised by those corruptions in doctrine and in practice which culminated in the Papacy. The long, dark night which ensued is now past, and the true light is once more shining. The decree has gone forth to rebuild Jerusalem. The people of God are emerging from Babylon and the restoration of the walls is slowly but surely advancing. Our enemies sneer and taunt us with how little we have done; but we have done a little, and we are able to-day to thank God and take courage.

Brethren! the simple gospel of our God and Saviour will again make headway in the earth. The whole work of reformation, doctrinal and practical, will go on. This work is God's, not yours. You have simply to go forward and put your trust in Him. Be true to yourselves; be true to Christ. And ere long, the "little one shall become a thousand," and the "small one a strong nation." "So shall ye go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

TO THE GLASGOW ECLECTIC & SECULAR INSTITUTE.

SIRS,—We have received a circular sent forth on your behalf by your President, in which you intimate that Mr. Bradlaugh's conduct toward you is neither handsome nor honourable. We are informed that you received a circular from him for the purpose of realizing a fund of £850 on behalf of the widow of the late Austin Holyoake, to be paid into the hands of certain persons, at the head of whom he places himself—that the money thus obtained is to purchase the Material, Stock, and Goodwill of the Printing and Publishing Business carried on by the late A. Holyoake: that the same may be given to Mr. C. Watts, for his benefit and for the comfort and convenience of Mr. Bradlaugh. Your circular also gives the following letter sent for insertion in that repertory of unfairness, *The National Reformer*:—

To the EDITOR of the NATIONAL REFORMER.

Glasgow Eclectic and Secular Institute, April 27, 1874.

SIR,—I am desired by the Committee of the above Society, to intimate to you and the Free-thinkers in general, that we duly received a few copies of a Circular from you, soliciting our subscriptions to raise a fund of £850 to purchase the business of our late friend, Mr. Austin Holyoake, and that we unanimously passed the following resolution:—

"That we are most anxious to aid in doing something to record the respect we bear towards our departed friend, Mr. Holyoake, by assisting his widow and family pecuniarily; yet we cannot agree to the plan proposed by Mr. Bradlaugh, in so far as he dictates that the business purchased by the subscriptions of the Free-thought party all over the country shall belong to Mr. Chas. Watts, for the benefit of Mr. Bradlaugh—'keeping open a publishing centre whence I can issue what I will when I will,'—who by this arrangement becomes a greater gainer than the object of our sympathy. We therefore suggest that a Committee should be appointed to become the Trustees of the fund, and in whom the business should be vested for the good of the whole party."

Some of our reasons for coming to this conclusion are, that however much we may appreciate the talents and advocacy of Messrs. Bradlaugh and Watts, if they are to

be rewarded by our contributions, it had better be done in a direct way, and not by taking advantage of our sympathies when they are deeply awakened for the bereavement of a departed leader's family, to promote what appears to us, although it may not be intended, personal ends. I have to request that this be inserted *verbatim*, in the *Reformer*, and am yours most truly,

GEO. MILLAR.

That your letter is fair, sensible, and courteous, is clear. You view the affair in the right direction. If, as Secularists, you think well to mark your appreciation of services rendered by A. Holyoake, by providing for his widow and family, by all means do so, and, like sensible men, subscribe and give the proceeds to the family, and let them sell what business property they have and take, not as a gift, but as a right, the value thereof. If Watts and Bradlaugh want Mrs. Holyoake's Type, Presses, &c., let them purchase. But such a course would not suit those persons. They are well practised in moves by which the silver of Secularists, who feel far too wise to be tricked by parsons, may flow into their pockets. They are the high priests of your order.

But the chief purpose of your circular seems that of protesting against the unfair treatment you have received at the hands of the great head and chief of Secularism—inasmuch as your letter did not appear in the *N. R.*, and he gave merely a garbled quotation to suit his own purpose. You then ask—"Was it British, much less democratic?" Nay, it was a gross breach of the privileges of an editor to garble the contents of a letter he was requested to insert entire." Whether British or democratic we will not say; but that it was unfair and perfectly characteristic of C. Bradlaugh may be unhesitatingly affirmed. You, however, thought to checkmate the editor by sending again the letter, as an advertisement, "for which you would pay." Your letter, however, does not appear, and you telegraph asking, whether the advertisement is to be inserted, and get in reply—"Insertion refused. If you really mean to show any sympathy with the widow send direct. Your letter is impertinent." 'This you take as hard and unjust, and so it is: but you may think yourselves fortunate that you did not prepay, for had you done so the probability is that your money ever after would have been as invisible to you as your advertisement—the one not being inserted and the other not returned; as in a case, the full particulars of which we can substantiate at any time; in which instance, a short inoffensive communication, necessary to a just apprehension of matters commented upon in the *N. R.*, having been refused, was sent, *with payment*, as an advertisement, when, though not inserted, and no other claims for the money made, and its reception admitted, the demand to refund was refused, and Mr. Bradlaugh would find himself in the County Court, but for the inconvenience of such procedure to one not resident in London. You may well sum up your case as you do, thus:—

"These are the facts of the case. We leave you to judge on which side the impertinence lies, and whether we have been treated with courtesy or common decency, or if this is like as if we had a free or even a fair press; and whether Mr. B. can ever complain of being shut out of halls where he can speak, or of papers where he may reply to opponents, however unfair, or of obstacles being thrown in the way of the publication or transmission of his paper. Why, we do not believe that the most bigoted paper in the country would refuse to allow us to publish as an advertisement any statement, however much it might differ from the opinion of its Editor.

Mr. Bradlaugh sends us a circular, and because we have the audacity to express our honest thoughts on the plan he proposes, we are treated like curs and accused of 'impertinence.' If this is not acting the Pope, we have yet to learn what the essence of Popery is; and Popery, hateful in any circumstances, is intolerable in a leader of the Free-thought party, and mark, this plan is not put forward by any consultation of the party or society or conference, or any organized body whatever, but—Thus saith I, Charles Bradlaugh! What is the sum and substance of the plan? The value of the stock and goodwill of the business left to Mrs. A. Holyoake is valued at not exceeding £660. The Free-thought party will be asked to subscribe that amount. When we get it we will pay that amount over to her, for which she will sell her business, thus giving value for value. The business will then be handed over to Mr. Charles Watts for nothing, as a reward for his great services to the cause. Who thus benefits by the funds? Mrs. Holyoake or Charles Watts?"

But, sirs, after all, there is room to ask whether you do not deserve the treatment of which you complain. The answer depends upon whether you are supporters of *The National Reformer*. If so you must know that the conduct you now complain of, because it bears upon yourselves, is that which is commonly measured by its editor to those who oppose him. That he treats his opponents after this fashion, so often as his convenience requires, must be patent to those who support his paper and acknowledge his leadership. If, then, you are pleased to countenance, in what you term your free-thought movement, a mere charlatan; if you will be led by one who is publicly convicted of hard and impudent lying, and whose pages continually indicate the intense tyranny and loose shuffling of its editor; if you are satisfied to support him and his paper under these circumstances, and only rebel when yourselves are subject to base treatment, then you *do* deserve all you have got and more. What you complain of is common in the conduct of the man whom Secularists delight to honour. ED.

REYNOLDSBURG DEBATE.—No. VII.

THOMPSON'S THIRD ADDRESS CONTINUED.

BUT we now come to the question upon which this whole proposition rests, and the answer to which decides the issue between us. Too much care cannot be given to this important question. To answer this question, the assertions of men will not be taken; the word of God alone must give us the answer clearly and definitely. The question is, "Can the alien sinner believe in Jesus Christ unto salvation by the exercise of his free will and power?" Says Mr. Franklin: "Let him rid the matter of all redundancy by leaving out the terms, 'of his own free will and power.'" Who put these terms in the proposition, and also the term "alien"? Mr. Franklin put them there; and to my mind the request coming from him at this time to rid the proposition of them is a virtual confession that he is unable to sustain his proposition by the word of God. If he could sustain it, why wish to drop the terms of it? The terms employed convey the sentiment or doctrine of the proposition he affirms. To drop the terms so as to make the question read, "Can the sinner believe?" would be to change the entire issue between us, and leave no issue at all. The real issue is as to what alien sinners do of their free will and power. Come up to the work, my dear sir, and let us have some debating, and do not go back on your

but is passed from death unto life." (John vi. 47): "He that believeth on me hath everlasting life." (John viii. 47): "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God." Have alien sinners eternal life? Have they passed from death to life? Do they hear God's words? Are they of God? They are not; they are dead in sins. Who, then, is it that yield themselves to God? The quick, and not the dead. It is the living, in whom dwells the Spirit of God, who are made spiritual by the indwelling Spirit, and being raised up to heavenly things in Christ, are new creatures in Christ; the workmanship of God. No more aliens, but fellow-saints with the family of God, and by one Spirit having access unto the Father. What were they before they yielded themselves servants to God? At first in their fallen state, they were dead in sins, and free from righteousness. (Rom. vi. 20.) Afterward they were made alive unto God through Christ Jesus our Lord. (Rom. vi. 11.) And were thus made free from sin, being now under grace (eternal life, Rom. v. 21), and not under the law. Then they yielded themselves to God. Not aliens, putting on a form of godliness, not knowing the power; not going about to set up their own righteousness by calling gospel ordinances conditions in order to salvation, and thus making themselves the authors of their salvation, just as much as the finally lost are of their damnation. But they yield themselves to God, as those who are alive to God through Jesus Christ, who are of God; born of God. "That which is born of the Spirit is spirit." We here have the fruits of the Spirit, in the service of God: "Ye have your fruit unto holiness, and the end everlasting life." (Rom. vi. 22.)

To be Continued.

TALKS TO BEREANS.—No. VIII.

FAITH.

"Now faith is confidence in things hoped for, the conviction of things not seen." HEB. xi. 1.

HAVING learned what are the conditions of salvation, we propose to speak of them more in detail. We devote this sermon to *Faith*.

1. *What is Faith?*

Take up a Greek lexicon and turn to the word *pistis*. You will find the definitions, "trust in others; faith, especially faith or belief in a higher power; generally, persuasion of a thing, confidence, assurance." Turn to *pisteuo*, and you will find "to believe, trust in, put faith in, rely on a person or thing." The first of these terms is that which is translated *faith*, in the scriptures; the second that which is generally translated *to believe*; as, for instance, John v. 47: "If you do not believe (*pisteusete*) his writings, how can you believe (*pisteusete*) my words?" And John xx. 31: "But these things are written that you might believe (*pisteusete*) that Jesus is the Christ, the Son of God, and that believing (*pisteuontes*) you might have life through his name."

Unless there is some special appropriation of this word in the Scriptures, we must conclude, from these definitions, that faith, as it respects facts or principles, is simply a belief or persuasion of them as truth; as it respects persons, confidence or trust in them, in the character, office,

or work in which they are presented to us. We have in the New Testament two descriptions of faith, which will help us to understand the apostolic usage with respect to this word. Touching Abraham's faith it is said: "He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God, and being fully persuaded that what he had promised he was able also to perform." Rom. iv. 20-21. Here a *full persuasion of the truth of God's promises* is the description of strong faith. In the text we have chosen, faith is described as "the substance of things hoped for, the evidence of things not seen." *Hypostasis*, here rendered *substance*, is literally, *that whereon anything else stands, or is supported*. Faith is therefore the *substance*—that which *stands under* the things hoped for. Taken objectively, it is the *basis* or *foundation* of the things hoped for; taken subjectively, it is *confidence*; for that which stands under—the foundation—is that which gives confidence as to the things built upon it. *Elenchos*, translated *evidence*, taken objectively, means *demonstration, proof*; taken subjectively *conviction, assurance*. We have in the text, given the subjective sense of these terms, because it is the subjective sense we are after—that is, what faith is *in us*, in our hearts, as a principle and a force in the soul.

In the broad sense in which the apostle here defines faith, it is a persuasion or conviction concerning things not seen—not only as to the future things hoped for, but also as to the past. Were we shut up to the evidence of our senses, and capable only of being moved by what we actually know, the sphere of influences bearing on us would be exceedingly circumscribed, and we must necessarily occupy a merely animal plane of life. Our own experience alone could guide us; and our instincts being much feebler than those of animals, we would necessarily have an inferior place even among animals. But we are capable of faith—that is, we have faculties in the exercise of which we can believe that which we never saw, and hope for that which we have never realized, being persuaded of the truth concerning them by the evidence presented to us. We thus are enabled to appropriate the experience of others—to incorporate other lives into our own, and enlarge immensely the sphere of influences going to make up life and character. Since God has appealed to this capacity of our nature, we are not only admitted to the realities of past ages as unfolded to us in history, but are admitted into the very heavens by faith, and are permitted to learn of and trust in the invisibilities of the spiritual universe, and thus enabled to "endure as seeing Him who is invisible." The past and the future are brought into the present, and the invisible becomes as if visible, by the power of believing. Hence, as the gospel deals with our spiritual nature and with spiritual realities, it will be seen that faith—conviction concerning things unseen—must necessarily be the *hypostasis*, the *substance*, the foundation, that which *stands under* Christian character, Christian effort, Christian enjoyments. We need not pause here to show how important faith is, even in the affairs of the present life—how the family would dissolve if faith were to be withdrawn from the hearts of its members; how the State would crumble if the faith of man in man were destroyed; how the wheels of commerce would be clogged if men could not deal with each other on the principle of faith; how impossible education would be, and the

growth of science and of literature, if men could not believe. We merely hint at this. A hint is enough to satisfy every thoughtful person that faith is the largest force that moves humanity in its grandest marches, its noblest achievements, its highest joys; and that it is not a mere arbitrary degree that has made it the basis of all that is good and noble and holy in religious life. It is in wise adaptation to the capacities and wants of our nature that faith has been ordained as the foundation and fountain of spiritual life and enjoyment.

It will be evident at a glance, from what has been said, that the influence of faith over its possessor will depend on the *objects* that faith rests on. If he puts confidence in that which is true and pure, he will come into fellowship with truth and purity; if his faith rests on that which is false and corrupt, false and corrupting influences will pour in upon his own soul; and according to his faith it will be unto him. Meekness, generosity, magnanimity, may all be nurtured in us by faith in that which is manly, generous, and magnanimous. If we are so foolish as to put our trust in that which is mean, selfish, sensual, or profligate, just in proportion to the vigor and honesty of our faith, will we be transformed into the likeness of that in which we trust. Hence a second important inquiry is:

II. *What is the proper object of Faith?*

"Believe in the Lord Jesus Christ." (Acts xvi. 31.)

"To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." (Acts x. 43.)

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John iii. 16.)

It is useless to multiply quotations. This is the uniform tenor of New Testament teaching. The object of our faith is the Son of God. We are asked to put our trust in a *Person*. That Person embodies in Himself all of wisdom, power, and goodness that we need. In Him dwells all the fullness of the Godhead bodily, and we are made complete in Him who is the head of all principality and power. (Col. ii. 9, 10.) He of God is made unto us wisdom, righteousness, sanctification, and redemption. (1 Cor. i. 30.) God is in Christ reconciling the world unto Himself. (2 Cor. v. 19.) He is Son of Man, Son of God, Prince of Life, Captain of Salvation, Lord of all. He was dead but is alive; and liveth for evermore, and has the keys of death and of hades. (Rev. i. 18.) He died for our sins, and rose from the dead for our justification, and has become the author of eternal salvation to all them that obey Him. (1 Cor. xv. 3, 4; Heb. v. 9.) He is now both Lord and Christ, possessing all power in heaven and in earth, and will reign until all enemies are put under his feet; and he is able to save unto the uttermost all that come to God by Him. (Acts ii. 36; Matt. xviii. 18; 1 Cor. xv. 25; Heb. vii. 25.)

We are asked to believe in *Him*—to put our trust in Him as able and willing to save, fully persuaded that He is able to keep what we commit to Him against the day of God. (2 Tim. i. 12.) Here let us guard against a common error. The faith that saves is not simply an *assent* to the truth concerning Jesus. If I am asked if I believe that A. B. is a physician; I answer, Yes. But that assent to an acknowledged truth

is not *faith in the physician*. If I am dangerously ill, and know that nothing but superior medical skill can save me from death, and I send for A. B., and say, "I put my case into your hands; I have confidence in your medical knowledge and skill; I trust my life in your keeping; whatever you command, I will obey; what you forbid, shall be forbidden; what you prescribe, I will accept: then I give evidence that I have *faith in him*, being willing to entrust my life to his skill. So a man may assent, in a general way, to the proposition that Jesus is the Christ, the Son of God, without putting his trust in Him as *his* Saviour. It is a solemn thing to put one's life, character, and destiny in the keeping of another, and trust, for time and eternity, the power of that Being to save from death and hell. It ought to be very deliberately done. When done intelligently, it is one of the sublimest acts the soul can ever perform. It is a great thing to be convinced of our helplessness and need of a Saviour; it is a great thing to learn to trust in Jesus as that Saviour, and to make ourselves over to Him in solemn covenant, to trust His power to save, and to do whatever He commands. This is the faith in Jesus Christ which the gospel enjoins.

We are led here to notice another distinction of some importance. Faith is sometimes merely an *intellectual* exercise; but gospel faith has a *moral* character. If asked to believe certain historical facts which in nowise involve anything of duty or of interest on my part, it is merely a question of evidence—which I examine and decide, intellectually, according to the testimony. But if asked to believe a fact which involves my interests, and which, if accepted, must necessarily revolutionize my hopes and aims—as, for instance, that the original heir to an estate which, if he be not living, is mine, is really alive and about to appear to assert his right—it is not simply a thing of the intellect. My *heart* is concerned in it. My *interests* are involved in it. The truth may be unwelcome. To accept it may require me to yield up cherished, though unlawful, hopes and ambitions. I may be unwilling to do this. I may, therefore, through moral obliquity, pervert the testimony, or neglect it, or refuse to give it credence. If, in spite of the pleadings of self-interest, I honestly examine the testimony, and admit its real force, and accept the consequences, I perform an act of high moral bearing—I believe with my heart.

Before the late Franco-German war, the evidence of the superior military force and preparation of Prussia was clear and abundant. The emperor of France and his counsellors had all the means of knowing how unripe were their own military preparations compared with those of the Germans. As a simple question of fact, it was easy of decision. But the question involved their interests and their passions. They suffered themselves to be blinded by ambition and by hate, and their unbelief, so terribly disastrous in its consequences, was a moral obliquity. Honesty of heart would have preserved them from the mad enterprise which so suddenly blotted a magnificent empire from the map of Europe, and humiliated a gallant nation in the very dust.

Now the acceptance of Jesus involves great moral consequences. It is revolutionary. It calls for the surrender of all sinful desires, and abandonment of all sinful practices, the sacrifice of all merely earthly and sensual desires and ambitions. It involves self-abnegation,

humiliation, renunciation of cherished hopes and desires, it may be, and the consecration of life to spiritual aims and a spiritual service. This may lead the heart to deal dishonestly with the truth; to avoid its clearest light and pervert its meaning. The election of Christ as our Lord and Saviour is an election of our own lives to the service of truth and holiness. If, in the face of all this, I deal fairly with the truth concerning Jesus, and allow it to have its full force on my soul in producing faith, it is an action of the heart as well as of the head—a triumph over a low and narrow selfishness and over the pleadings of sinful desire, which stamps it as an act of moral excellence and grandeur. All this belongs to that act which the Scriptures describe as *believing with all the heart*. (Acts viii. 37; Rom. x. 8—10.) This explains why condemnation is attached to unbelief. (Mark xvi. 16; John iii. 18—21.) In a merely intellectual act we are necessarily governed by the preponderance of evidence, and can not help either our belief or unbelief; but in a moral act, where the heart is concerned in the result, we may deal dishonestly with the truth, and our failure to believe is traced to our unwillingness to receive the light. It is treason to the truth that ails us. "How can you believe," said Jesus "who receive honor one of another, and seek not the honor that cometh from God only?" (John v. 44.)

Let us say, in conclusion under this head, that a hearty reliance on Jesus, as the Christ, the Son of God, such as leads us to trust in him for salvation, and accept him as our Sovereign, renouncing all other trusts and sovereignties, and listening only to his voice of counsel and command, is the faith that saves. It is all we need to be concerned about. It is of very inferior importance how much or how little of truth there may be in theological doctrines concerning original sin, divine foreknowledge, predestination, effectual calling, or final perseverance. If you should master them all theoretically, they can not save you; if you should remain forever ignorant of all these theories, you may still be a Christian. You know you are a sinner. You want to be released from your sins. You dread to meet God as you are, and greatly desire to be at peace with him. Is Jesus an all-sufficient Saviour? That is the great question. Is he what he professed to be? Can you trust him—put your life and destiny in his hands? Are you ready to listen to his voice, and walk in his ways? If no, all the theology in the universe can not save you. If yes, it but needs that you submit to his authority, and learn his will.

To be continued.

ANNUAL GENERAL MEETING.

OF CHURCHES IN ENGLAND, SCOTLAND, IRELAND AND WALES.

ON Tuesday evening, August 11th, 1874, the assembly convened in the Chapel, Denton Street. Soon after six o'clock a large number of brethren from England, Scotland and Wales, having arrived, Bro. W. Brown, on behalf of the Carlisle Church, gave them a hearty welcome. After prayer and praise, Bro. D. King, of Birmingham, was called to

preside over the series of business meetings, and Bren. G. Collin and J. Swan were appointed Secretaries. The minutes of the last meeting having been read, it was resolved that—

Now, and in future, the minutes shall be read at the close of the last day's proceedings and, when approved, signed by the Chairman and Secretaries; and that they be read at ensuing Annual Meeting, not for confirmation but for remembrance.

It was also resolved—

That a Reference Committee be appointed, consisting of Bren. Harvey, McIntock, G. Y. Tickle, Jas. Marsden, Daniel Collin, Senr., with the addition of D. King, and J. Crook, "*ex-officio*."

The Statistical Table, compiled from the schedules, and printed, was then put in and taken as read. The numerous letters and suggestions contained in schedules were read, without comment, and marked off for subsequent consideration. The report of the Evangelist Committee was then read.

REPORT.

DEAR Brethren, we again lay before you the financial statement, together with report of the past year's service.

Labours of Evangelists.—First, Brethren employed during the whole year.

Bro. Evans during the year has laboured in the gospel about twenty-six Lord's days, at Blackburn; the rest of the time has been devoted to the churches of that district, viz., Wigan, Southport, St. Helens, Manchester, Oldham, and to the small church in Douglas, Isle of Man, where he remained four Lord's days. Much gratifying testimony as to the character and effects of our brother's teaching and preaching have been received. His health is only partially restored, and your Committee desire to say that they think it advisable the same leniency should be shown him during the coming year, which he has received in the past, and that he should not be separated from his family for long periods of time. He desires to record his sincere gratitude for the kind consideration of the last Annual Meeting, in the interest of his then low condition of health, affording him release from his usual plan of labour, consisting in long periods of absence from home. This privilege, coupled with country residence, and a little daily toil in the garden, has partially renewed his strength.

Bro. Hindle has proclaimed the gospel in sixteen different towns and cities during the past year, viz., Edinburgh, Buickle, Findochty, Huddersfield, St. Helens, Liverpool, Southport, Wrexham, and Lindal one Lord's day each; Dumfries two; Craigston three; Wigan three; Banff five; Carlisle six; Blackburn seven; and Spittal fifteen Lord's days; besides a few he is not able to specify. Our ever earnest brother has wrought through the year with increased vigour and joy, and very marked success has attended his work, in the quickening of churches and the conversion of men, especially in Spittal, Carlisle, and Banff. We are glad to know, that the blessing of God in this work has led him for the present to give up his purpose of returning to Australia, and we trust further success in the ensuing year will lead him to give it up altogether.

Bro. Adam, as directed, proceeded early in the past evangelistic year to London. From the Secretary of that division we learned that he was requested to spend about half his time in London, and half in the country, during the current year; the winter months being given to the former, and the summer to the latter. The first three months were divided between Tunbridge Wells, Bow, and Rotherhithe. The following quarter was given to Camden Town, Rotherhithe, and Chelsea. Forest Gate, Walthamstow, and Uckfield, which places were considered good openings for work, were visited. The remainder of the time before Annual Meeting was apportioned to Bow, Piltown, Brighton, and Tunbridge Wells; Maidstone, Ashford, Hildenboro, and Hollingbourne enjoyed short visits. From the letters of the Secretary to the southern division, and to whom the Committee's thanks are due, we gather that the country churches have appreciated the services, and are hoping again to see Bro.

Joseph Adam. From his own correspondence we know that his time has been fully employed, in much labourious work, preaching the gospel both inside and out, sometimes receiving rude opposition from publicans and sinners of the baser sort; once having had the windows of his lodgings smashed, and at another time a narrow escape from "Cassar's" bar. Honourable testimony has been given as to good done, and as a Committee we are glad to know of his interest in Sunday school work, manifested by converts gathered from the senior classes. Our brother in a letter dated July 8th, says: "I am of opinion that the good work begun at Piltown, and so far in Brighton, should be followed up after the Annual Meeting for some time, and then the winter months and long evenings devoted to London."

Bro. Scott has laboured in word and doctrine at Sanghall and Mollington, on one Lord's day. Stookport, Annan, Dumfries, and Lindal also have each had one visit; at the latter place our brother spoke every night during the week. Wigan two Lord's days; Manchester three; Bradford six; Liversedge seven; Huddersfield twelve; and Leeds eighteen, at which place most of his time has been spent, holding meetings during the week, visiting, and tract distributing. Thus fifty-two weeks have been spent in full harness. "We desire that every one of you do show the same diligence." Heb. vi. 11.

Bro. A. Brown has laboured in Liverpool, twenty-five Lord's days; in the Isle of Man, seventeen; in Manchester, five; in Leeds, two; in Bolton, Crofthead, and Carlsk, one each, besides week-day services in Mollington, Sanghall, Rossett, Wrexham, Birkenhead, Liversedge, Huddersfield, Lindal, Martin, and Dalton. Our brother regrets in strong terms the absence of desired results to his Liverpool labours; but his service in the Isle of Man has yielded him more satisfaction. The Committee hope our faithful brother will not be unduly discouraged. They feel bound to express their esteem for the willingness, self-denial, and marked ability which has characterized his labour.

Second, Brethren employed during part of the year.—

Bro. Greenwell, soon after the Annual Meeting, proceeded to Banbury, where he spent one month; the following four weeks being given to London, from whence we learn "his visit will long be remembered." Since then he has visited, on various occasions, Southport, St. Helena, Birkenhead, Blackburn, Wigan, Chester, Barrow, and Lindal, which, together with help rendered at Liverpool, makes nine months service. He seems to have had special joy in his work at Birkenhead and Lindal. In the last letter the Secretary received, he says,—“I think that we need special prayer meetings for the advancement of our own divine life, and for the successful proclamation of the gospel. The Lord help us to keep the sacred fire burning, and to clear our own blood, at least, whatever we may accomplish.”

Bro. King. Under circumstances detailed in the January *E. O.*, our brother paid a visit, lasting over three Lord's days, to Douglas, Isle of Man. The circumstances in connection with the formation of a small church there were so interesting, and the call for further help so urgent, that Bro. King, at the solicitation of your Committee, paid a second visit to the Island, extending over four weeks, from which he has only recently returned. We desire to express our thankfulness to him for his readiness to fall in with our request for help, not only to Douglas, but also to Leeds, to aid in the special meetings connected with the opening of their new chapel, where two weeks were spent. (See "*E. O.*," July, 1874, p. 252.) Huddersfield also enjoyed his presence and help for one week.

Bro. McDougall has been enabled to give about twenty-eight weeks to general work; fourteen of which were spent in North Wales, at Rossett, Buckley, and Wrexham; Banbury, Southport, and St. Helena, three Lord's days each; Chester, two, and Liverpool, one. From Wrexham and Buckley we have interesting information concerning his labour and success in refreshing the churches and the conversion of souls. At Buckley no church had met during the past three years, but now we are happy to say a goodly number are gathered together. A thorough system of visitation and cottage meetings seem to have been one main element in the success of our brother's work in Wales, which was continued day by day through the outstanding districts, and which brought renewed spiritual life to many who would otherwise have been passed by.

Bro. Ellis, beside his engagement with the London churches, has preached one Lord's Day each at Piltown, Liverpool, Southport, Carlisle, and two Lord's days at Wigan; in all places his proclaiming power has been much appreciated, and the churches cheered and edified.

Bro. Thompson's engagement with the Birmingham Committee terminated on the 12th of April. Since then he has been engaged in the Nottingham district, as follows—Loughborough, Mansfield, Langley, Derby, Lincoln, one Lord's day each; Leicester, Barker Gate, Nottingham, Bulwell, Greenhill Lane, two Lord's days each; Sherwood Street, Nottingham, three Lord's days, and Underwood, five week-nights. We hear that our brother's labour has profited the churches in this district, being favourably received, and giving general satisfaction.

Bro. Colas, although engaged by the church at Southport, as their Evangelist, has, nevertheless, visited various places, including Liverpool, Wigan, Exeter, Manchester, Huddersfield, Nottingham, Blackburn, St. Helens, Liversidge, Underwood, Bristol, Dunfries and Annan, where in all twenty-two Lord's days have been spent, to the edification of the churches located in those towns. Our brother, at the urgent invitation of an old Australian friend, seconded by the voice of your Committee, has also spent two Lord's days in Dublin, where it was expected a church might be formed, but which—without a protracted stay—was found impossible. The little church in Exeter has been greatly encouraged by the labours of our brother, a nonget term; he expresses concern for them, and desires greatly that the brethren of the Committee may be able to send them some evangelistic help, which is much needed.

Bro. Pitman began his labours under your Committee early in April. Our much-valued *Bro. Black*—to whom we applied before entering into any engagement with him—writing in March, says, "I have known *Bro. Jos. Pitman* for some long time, both when engaged in the London City Mission, and ever since. I esteem him very highly as a Christian; he left the Mission entirely on principle, and took his part with the Lord's people, and has endured trials joyfully." With the object of giving the churches an opportunity to judge of his ability to serve in the gospel-field, he was directed to visit Manchester, Liverpool, Southport, Wigan, Stockport, Leicester, the Nottingham district and Lindal; he has also been two Lord's days at Bow, London, and given very acceptable service to the church in Tunbridge Wells, where he remained over four Lord's days, and from whence we learn "they were refreshed by his spirit, and think him well qualified for evangelistic work."

Bro. Abercrombie's labours have been highly appreciated, his self-denying efforts or the good of others having given joy to many souls. He has visited—partially in conjunction with *Bro. Hindle*—Wigan, St. Helens, Banbury, Carlisle, Southport, Buckley, Wrexham, Chester, and Lindal, in which places he has spent about twelve weeks, proclaiming the "Good news both inside and outside. The following extract from the Craigston letter, found in the *May E. O.*, recording the labours of brethren Abercrombie and Hindle are worthy of your consideration—"It has long been our desire to see preaching brethren going forth, two and two, as in ancient times. Having now seen it working, we are more than ever convinced of the success that could attend the renewal of this primitive custom. We shall anxiously look for the time when brethren generally will see the desirability of placing side by side two *indred spirits* and commending them to the work of proclaiming the glad tidings as aid to each other. . . . It is manifest that two zealous and like-minded evangelists, have far more power over an audience than one can command. The one may drive the nail, but it requires the other to rivet it. Two have more persuasive force, whether in public proclamation, or private conversation. We estimate that two such labourers conjoined would do more work than four single-handed. Why, then, may we ask, is the thing left undone? Is it a want of men or money? Or is it both? If so, might not the churches have pressed upon them, the necessity of greater liberality, and the need of looking out and encouraging zealous and warm-hearted brethren for the work?"

Your Committee think, that the thanks of the brethren assembled in this Annual Meeting, are due to the Scotch brethren for sparing to us, free of expense, our respected and valued *Bro. Abercrombie*, to labour in England and Wales, and also, to us, for his willingness to come.

For fuller accounts of the labours of Evangelists we must refer you to the *X. O.* and *C. A.*

The trust committed into our hands, during the past year, we now recommit into yours.

Remaining your servants in the Lord Jesus,

GILBERT Y. TICKLE,
T. COOP,
JOHN COFF,
JAMES MARSDEN,
ELIAS BAWCAR,
JOSEPH COLLIN,
THOMAS CARRUTHERS,
JOHN CROOK.

The Financial Statement was next presented, when it was resolved—

That the report and financial statement presented by the Evangelist Committee be adopted.

Some time having been spent in prayer and praise, the meeting adjourned till nine o'clock on Wednesday morning, when, on a report from the Reference Committee being presented, it was resolved—

That the church in Constitution Road, Dundee, be added to the list of churches co-operating.

That the church at Lindal be added to the list of churches co-operating.

That the church at Hindley be added to the list of churches co-operating.

That the church in Douglas (Isle of Man) be added to the list of churches co-operating.

The location of Evangelists for the ensuing year having been announced as the next business, the following resolutions were passed—

That the meeting approves of the suggestion, that when practicable, Evangelists labour in twos, while, at the same time, it recognizes the importance of leaving the choice of companions to the brethren labouring. Also the meeting is satisfied with recommending this matter to the consideration of the Committee, and of the Evangelists themselves.

That the Isle of Man be attached to the Lancashire division.

That the larger combination of churches co-operating be designated divisions, instead of districts.

That the existing divisions continue to be named as heretofore.

That a Committee be appointed to complete the arrangement of the churches co-operating into divisions.

That the Evangelist Committee be the Committee to carry out the foregoing resolution.

That the church at Lindal be considered as part of the Lancashire division.

On further report from Reference Committee the following resolutions were passed—

That the church at Skelmerdale be added to the list of churches co-operating, subject to approval of the Wigan church.

That the four Brethren meeting at Forest Gate, London, be commended to the sympathy of the churches in London.

That the churches at Smithyhill, in Fifeshire, and also Whitburn, near Bathgate be added to the list of churches co-operating.

That this meeting gladly agrees to co-operate with Bro. Pitman in Evangelistic work.

Much careful consideration having been given to the numerous applications for Evangelistic help, the following resolutions were adopted—

That Bro. D. Scott be located in the northern division for the next twelve months.

That Bro. Evans labour twelve months, Bro. McDougall, six months, Bro. Hindle, three months, and Bro. Abercrombie, three months, in the Lancashire division.

That Bro. Ellis be asked to spend six weeks in Dundee.

That Bro. Pitman and Bro. Greenwell, each labour for six months in the Yorkshire division, and that the remaining six months of Bro. Pitman's time be left at the disposal of the Evangelist Committee, to meet special needs that may arise.

That the Evangelist Committee be recommended to give all the assistance they possibly can during the ensuing year to the church at Douglas (Isle of Man.)

That Bro. G. Greenwell, and Bro. Coles, labour three months each in the midland division.

That Bren. Abercrombie and J. Hindle be left in the hands of the Evangelist Committee, with a recommendation that special attention be given to the midland division and Scotland in the laying out of their labour.

That Bro. Adam be asked to labour for the ensuing year, and also three months' labour from Bro. Coles, in the southern division.

The recent demise of Bro. D. Graham, of Darwen, having been announced to the meeting, as also the fact that he had by will left £1000 to the Evangelist Fund, the following resolutions were passed—

That Bren. King, Tickle, and Evans be requested to frame an expression of sorrow at the loss we have sustained through the lamented decease of our beloved Bro. D. Graham, stating the esteem in which he was held, and condoling with Mrs. Graham in her bereavement.

That the £1000 left by our late Bro. D. Graham, for Evangelistic purposes, be left in the hands of the Evangelist Committee, asking them as far as they possibly can to dispose of it in the following way: that £300 be used this year, £200 the second year, £150 the third year, £100 the fourth, fifth and sixth years, and £50 the seventh year, with the accumulated interest, which exhausts the sum.

Later on, it having been found that Bren. King and Tickle had been engaged so constantly with the Committee and other business as to be unable to put into form the expression of the mind of the meeting, in reference to the lately departed brother, it was resolved—

That the expression of sympathy and regret on account of the death of Bro. D. Graham, before placed in the hands of Bren. King, Tickle, and Evans, be now (for want of opportunity to carry that out) placed in the hands of Bro. Tickle to write out and cause to be conveyed to Mrs. Graham.

The Evening Meeting was large and deeply interesting. Profound attention was given to the paper prepared by Bro. J. Strang, at the instance of the last Annual Meeting, and read by Bro. D. King. After several had spoken in commendation of the deep practical character of the paper, the following resolutions were unanimously adopted—

That the paper prepared by Bro. J. Strang, and read by Bro. D. King, be printed in pamphlet form, and copies sent to the churches to supply each member with a copy. The expense to be borne by the Evangelist Fund, in the first instance.

That the best thanks of the meeting be accorded to Bro. Strang, for his very able and instructive paper, and that Bro. D. King be requested to draw up a letter of thanks, and forward it to Bro. Strang.

That the best thanks of the meeting be given to Bro. King for the masterly and impressive manner in which the paper, prepared by Bro. Strang, was read on Wednesday evening.

On Thursday morning, at nine o'clock, business was resumed. The Reference Committee reported upon a renewed application from brethren meeting in Bradford Street, Birmingham, to be placed upon the list of churches, those brethren consisting, in part, of excluded members from the church in Charles Henry Street. It was also intimated that the Chairman of the meeting retired from the Reference Committee during the consideration of this case. The following resolution presented by the Committee was adopted—

We regret that the unaltered circumstances between the brethren in Bradford Street, Birmingham and the churches in Birmingham, prevent us acceding to the request for co-operation with Bradford Street, and, referring them to our resolution of last year, we express the hope that another year may not pass without a reconciliation being brought about.

The church in Chelsea having proposed, "That no church be allowed to take part in this co-operation which, knowingly, receives to its fellowship persons separated from any other church in the co-operation," the following resolution was adopted—

That we urge upon the churches the consideration of the suggestion contained in the letter from the church in Chelsea in reference to the duty of churches in co-operation, to respect the discipline of each other, and that it be carefully acted upon.

The case of the Icknield Port Road church, as resolved upon last year, having been reintroduced and the Reference Committee having reported thereupon, it was resolved—

That in view of the more promising circumstances mentioned by the brethren from Birmingham, the proposal to exclude the church in Icknield Port Road from co-operation, be allowed to stand over for another year, in the earnest hope that the recommendation adopted by the last Annual Meeting may be carried into effect.

The following resolution, in reference to small churches which, from removals and other causes, have ceased to assemble, were adopted. It must, however, not be understood that these instances belong to the year just ended. They are together brought forward now as ranging over a number of years, and as having been in part passed over at former Annual Meetings.

That the church in Mullycar (Ireland) be taken from the list of churches co-operating.

That Cox Lane no longer appear on the list of churches, having removed to Cam-yr-Allyn.

That the church in Cupar (Fife) having ceased, be struck off the list of churches.

That Bro. Aitken be requested to ascertain the position of the church in Fraserburgh, and report thereupon to the Evangelist Committee.

That the church in Newtown, having ceased to exist, be struck off the list of churches co-operating.

That the Secretary of the Evangelist Committee be requested to write to Bro. Arbuthnot, of Montrose, expressing our sympathy for him in his solitude and encouraging him to hold on to the faith.

That the church with which we have been in co-operation in Wednesbury, having, according to its declaration to the Birmingham district, become disbanded, that it be removed from the list of co-operating churches.

The appointment of Evangelist Committee here came under consideration, and it was resolved—

That the best thanks of the meeting be given to the Evangelist Committee for their services during the past year, and that they be reappointed for the ensuing year.

Several topics having been submitted for the paper to be read next year, the one suggested by Bro. Aitken was preferred. It was resolved—

That a paper be prepared to be read at next Annual Meeting. Subject—Our relationship to the religious bodies around us.

That Brother Aitken, of Edinburgh, be asked to prepare the paper aforesaid.

In the hope of saving time in future yearly meetings, by a previous consideration of the applications for Evangelistic labour, and by the presentation of an outline of plan for ensuing year, the following resolution was adopted.

That the Evangelist Committee be instructed to communicate with the Divisional Committees and the Evangelists, immediately previous to our next Annual Meeting, with the view of arranging a plan of Evangelistic labour for the ensuing year, in order that the same may be submitted to the Annual Meeting.

Brethren in Lancashire having originated a local chapel building fund, application was made to the meeting to ascertain whether it shall be deemed desirable to extend the fund to the United Kingdom, and, in a general way, to obtain the mind of the assembly upon the constitution and doctrinal statement prepared by the Lancashire Chapel Building Fund Committee. The conversation resulted in the passing of the following resolution—

That the thanks of this meeting be given to those brethren who have organised the local building fund, and that we recommend that it be extended for the benefit of the churches throughout the United Kingdom, and that the trust deed be discussed clause by clause, and adopted at next Annual Meeting if then so worded as to be accepted by that meeting.

The desirability of extending, if possible, the facilities of training brethren for evangelistic work, hitherto carried on by Bro. King, having had some attention, it was deemed desirable to commit to a Committee the enquiry, whether anything could be done to enlarge and perpetuate that desirable work. It was consequently resolved—

That a Committee be appointed to consider and, if possible, to prepare a scheme for a permanent training institution for brethren desiring to devote themselves to Evangelistic work, and report the result of their consideration to the next Annual Meeting.

That the following brethren be that Committee: King, Tickle, Marsden, Perkins, Linn, Aitken, and W. Johnson.

In view of the need of more general contributions to the Evangelist fund, it was resolved—

That the Secretary of the Evangelist Committee make arrangements for the solicitation of individual brethren in each church on the list to contribute to the Evangelist fund for the next twelve months; as an experiment.

The following vote of thanks was adopted, with an assurance that it is considered not merely formal—

That the thanks of this meeting be given to Bro. King for presiding over our meeting; to the Secretaries, and the church in Carlisle for their services during the time of the meeting; and also to the Reference Committee.

Requests for the next Annual Meeting were put in from Leeds, Southport, and Liverpool. It was, however, resolved—

That the next Annual Meeting be held in Glasgow.

Nearly sixty resolutions were thus adopted by the meeting, most of them calling for considerable, careful consideration. The business gone through in the time, as to amount, was such as is seldom surpassed by assemblies of the like order; prayer and praise were intermingled, and the tone of the assembly, from first to last, was such as to promote gratitude to God for the measure of love (manifested in good feeling and forbearance), which has been evidently shed abroad in the hearts of the brethren.

The Social Meeting on Thursday evening proved one of those cheering and elevating repasts, which alone would repay for the toil and cost of a considerable journey. Soul-stirring hymns and prayer prevailed. Bro. T. Coop presided. Addresses were delivered by Bren. Aitken, Evans, W. Johnson, Hindle, Ellis, Murray, Sinclair, King, Davis, Coles, etc. Without exception the speakers addressed themselves to highly practical subjects and lovingly and fervently found their way to the hearts of their hearers.

The number of brethren attending the meeting was indeed large. Special preaching services, in-doors and out, had been arranged for the week preceding and for the Lord's day following. Bren. Ellis, Scott, Thompson, Brown, and King, taking part therein. The table prepared from the schedules supplies the following

STATISTICS.

- | | |
|---|---|
| 1. Number of Members returned last year | 7. Separated |
| 2. Immersed during the year | 8. Transferred to Sister Churches |
| 3. Received from Sister Churches | 9. Removed to where there are no Churches |
| 4. Received having been formerly immersed | 10. Emigrated |
| 5. Restored to fellowship | 11. Present number of Members |
| 6. Departed this life | |

CHURCHES.	1	2	3	4	5	6	7	8	9	10	11
<i>England.</i>											
Ashford in Kent.....	5	...	...	...	...	...	...	...	...	...	5
Ashton-under-Lyme	10	...	...	...	...	1	...	...	...	...	9
Banbury	44	...	...	...	...	1	...	...	...	2	41
Bath											
Barrow-in-furness											
Bedlington	59	3	1	6	4	2	1	...	...	...	70
Birkenhead	42	9	1	3	...	...	1	10	...	1	43
Birmingham—											
Charles Henry-st. ...	189	15	4	1	1	2	17	10	...	7	174
Summer Lane.....	144	8	2	1	1	3	9	2	2	...	140
Icknield Port-rd. ...											
Brook-st., Vauxhall ..		30	16	6	...	...	5	1	3	...	43
Blackburn	38	4	3	2	...	1	...	2	...	...	44
Bolton	21	...	...	...	...	1	4	4	...	...	12
Bradford	24	1	2	...	...	...	3	6	...	...	18
Brighton	83	14	...	...	...	1	...	9	2	...	85
Bristol											
Bulwell	80	7	1	...	3	1	1	2	...	...	87
Carlisle	51	10	2	1	...	4	4	1	...	...	55
Carlton	5	...	...	...	...	2	...	...	...	...	3
Chester	15	...	...	...	...	...	...	...	...	...	15
Chesterfield.....											
Derby	20	6	...	1	...	1	...	6	...	...	20

CHURCHES.	1	2	3	4	5	6	7	8	9	10	11
<i>England.</i>											
Earlston											
Exeter				1			4		1	1	10
Green Hill Lane	37	4	2		1		7				37
Golborne											
Huddersfield	73	1				4	3	2	1		64
Hildenborough	9	1				1					9
Kirby Ireleth	40	1				1		2			38
Langley	56	3					3				56
Leeds	51	10	6	2	1		2	7	1		60
Leicester	158	6		1	4	2	9	5	1	6	146
Lincoln	47	2									49
Liverpool	173	8	5	2		4	6	7	4	1	165
Liversedge		5		2		1				2	35
London—											
Camden Town	128	4	5		2	3	17	1		2	116
Chelsea	117	9	7	7	3	1	9	5	4	1	123
Rotherhithe	40	2			21	2	4				57
Bow		3	2	3			1				22
Longborough	21		2		1		1				23
Louth	10						1				9
Manchester	175	8	11	1	1	4	1	7	2	2	180
Maryport		2			2	1					23
Middlesborough	10	2			1						13
Mollington											
Nettleton											
New Brinsley	30	34	2	1	2		1			1	67
Newcastle-on-Tyne	66	12	11	9	1	2	6	1	3		37
North Shields											
North Broomhill	12		1								13
Nottingham—											
Barkergate		2	3			2	6	3	2		140
Sherwood Street	74	20	2	1		2	5	3	6		81
Oldham	33	2				1	3	2	1		29
Pitldown	69	9			1	2	2		5		70
Ruddington											
Spittal	66	25				4	12	4	1		70
St. Helen's—											
Arthur Street	30					2			2		26
Bickerstaffe Street	32		2		3	1	3				33
Southport	34	5	6	2		1	1				45
Saughall	37	2						2			37
Sheffield			1				3		2	1	7
Shrewsbury											
Stockport	16		3	1							20
Tunbridge Wells	16	15	2	1			1	3	2		28
Wakefield	11										11
Wardington	8			1					2		7
Whitehaven	66	3	2			1	10				60
Wigan	203	12	9		6	4	25	11	1		199
Wolverhampton	30	5	1				3	1	1		31
Wortley	107	3	2			3	5	1	2		101
<i>Scotland.</i>											
Aberdeen	13	1	5			1		1			22
Annan	25		2		1	1	3	1			23
Armadale	25			2		1	1	3			22
Auchtermuchty		1						2			30
Banff	62	25	1	4	1	1	1	6	1		84
Bo'ness	19	4	3		1	1	1		2		23
Crossgates											

CHURCHES.	1	2	3	4	5	6	7	8	9	10	11
<i>Scotland.</i>											
Dalkeith	62	9	...	1	...	...	1	4	...	1	66
Dundee	85	2	2	2	1	...	27	3	1	...	61
Dumfries	28	1	...	...	2	1	1	1	...	...	28
Edinburgh	130	42	9	3	...	1	3	14	...	3	163
Findochty											
Frazerburgh											
Glasgow—											
Brown Street	175	12	16	...	...	4	2	6	3	3	180
Canning Street											
Grangemouth											
Kirkaldy	75	19	3	...	1	...	2	6	...	...	90
Montrose											
New Pitligo											
Portree, near Banff											
St. Andrews											
Sanguhar	20	...	...	...	...	...	...	...	...	...	20
Turriff	30	15	2	...	...	1	...	2	...	1	43
<i>Ireland.</i>											
Mullaghmore	39	1	2	...	...	...	3	...	2	2	35
<i>Wales.</i>											
Bangor .....	...	...	...	...	...	...	...	...	...	...	5
Buckley .....	...	9	...	2	1	...	2	1	...	...	13
Brecon											
Cam-yr-Allyn	45	...	...	2	...	...	...	...	3	...	44
Cefn Mawr .....	...	...	...	2	...	...	...	...	...	...	13
Oriodeth .....	...	...	...	...	1	...	2	1	...	...	5
Llanfair .....	...	...	2	...	1	3	1	1	1	...	18
Llanidloes											
Merthyr Tydvil											
Pennamachno											
Portmadoc	41	13	...	...	...	1	1	2	...	...	50
Rhos											
Swansea											
Tredegar											
Wrexham	60	2	...	1	...	1	1	2	2	...	57

The number of churches on the list is 100, or thereabouts. Of these, according to the statistical sheet presented to the meeting, 82 returned schedules this year, and 68 of that number made returns both last year and this. This shows a considerable neglect in returning schedules, which is to be regretted, as it interferes with obtaining complete results. The 68 churches which have returned both years show a membership of 3,982, against 3,653 last year, being an increase for the year of 129, after deducting losses by death, emigration, falling away, and other causes. This, of course, is but part of the year's increase; to say nothing of the enlargement of the number which would have appeared had all the churches reported both years, there must be taken into account the churches planted or brought over to our co-operation during the same period, of which there were several. The entire membership of their churches must be added to the year's increase.

The Treasurer's Financial Statement indicated £306 8s. 0d. received from churches, and £507 5s. 6d. from individuals. The entire expenditure amounts to £931 16s. 4d. A balance of £118 2s. 0d. is due

to the Treasurer. This result is owing to the illness of Bro. D. Graham, preventing the usual application to him at the close of the year, thus making his contribution about one third less than usual.

THE SUNDAY SCHOOL CONFERENCE.

THE third Annual Sunday School Conference, held this year at Carlisle, commenced Wednesday morning, August 12th. Notwithstanding the early hour—seven o'clock—and the drizzling rain, a goodly number—some eighty or ninety—were present each day. After praise and prayer Bro. Aitken, of Edinburgh, was voted to the chair; Bro. Adam and Bro. Taylor, of London, being elected Secretaries. The minutes of the previous meeting having been read, Bro. Wild's paper on "The Character of our Teaching" was read. Discussion thereupon occupied the rest of the time allowed for conference.

The meeting resumed on Thursday morning, when it was found that the schedules from the schools showed the interesting and encouraging totals of 8,735 children, and 580 teachers, with the conversion of 112 little ones from 52 schools during this year, as contrasted with 2,884 children, and 406 teachers, with 91 conversions from 45 schools, during the preceding year. After the reading of letters Bro. Dawson, of Wigan, read his paper on "The Mode of Conducting Sunday Schools," giving the result of his experience with regard to their routine work. This opened the way for brethren to state wherein their experience coincided with or differed from that of the reader; and valuable practical information was thus elicited.

On the morning of Friday, the Conference considered the suggestion in the Liverpool letter. The *first*, that in consideration of the very short time allotted for the large amount of work to be done, a day should be devoted entirely to the purpose of the Conference, was abandoned; inasmuch as, although all would see the desirability of more time, yet few could spare another day, be that day when it might.

The *second*, to the effect that a committee be appointed to select a uniform set of lessons for use in our schools, was not adopted; the like result attended a proposal, that that Conference recommend a general adoption of the Sunday School Union list of lessons. Some misunderstanding having prevailed as to the procuring of books for reference to the Book Review Committee, it was decided that that Committee themselves shall purchase books, and after perusing them, if found suitable for children, publish their titles, etc., in our periodicals. The cost of books, etc. being defrayed by the Conference fund.

The financial statement was read and adopted; and then Bro. Verec, of London, read his paper on "Hymns and Hymn Books," advocating the principles which should guide us in the selection of proper hymns for our schools; the need of a suitable hymn book for use among us, and the adoption of steps necessary to procure one. It was, after due consideration, resolved "That Bro. King be requested to prepare a new hymn book, during the ensuing year; and that it be presented in manuscript for adoption generally, at the next Annual Conference." To this Bro. King acceded. So that during the year he will be glad to receive suitable hymns and suggestions from all brethren respecting the book. The production of an edition of the hymns, with the tunes

as well, was also considered necessary. A vote of thanks was passed to the Chairman and the Secretaries, for their efficient fulfilment of their duties; and to make the matter quite complete, to the members of the Conference as well, for their kind consideration of the various matters brought before them; and thus our third Annual Sunday School Conference was ended.

THE AUSTRALIAN ANNUAL MEETING.

THE Annual Reunion of the several churches taking part in the existing evangelistic co-operation, for the purpose of conferring upon those matters calculated to promote the wider extension of the Redeemer's cause, is now numbered among the recollections of the past. To all, it must be a subject of hearty congratulation that, in every respect, the tendency of the meeting was in the direction of a consolidation and extension of the cause of Christ. One uniform spirit of mutual forbearance and courtesy was the main characteristic of the assembly; while the results of its deliberations, as placed upon record, all evidence a sincere desire for a wider extension of the union, and a more perfectly associated effort, upon the part of the churches, in the great and urgent work of evangelization. A paper, by G. H. Picton, on the work and qualification of an Evangelist, was read, highly approved, and requested to be printed.

In accordance with the resolution of the previous Annual Conference, the brethren from the several churches co-operating assembled in the chapel, Langridge Street, Collingwood, on Easter Monday, to hold the third of the present series of Annual Meetings.

Shortly after ten o'clock, the business of the meeting was opened by the appointment of Bro. R. Dick, of Collingwood, to the chair; and the Secretary (Bro. Harding), took his place. After singing and prayer the minutes of the previous meeting were confirmed, and the roll of the churches co-operating was then called, when it was reported that the churches were as follows:—Ballarat, Beaumaris, Berwick, Brighton, Broadmeadows, Buninyong, Cardigan, Carlton, Collingwood, Creswick, Durham Lead, Emerald Hill, Hotham, Maryborough, Mount Clear, Nunnawading, Prahran, Richmond and Sandhurst. Oakleigh, North Fitzroy, Geelong and Castlemaine were then added to the list.

The report of the Statistical Committee shows a total membership of 1491 souls, as returned by the 19 churches therein specified. Of these 616 are returned as of the male sex, and 875 females. The portion of the schedule showing the manner in which the members returned entered the particular churches with which they now stand identified, is suggestive. Of the total number 1491, as many as 629 have been immersed in connection with the church where they now meet. Others, to the number of 876, have been received by commendation, and 62 have been received from the Baptist denomination. To this is to be added 8 who have been restored, and 416 whose manner of admission has not been specified upon the schedules. The "average attendance" column shows a total of 865, or a percentage upon the whole number of 58 per cent. nearly, as attending the weekly

assembly of the saints. The return as to oversight of the several churches is much less satisfactory. Of the 19 churches scheduled, not one is returned as having an eldership. In only 12 cases have deacons been appointed; but in 11 cases helps have been chosen; and in one, the government is returned as "a committee." But 7 of the churches employ evangelists; the great bulk of the remainder being unable to support one from want of means. Fifteen of the churches meet in buildings the property of the Church. With regard to Sunday Schools, the figures show that 12 of the churches hold schools in connection with their other meetings. The total number of scholars appears to be 980.

SUNDAY SCHOOL HYMNS AND HYMN BOOKS.*

I *FEEL* it due to myself, as well as to you, brethren, to explain how it is I read this paper before you. The Chelsea teachers became very dissatisfied with their hymn book, looked through those issued by our brethren, and by several of the denominations, but did not see their way clear to adopt any. So they thought they would best please themselves with a new one, and commenced compilation. Writing to some of the schools, they found them in similar case, and willing, to a certain extent, to co-operate. But as the Conference was near at hand, the Chelsea teachers decided to wait and see if any combined action would this year be taken in the matter of a hymn book; if so, to sink their own scheme, and accept that of the Conference. While waiting, a request was made to me by your Secretary for a paper. The teachers, thinking an opportunity offered of bringing the matter before your notice, I expressed my willingness, though not my wish, to write a paper on the subject, if considered needful and desirable by your committee. I received an affirmative reply; and hence I occupy this honourable position.

To begin. The question before us is, Do we as schools feel the need of a new Sunday school hymn book? If so, can we combine to procure one? Upon what terms can we co-operate. These questions each brother must answer for himself. On the first two I can say but little; with the last I propose to deal. And this resolves itself into the enquiry, What kind of hymn book ought we to have in our schools. It will greatly depend upon our *ideas* on this point, whether or not we feel our *need* of a hymn book; and upon our *union* on this point, whether or not we can *co-operate* at all.

What kind of hymn book ought we to have? The primary idea being, What ought we to sing? Where, of course, one refers not to the singing but the thing sung, not to the music but the words. But before we can answer this question properly, we must consider a few preparatory ones, and (1) Who are to sing? Everyone at all acquainted with Sunday schools would reply, "All who can sing, teachers and scholars." Then (2), What classes of persons compose the schools? All the teachers are Christians. The children are some of them Christians, in the Bible sense; others are, doubtless, pious children, but not Christian (their youth or insufficient teaching being the cause); others (and these in many schools constitute the mass), are neither Christian nor pious; the majority are indifferent, many are bad. Thus, the statistics of last year show that forty-five schools have a singing community of 4,265 souls; of whom 530 teachers are, doubtless, professed Christians, and 273 children church members; bringing the number of Christians, strictly so called, to 803; or about 800 out of 4,200. Therefore, we have to provide singing of some kind for 800 Christians, and 3,400 children not Christians, many of whom, to say the least of them, are very indifferent about spiritual concerns. It is impracticable, and were it practicable it would probably be deemed undesirable, to separate our children into two parts, with reference to the singing; one including the 800, the other the 3,400. Impracticable, because the number of Christians, though in the aggregate as one to four, is in many of our schools, in a far less ratio. Besides, to make the distinction effective, it would be necessary either to provide two hymn books, or having but one, to make an evident division between the hymns suited to the two different classes. Again, one set would have to be silent while the other

* Paper read by Joseph Verco, of London, at the Sunday School Conference, in Carlisle, August 14th, 1874.

sang; and this would never do. So, then, we are compelled to consider the question of hymns with reference both to Christians and those not Christians in *one mass*. (8.) What is our object in singing? Each one of you will mentally reply to this if I ask further, "Why sing at all? Why not do without it?" Do without it? A nice dull place the Sunday school would be, where the children walked to their seat in the class, listened to the lesson, and then walked home again without a song! A dull place indeed! not much attraction! Your school would want but few teachers, and many absentee visitors! And this shows us one of the main objects in singing, namely, to make our schools attractive, to vary the exercises, and to give the children the pleasure of listening to melody of their own making. The necessity for singing having been appreciated, and having determined to recognise and meet it, of course we must seek to make the pleasure a profit, while we interest to instruct; and so our *second* object in singing is, to impart Bible knowledge, to impress Bible truths, to drive home thoughts happily expressed, conveniently condensed, musically strung.

And then there is the singing in our schools as an act of worship. How unpleasant for one deeply impressed with the majesty of God, the solemnity and privilege of coming into His presence with praise—how unpleasant to enter a school, and hear the children pouring out hallelujahs of adoration and thanksgiving to the Most High, and to know that one-half of them have never shown the slightest regard for God; to see the superintendent beckoning to boys with mischief in their eyes, or lounging listlessly, to sing up, and then hear them pour forth the most ardent desires, the most godly resolutions, and sing rapturously of future joys most surely theirs. This is to be found in other schools; shall we hope that it does not exist among ourselves? The majority of the denominations are somewhat consistent when they make their school singing an act of worship; because it is a tenet of many of those people, that the babe, when sprinkled, is a child of God and a member of His church; and hence has a standing in His sight that admits of worship. But were such a thing existent among us, it seems to me, that there would be an inconsistency in it. Our Sunday school meeting is for the instruction of children in Bible things; and before we could convert it into a meeting for the worship of God, we would require to find ground for inducing unconverted, unobeying children to draw near to Him for such a purpose. And I think no more evidence could be discovered in support of this practice, than that of throwing open, by invitation, canvassing, and sundry inducements, to those unobeying and known to be unconverted, the meetings for worship on the Lord's day. Hence the object of our school singing is not worship. But this is not all. In schools children are and must be taught, invited, and pressed to sing. Now, he who would do this teaching, inviting, and pressing takes upon himself considerable responsibility. Our school children are a promiscuous lot, good, bad, and indifferent—mostly indifferent. Would he not be bold, not to say incautious, who would invite, nay urge, them to come into God's presence, with holiest praise upon their tongue, with expressions of ardent spiritual desires, with promises of devotion and consecration, with loftiest petitions. Would he not merit some amount of blame, who would induce them thus to approach with solemn sounds upon a thoughtless tongue, and place them in the position of mock-worshippers? The same does not apply to the pastor of a church; for here all the people are Christians, and the songs such as each can sing: woe is to each one, not to the pastor, if any sing thoughtlessly.

Further, did we sanction such things, we should be, in a measure, a house divided against itself. Thus, did we lead these indifferent ones to sing to God as their heavenly Father, of Jesus Christ as their elder Brother, of themselves as children of God, of heaven as their home, and all its joys theirs by anticipation; did we lead them to offer up the sacrifice of praise, and to make request thoughtlessly, would it not have a great tendency to deceive them as to their true position in our sight and in the sight of God; and would it not flatly contradict our teaching? So, then, out of consideration for the majesty of God, for our own responsibility, for the children's welfare, we could not have the worship of God—praise, prayer—an object of our singing.

The above does not, in any way, touch *this* question, Whether children who appreciate God's goodness, and whose affections go out to Him, may or may not acceptably praise Him. Whether children, truly feeling their great need of certain things, which they realize can flow from Him alone, ought or ought not to pray or petition to Him—that is another matter, but involves simply *this*, Whether we warranted and prepared to call upon children—urge them—be their state of heart

and mind what it may—to sing praises, to offer petitions, to express firm resolves and desires, and thus, in fact, to put them in a wrong position! To which I presume there can be but one reply.

The query, What ought we to sing? may now be answered. Our hymns should be such as all can join in, good, bad, and indifferent—such as shall teach important truths, but which shall not bring the children worshipping into God's presence, or give them a wrong conception of their true position. But would not such restrictions render an hymn book an impossibility? No! 200 hymns, not open to these objections, can be obtained.

Now it may be asked, Are all our schools provided with such a hymn book? Advisedly I answer No! that a half of them are using books that would have to be laid aside, if judged by the above conclusion; and if this conclusion be *right*, then they ought to be discarded, and a proper one found, for they contain hymns of worship, praise, prayer, &c., which many of our children ought not to sing, and which a teacher should scarcely feel prepared to read for singing, for they place the children in a wrong position.

And *this* is not the *worst* part of the matter with reference to some of them; for these books are compiled by persons belonging to various denominations, who hold views of divine things that are unscriptural and misleading. These views are incorporated into their hymns; and consequently, when we adopt them, and place them in the children's hands, they read and learn them, and so come to imbibe erroneous ideas. But it may be urged, that the teachers would not allow them to commit such hymns to memory, and would make it their duty to correct the wrong notions conveyed. But why allow them to be conveyed at all? Is it not an indiscreet mode of procedure and somewhat dangerous, first to give a child, however indirectly, a wrong notion, and then task ourselves to remove it and replace it by a right one; when we might have introduced the right one at first? And must it not appear incongruous, even to a child, to teach it one thing with the hymn book and the opposite with the Bible? Such erroneous hymns are dangerous to the child.

But this matter of misleading doctrine should be considered from another point. The books are carried home, read, and exert an influence there, beyond the reach of the teacher; an influence that may in thoughtful families, be of great weight, that we cannot ignore, that we cannot counteract, that we should not seek to counteract, but rather to encourage and direct, allowing it first to direct us in choosing books containing nothing destitute of the true Bible ring, nothing that is wrong or misleading. This home influence of our school hymn books should be recognised and made a means of good, and should not be allowed to remain, if perchance it be in any of our schools, a means of evil.

But it may be remarked, You say one out of every two has these unsatisfactory hymn books. What have the others? Have they books that will stand the test? If so we might adopt theirs. Having written to all the schools reporting last year, desiring to know what books were in use, most of the Superintendents promptly furnished me with the information, some generously sent me copies of the book itself. Here is the result in thirty-two of our schools—the Gems of Song are used in two; Songs of Gladness in two; Bateman's Selection in seven; The American Songster in two; Curwen's in two; The Sunday School Union in one; the Nottingham Hymn Book in one; Psalms and Paraphrases in one; Major's in one; The Wigan in five; David King's in seven; King's and placards in addition one. Having carefully read every hymn I may say that the Gems of Song will not stand the test, nor will Songs of Gladness, nor Bateman's Selection, nor Curwen's; in all of these there is doctrinal error or misleading sentiment. Then the Nottingham and the Sunday School Union Hymn Books will not abide the test, and if the Psalms and Paraphrases are the Psalms of David paraphrased, assuredly they will not, for these three contain songs of worship, praise, prayer, &c. Major's and the American Songster I have not seen. It is difficult to judge the Wigan one, as it is a compound for Cottage Meetings and Sunday schools; hence if all those which only Christians ought to sing are placed under the head of Cottage Meeting Hymns, the remainder only being for the school, it stands the test, but this distinction is not made in the book, each one is allowed to make it for himself which is convenient. But the one that assuredly will stand examination is our Brother King's little book. It has no doctrinal inconsistencies, it does not put the children in the attitude of mock worshippers, it does not lead them to assume what they ought not, many are its Bible truths, and any child can sing them almost every one.

But then our Bro. King's hymn book has been a considerable time in circulation,

all are aware of its existence, and yet only eight out of these thirty-two schools have adopted it; and some brethren are adopting and making others? How is this? Because several objections are urged against it.

Firstly, say they, there is not enough variety in the hymns. Of course there is not, nor can there be so much variety as in other books, because all those are expurged which address God in worship, praise, prayer, &c.. This is not merely a removal of hymns, but of a variety, of several varieties of hymns. But surely all are ready to sacrifice such variety to principle.

Secondly it is urged that it is too small. It contains only 103 hymns. But our Bro. King will say, Subtract from your books all that you ought not to sing, and you'll not have 103. True, but they are not subtracted, they are sung, and consequently their field for selection is greater, and 103 seems small in comparison.

Thirdly, that it is too delicate. It comes to pieces too soon. That the children do not use them more than a few weeks before they are finished.

Lastly and chiefly, it is complained that there are no tunes to many of the hymns, and hence they cannot be sung. There are tunes to all, but the brethren don't know them, don't know where to get them, or if they do know, they don't feel prepared to make the considerable outlay that would be required to obtain them. The inconvenient number of books, necessary to supply tunes and the consequent expense, are uninviting. This, I believe, is the great obstacle to its more general introduction, and this, too, further explains the accusation of lack of variety, for these peculiar metres are what in great part constitute the variety and please the children; if these are unknown there is the monotony of the long, common, and short metres only. To my mind the matter seems to stand thus: Do the brethren coincide with me as to what we ought to sing and ought not to sing? If so, then many of them must feel the need for a hymn book other than those at present in use. King's will supply the need so far as quality of hymns is concerned. Hence I would propose two questions for conference:

1. If Bro. King has sufficient hymn books in stock to render it advisable, would the brethren co-operate to produce, with Bro. King's consent, a harmonized edition, an edition with the music, and so remove the great obstacle to its general introduction.

2. In view of the small stock in hand, and of the other objections, could and would the brethren co-operate to compile a new one on the same principles, with more variety, with a larger selection, with greater physical strength, and with a harmonized edition.

I do not merely express my own view, nor that of the Chelsea teachers, but of several schools, when I advise the latter course; one school could effect it only at great expense and with great difficulty, but by co-operation both would be much diminished. Should the latter course be adopted I would suggest with reference to the new hymn book:

1. That it be a Sunday school hymn book and nothing more. For certain districts certain combinations may be desirable, but to be generally used it must be solely a hymn book for the school, the addition simply becomes an encumbrance and an objection where unneeded. Such are the Cottage Meeting Hymns in the Wigan hymn book, which will ever prevent its general introduction. Let there be no pieces for learning and recitation that cannot be sung in school, they would be misplaced, they should appear in the Sunbeam, or some other publication for the young. Nor introduce hymns which although not adapted for all to sing, and hence not intended to be sung in school, are yet suited to the use of Christian children who wish to sing praise, for we want a Sunday School hymn book. These children can generally appreciate other collections. Their spiritual precocity implying generally a corresponding mental forwardness.

2. Let it be physically strong, as well as morally and spiritually so. Paper covers in little fingers are useless. Children handle things with children's hands, not very considerably, or tenderly. Let us hear a brother's prayer, who wrote to me under the impression that I was compiling a book, "And get one that will last three months."

3. Don't have it too cheap, cheapness means of necessity bad paper, bad printing, bad covers. Most children can afford to buy a three-penny one as well as a penny one, they would value it more than three times as much, and keep it more than three times as long.

4. Let there be an edition with the music, otherwise the book will never get into circulation in the schools. This could be effected by co-operation with but little faculty.

THE RECENT GENERAL MEETING.

ANOTHER yearly meeting has closed. Our last issue conveyed to numerous interested readers an ample report of our happy reunion. So much space being demanded for that purpose, and for the paper by John Strang, comment was altogether excluded. This, perhaps, is an advantage, rather than otherwise, inasmuch as our readers will have had a full month for looking over the recorded facts uninfluenced, and may thus be better prepared to consider suggestions some of us may desire to submit.

The attention of the assembly was given to several important items, out of which grew results that should have the careful consideration of the churches. Among these may be named the marking out of "divisions" for the purpose of facilitating evangelization; the call upon the churches carefully to respect the disciplinary action of each other; the intended application to church members, individually, for contributions to the General Fund; the appointment of a committee to consider whether anything can be done to extend the facilities for training Evangelists; the chapel building enterprise; and others.

Of these we can, at this time, only refer to one—the mapping out of divisions, for the purpose above stated.

This, however, did not originate with, nor was it done by the recent meeting. It was launched at the preceding annual gathering, and then left to float itself into safe and desirable anchorage. This year it was more definitely designated. Still it is but an unfinished thing, and will need careful shaping before even half its advantages can be realized. In saying this we find fault with no one, not with those who first brought it before the meeting; nor with the action of the assembly last year and this; nor with the committee, who, under recognition of necessity, sought, last year, somewhat to further organization by calling upon churches to institute divisional committees; to which call, however, there was but little response. The truth is, that our general co-operation, with its yearly meeting, fund, and committee, is a growth, and is still growing. Perhaps a few of our readers may dispose to exclaim just here, "Yes, and you must mind how it grows, or the liberty of the churches will be abridged by a conference or central committee lording it over the heritage of God." Very good—the caution will do no harm. But it is clear that the brotherhood generally are minding this very thing, and have been doing so all along; and now, better than ever before, understand what can be done in co-operation without violence to the rights of church or individual.

But to return—this somewhat loose and imperfect location of churches into *divisions* was not a scheme duly considered and completed, but a suggestion laid hold of, so that in place of Evangelists running from North to South, and from East to West, as the committee might arrange, or the annual meeting determine, in answer to pressing applications from churches of distant and opposite location, each Evangelist might labour in a more limited circuit and thus reduce travelling expenses and render absence from home and family less frequent.

To some extent, no doubt, even in the first year, this end has been realized, and the like good result will accrue during the present year; though not to the extent which more fully matured arrangements would render possible.

But a considerable number of brethren who read these notes will, at present, have no clear idea of what has been done, nor of what remains to be done in this matter of divisional action. For the advantage of such let us glance both backward and forward.

The annual meeting, held in Wigan, last year, resolved "That *districts* be formed for Evangelistic effort." But then *districts* had already been formed for that purpose; as the Edinburgh district, taking in most of the Scotch churches; the Birmingham district; the Nottingham district; and others. The recent annual meeting therefore resolved to the effect "that the combination of churches formed under the foregoing resolutions shall be termed 'divisions,' leaving the term *district* to represent such class or association of churches as may now or hereafter exist within the divisions." It was also resolved "That the existing divisions continue named as heretofore," which was intended to mean, that the five divisions roughly marked out at the previous annual meeting should continue. But the resolutions of the Wigan meeting do not give the names of the five divisions, as used by the committee during the year, and repeated and accepted by the recent meeting. As now accepted they are—The *Southern* division, including churches in and near to London, and those south of the metropolis. The *Midland* division embracing the churches in Banbury, Birmingham, Nottingham, Derby, and on to Chesterfield, and Lincoln, and neighbourhood, over twenty churches in all. The *Lancashire* division, including the churches in Lancashire, certain churches in Wales, and the Isle of Man. The *Yorkshire* division. The *Northern* division, including the North, North-east, and North-west, and the churches in Scotland. There remain to be designated the churches in Ireland and certain churches in Wales, and Scotland should certainly be held as a division, including the whole of Scotland, with the exception of a church or so (as Dumfries) distant from other Scotch churches, and near to churches of what should then be the Northern division of England. We have suggested to the general committee that in preparing the new church list the previous alphabetical arrangement shall be discontinued, and the churches classed in their respective divisions.

In our report last month, the following resolution is found: "That the Evangelist Committee be instructed to communicate with the Divisional Committees and the Evangelists immediately previous to the next annual meeting, with the view of arranging a plan for evangelistic labour for the ensuing year, in order that the same may be submitted to the annual meeting." The passing of this resolution may be looked upon as an act of faith, inasmuch as the divisional committees do not exist. This brings us to what remains to be done.

How can a divisional committee, empowered to act, be brought into existence? Only by the appointment of the churches of the division for which it acts. This being the case annual divisional meetings become necessary. And who can suppose that a yearly meeting in each division, say early in June, of delegates and others from the churches of the division, for the purpose of ascertaining the wants and resources of the division, taking steps to meet the one and to extend and employ the other, and to appoint a committee for the ensuing year, would be held without profit to the brethren assembled, or without contributing

to the progress of the church. Let, then, some church in each division at once resolve to correspond with the other churches therein, seeking to obtain their consent to take part in a meeting to be held at some central point, as soon as convenient. Every church upon the list of churches published by the general meeting to be eligible to attend the meeting of its division.

But what shall be the duties of divisional committees? We answer in view of the present understanding and arrangement. Each committee, as instructed by the meeting of its division, will communicate, before the general annual meeting, to the general committee, the wants, openings and requests for evangelistic help, intimating as to the amount of help sought, and the Evangelist or Evangelists by whom it is desired to be rendered. Upon the general annual meeting granting the help applied for, or such portion of it as is deemed possible and proper, the divisional committee will regulate the labour allotted to its division.

There is, perhaps, no other duty resting upon the divisional committees, excepting that of duly calling and providing for the next annual divisional meeting, or such special meeting as may be needful. These committees might be used, under the present arrangements, in promoting contributions from their churches to the General Fund. Of course it is understood that there is no desire to interfere with any church so as to prevent it sustaining an Evangelist for itself, nor to deter two, three, or more churches from forming a district, within the division of which they are part, for the support of Evangelists. All that is done in this way may now continue and be enlarged under the divisional arrangement. We see now what remains to be done in order effectually to carry out what the annual meeting has in view. Let it be done quickly and well, and good will result, even though no more be done than is contemplated. But in our opinion this divisional action admits of, and points to, advanced arrangements, capable of considerably improving our present method, and thereby increasing our prosperity, and erecting an effectual barrier against evil which, in the absence of the utmost vigilance, arises from centralization. On this head we hope to be heard shortly. In the present instance we deal with the subject only as it relates to the end contemplated by the annual meeting. Ed.

BRAMOISM IN LONDON.—No. II.

THE analogy of our Indian orator fails him when he inquires so triumphantly whether creation has ceased? We answer without hesitation, yea verily! It is true that children and inferior creatures still come into the world by the mediation of second causes, but certainly not by immediate absolute creation. Our old rock-bound world, with its mountain walls and dome of terrible beauty, is substantially what it was six thousand years ago, and the difference in sea or land has not been made by immediate creation, or miraculous impulse. The great constellations of each hemisphere retain their ancient splendour, their ancient places, and their ancient configuration, and our own solar system is unchanged, and as glorious as ever. Orion and the Pleiades, the Serpent and the Cross are still visible

in the old mystery. Saturn is still girded by the ring, and Jupiter attended by satellite moons. The miracle of creation has ceased, though the mystery of life replenished remains according to established law.

This is in perfect harmony with the reality, that in the moral world there has likewise been a great creative epoch. Men of God speaking as they were moved by the Holy Ghost, large rivers of life seen issuing from the fountain-head, battlements of heaven shining out with their crystal fronts, and that after such wealth of commanding supernaturalism, men should quietly live by faith in the unseen, deriving their nourishment from the pastures of truth which remain.

The Indian's dream of a stream of inspiration continually running, is a falsehood which has some resemblance to a truth. In the absolute sense, so far as the communication of fresh truth is concerned, it is entirely false. We have nothing of the kind, and we need nothing of the kind. Hence the men most eminent in mental originality and moral elevation never manage to give us anything new respecting our duty or destiny, our relation to God and eternity. No new foundations can be laid for ethics or religion, morality and worship being already on the granite. But there is continual impulse given to the pure in heart—to all men earnest in the services of God and humanity: the pages of the sacred book seem to get transfiguring illumination, hidden glories shine out, there is light from the face of God and power from His Spirit, and we may get as near to the great Father as Isaiah or St. John the beloved.

As to the worship of a Book, we no more worship a book than we worship nature. That great sun-god who issues from the orient gateway with such vital and sovereign force, and that softer luminary which steeps in mellow radiance the sea, the forest, and the plain, and the myriads of stars which burn in the dark blue roof of the visible temple, have wondrous charm combined with their immediate uses, so that idealism and utility are blended. But are they all sure messengers from the Highest, uttering forth the glory of the King eternal, immortal, and invisible? If we could have them analyzed, we would find nothing but the common elements of perishing materialism. But He who kindled them and marshalled them is the living God, and we look through them to Him whose spirit shines through them, and whose strong hand rolls them onward.

The Book which some accuse us of worshipping, and which is supreme over all others, even in literary charm, may, if you like, be looked upon as rags and lamp-black; but it surely contains tidings from the unseen and invisible, of more value and richness, of more grace and ineffable glory than we can find elsewhere. It reveals the covenant love of the everlasting God, and the Father's house the sublime home of the righteous, the love stronger than death, and the glory beyond all speech, and beyond all thought.

But testimonies are only of value as they bring us into union with a living Person, who sheds abroad His love in our hearts, and whose communion forms our very life.

Our Lord promised that if any man would do His will He would manifest Himself to him. There is keen controversy among scholars about disputed passages in holy writ; but we may surely say without offence, supposing that the strong wind of modern criticism should blow away a few dead leaves from Old or New Testaments, what matter, so long as we have manifestation from our Lord? The joy of such fellowship no language may declare, and its reality is among the deepest certainties. He is with us in the Spirit proceeding from the Father and from the Son, and soon shall be with us in person. "The grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world: looking for that blessed hope, and the glorious appearing of the great God and our SAVIOUR JESUS CHRIST." (Titus iii, 11, 12, 13.) We have been taught by Him who came in the fullness of time, and from the mountain ranges to which he has lifted us, we look for the power, glory, and blessedness of His final revelation.

But though we live under a New Dispensation or house-law, the great outlines of the moral world have surely been always the same. Was a man in olden days to draw near to God by streams of blood, or rivers of oil? Nay, that which God required and still requires, was, and is, that a man shall "do justice, love mercy, and walk humbly with God." Our Lord pointed out the two great commandments on which hang all the law and the prophets, viz.: to love God supremely, and our neighbour as ourselves. The apostle declared that the end of the commandment was "love out of a pure heart, and out of a good conscience, and faith unfeigned." All ordinances look to such moral result, all ritual has such spiritual consummation in prospect.

A visitor from some distant planet, after hearing of wonders and tragedies in Egypt, and surveying the Hebrew camp in the wilderness, might have imagined, "What means all this?—the incense, the sacrifices, the prayers, the processions, this continual service, and these great solemnities?" A prophet would answer. It is all educational, all designed to work upon the mental and moral nature of man, so that he may render reverence unto God, and to his neighbour all the offices of brotherhood." In like manner the questioning might proceed so far as Christianity is concerned. What signifies all this stupendous provision, the incarnation, the sacrifice of love, the resurrection from the dead, the mission of the Spirit, the building of a living temple, the immersion in water, the memorial supper? The end and purpose, the final cause of all is love from a pure heart, a good conscience, and faith unfeigned. Such is the spirit and life, the very essence of all, and God would never have provided the instrumentality had it not been necessary to the result. There can be no waste or prodigality in His power, as it is always in alliance with the wisdom which is perfect.

The modern stories of the sea serpent have not been without their symbolic meaning. The old crooked serpent the dragon of the sea, is to be revealed in hideous convolutions, deforming still more with strange horror the bad element in which he appears, frightening with fatal fascination the prepared victims as menaces go before destruction.

E. C. himself is so badly instructed that he does not know what appertains to a properly regulated Lodge. He depends upon "hearsay," and has not obtained his information first-hand. In proof, and as a sample of Goodtemplar ignorance of the requirements of *authorized* Goodtemplary, take his own words—"As to the altar, I am at a loss to know what it means, having never in any Auckland Lodge seen anything of the sort, nor Bible either—certainly hundreds have been initiated without seeing a Bible. I have heard it said, that it was not known why it was there, except for the Chaplain to read, which he can if he wishes."

But now let us turn to the Ritual. There we find that "The W. M. conducting *the candidate to the door*, gives three *distinct raps*." The I. G. says, "Worthy Vice-Templar, there is an alarm at the inner gate." The W. V. T. replies, "You will attend to it." The I. G. responds, "It is our Marshall, accompanied by a friend who seeks admission to our Lodge." The W. V. T. replies, "Admit them." Here E. C. says "the alarm" means only a *knock*, and no one has any idea of an alarm. Quite so. Then why this childish and contemptible bombast, so opposed to both the law and letter of christianity? But to resume. After singing, marching, etc., the W. C. T. says to the candidate. "It rejoices our hearts that henceforth your services are to be given to the great temperance reform, and that to this end you desire to unite your influence with ours. This place is sacredly dedicated to the cause of temperance, and you see here the entire family circle *around our common altar*," etc., etc. That the term *altar* refers to something visible and material is clear from the instruction immediately following—"The W. M. and candidate will remain standing at the altar while one of the following odes is sung." Further on, after the obligation is taken, &c., it is directed—"The W. M. will lead the candidate just in front of the altar, facing the W. C. T., and the officers rise as they respond." Here you have not only a material altar, but the place on which it shall stand is exactly prescribed. Indeed its position is marked out on a diagram. In the closing ceremony the W. V. T. says—"At our altar we have given our most sacred promise" etc. And yet, when our lectures state that a vow is taken standing before an altar, E. C. replies that our position is an awkward one as we write upon "hearsay," and that he does not know what an altar means, and has never seen one in any Auckland Lodge. That only proves that he does not know what an authorized initiation is, nor what it claims to be.

Next as to the "vow or oath, said to be the most sacredly taken before the altar, and registered in heaven, E. C. puts it upon a level with the marriage contract. He does not, as some of our opponents do, deny that there is a vow. He says we need not marry, but if we do we are bound to a life-long obligation. I am under obligation to God and to the Saviour to do many things, my whole life through. I am under obligation not to steal, but I never took a oath not to do so, and am not required to make a vow to do anything that God has put upon me as an obligation, or that I will not do anything He has forbidden. I am under obligation to God to be temperate, whatever that may include, without taking any vow at all. In marriage, if we keep away from the indecent ceremony of the State Church, and only do what the

law of the land and the word of God enjoins, their is neither oath nor vow.

But E. C. insists that the vow only embraces total abstinence. If it were so we object to it. A statement of intention to abstain, an expression of desire for God's help in carrying out that intention we would not object to; but for us poor weak creatures to be strutting before an altar, with the hand pressed upon the heart, before an open Bible, in true theatrical style, clearly indicates that we do not know ourselves and have an exorbitant idea of our strength and goodness. But the vow does not refer to abstinence alone: it covers the entire obligation as taken before the altar—there is no such distinction in the Ritual as E. C. says runs through it. He says it is a *compact*, not a mere *assurance*. We say it is an *assurance*, not so much as a "mere assurance" might be, for a mere assurance might be a true one, whereas this particular assurance is absolutely false, and therefore, the Goodtemplar obligation is obtained under false pretences and is binding upon no one. But the W. C. T. in the initiation designates it an *assurance*. He says, "You will be required to take upon yourself a solemn obligation of total abstinence, and to bind yourself to our laws, but as you have already been assured there is nothing in this obligation inconsistent with your duties arising from any of the relations of life. It is an obligation earnest in its nature, imperative in its requirements, and life-long in its duration." Here the requirements of the obligation are life-long. But to *abstain* is only one *requirement*, whereas the plural form is used. The "obligation" as printed to be put by the W. V. T. embraces a number of requirements, without distinction, every one of which is declared in the words just cited to be of life-long duration.

We have said that no one taking this obligation can tell what he will be required to do, or to abstain from in carrying it out. E. C. intimates that it is perfectly plain, and is to be found in the Constitutions. But those who have our lectures have proof that Good Templars are not left to interpret the obligation by the ordinary standards of language, but are under a Pope Lodge, which from time to time decrees its import and arbitrarily determines what shall be deemed a violation thereof. There are other items which might be referred to and disposed of as easily as those we have thus handled, did space permit. But with these points settled against Goodtemplary, and as E. C. must surely see that the awkward position of being badly informed is his, not our's, we may look to him to leave the Order, as he admits our conclusions.

Ed.

TALKS TO BEREANS—No. IX.

FAITH.

Our third inquiry is,

How is faith obtained?

To save our readers from confusion, we must attend to a text which is often misinterpreted. "For by grace are ye saved, through faith; and this not of yourselves, it is the gift of God; not of works, lest any man should boast." (Eph. ii. 8, 9.) It is hence taught that *faith* is the gift of God, and that no one can possess it until God bestows it.

Sinners are, therefore, taught to pray to God for faith—to seek it at the altar until it shall please God to hear their prayer. But here is a great difficulty. Without faith, the sinner cannot pray! How is he to get a start in the right direction? Faith is the conviction of things not seen. Now, if the sinner is convinced that the unseen God will bestow faith upon him, if he asks in the name of Jesus, he already has faith! And if he is not thus convinced, how can he pray at all?—for “he that comes to God *must believe* that he is, and that he is a rewarder of them that diligently seek him.” “Without faith it is impossible to please God.” (Heb. xi. 6.) “How then shall they call on him in whom they have not believed? and how shall they believe on him of whom they have not heard?” (Rom. x. 14.) How then can an unbeliever pray for faith? If this view of the text in Ephesians be correct, the sinner can do nothing but wait, prayerless and hopeless, until it pleases God to bestow the gift of faith. It is utterly useless to call on men to believe in the Lord Jesus Christ.

But let us ask: Is it the *faith*, or the *salvation*, that is here said to be the gift of God? There is a grammatical reason for referring it to salvation and not to faith; but as we are attempting plain things for plain people, we will seek a test more readily understood by all. Whatever this “gift of God” is, there is one thing affirmed of it in the ninth verse; namely, that it is “not of works.” Now, will any one charge the apostle with the foolishness of saying that *faith* is “not of works”? It is surely a folly of which we cannot suspect the apostle. But if we understand him to say that the *salvation* is “not of works,” there is sense and fitness in it. Then the salvation, and not the faith, was the gift of God. Alford’s note on the text is: “And thi- (your salvation; your having been saved) not of yourselves: God’s is the gift, viz., of your salvation.”

Another text which gives some trouble is found in Acts xiii. 48: “As many as were ordained to eternal life, believed.” We observe on this that Alford renders it, “As many as were *disposed* to eternal life, believed.” In his note he says: “The meaning of this word *disposed* must be determined by the context. The Jews had ‘judged themselves unworthy of eternal life;’ the Gentiles, as many as were disposed to eternal life, believed. By *whom* so disposed, is not *here* declared; nor need the word be in this place further particularized. We know that it is God who worketh in us the will to believe, and that the preparation of the heart is of Him; but to find in *this text* pre-ordination to life asserted, is to force both the word and the context to a meaning which they do not contain. The word in the original is the same as in 1 Cor. xvi. 15, where it is said that the house of Stephanas *have addicted themselves* to the ministry of the saints; and in Rom. xiii. 1, where it is said that ‘the powers that be are *ordained* of God;’ in both of which places the agents are expressed, whereas here the word is used absolutely, without an agent expressed.”

This is very clear critical testimony from one who evidently sympathises with the Calvinistic doctrine, but is too honest a critic to force a text into the service unjustly. We will hear another scholar on the same point:

“As many as were *disposed* for eternal life, believed; for the word *testamento*, which we hear render *ordained*, is used in this very book

(ch. xx. 13) to signify a man, not outwardly ordained, but *inwardly disposed*, or one determined not by God, but by his own inclinations, to do such a thing; as when it is said St. Paul went on foot to Assos, *for so he was disposed*." (Dr. Schaeffer, in Lange's Acts.)

Let us say, further, that Bagster's Analytical Greek Lexicon gives the following definitions of *tasso* in New Testament use: "To arrange; to set, appoint, in a certain station (Luke vii. 8; Rom: xiii. 1); to set, devote, to a pursuit (1 Cor. xvi. 15); to dispose, frame, for an object (Acts xiii. 48); to arrange, appoint, place or time (Matt. xxvii. 16; Acts xiii. 23); to attest, assign (Acts xxii. 10); to settle, decide (Acts xv. 2).

Now, it is no difference whether we understand the text as affirming that God disposed them to seek eternal life, or that they themselves were so disposed—the one implies the other. We have merely intended to relieve the reader of the false impression that the text teaches that faith depends on a personal election to eternal life. If still any doubt hangs over the reader's mind as to the meaning of the text, he must settle that doubt in the light of other texts that are not at all doubtful; and to some of these we will point him.

We select three texts, clear and unmistakable ones, to tell us how faith comes:

"Peter rose up and said to them, Men and brethren, ye know that a good while ago God made choice among us that the Gentiles by my mouth *should hear the word of the gospel and believe*." (Acts xv, 7.)

This refers, as the intelligent reader will at once perceive, to the conversion of St. Peter and his household. It is all the more important on that account; because on that occasion there was a supernatural outpouring of the Spirit, and many supposed that faith was imparted through that outpouring. Hence many look and pray for such an outpouring now, that sinners may be blessed with faith. But Peter declares that their faith did not result from that outpouring, but that the appointment of God was that the Gentiles might, "by his mouth, hear the word of the gospel, and believe." Their faith came by hearing the word of God.

Now consider the text at the head of this sermon. It was said of the Bereans; and to Bereans we are now talking. It says the Jews at Berea were "more noble" than the Thessalonian Jews. At Thessalonica, instead of listening honestly to the gospel and investigating its claims, they were moved with envy, and "took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city in an uproar." They were not only indisposed to hear and examine, but they were determined not to hear, and to let none others hear, if they could prevent it. They were evidently not "disposed to eternal life," but "judged themselves unworthy" of it. The Bereans, on the contrary, "received the word with all readiness of mind." They gave the truth a fair hearing, disposed neither to accept nor reject blindly, but after faithful investigation. Hence they "*searched the Scriptures*"—the Jewish scriptures, for the Christian Scriptures were not yet written—gave attentive and pains-taking diligence to investigate, to learn whether what they had heard concerning the Christ was so. How many complain that they cannot believe, who never *searched* the Scriptures! Some of the avowed opponents of revelation have confessed,

and others have exhibited, their ignorance of that which they opposed. And how many who professed to search, have searched very partially in a fragmentary way. But the Bereans "searched the Scriptures daily." They gave unbroken attention to the question, like one who searches for hidden treasure, determined to know the truth respecting it. "Therefore many of them believed." Thus it is seen how faith comes. An honest purpose, a candid hearing, a diligent examination of the testimony, are the means of obtaining the faith which the gospel requires.

"For Isaiah says, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God. . . . How shall they believe in him of whom they have not heard?" (Rom. x. 16, 17, 14).

This is so plain "that none by comment can it plainer make." It settles the question as to the means of obtaining faith, and it reveals the source of the failure to believe on the part of so many. Faith is the result of attention, honest attention, earnest attention, persevering attention, to the truth. Men fill their minds and hearts with the cares and ambitions of life, crowding out the claims of divine truth, and remaining for half a life-time ignorant of the word of God; and with hearts thus preoccupied, minds thus beclouded, and the whole spiritual nature encrusted with the carnal influences of time and sense, they nevertheless expect an hour's attention to a sermon, or an occasional devotion of a few spare evenings to religious meetings, to secure to them the treasure of faith in Christ. As well expect to reap the healthful influences of sunlight by spending an hour one day in seven in the open air, and hiding away in a cave the rest of the week. It cannot be. It is at war with common sense and with the word of God. The mind can only possess knowledge as it appropriates it by attention and careful study. The heart can only come under new influences as it withdraws from the old and opens itself to the new. Providence may break up the fallow ground; experience may mellow the soul and make it receptive of the truth; but we can only receive the seed of the kingdom, which is the word of God, as we hear the word and understand it. (Matt. xii. 23.) We must be content to part with all we have, if we would secure "the pearl of great price." (Matt. xiii. 45, 46.).

Sometimes we are asked if the evidences of the truth of the Gospel are as clear and as strong as they might be. We answer, No. They might have been made entirely overwhelming. But they are clear and strong enough to reward honest search, and not so clear nor so strong but that the dishonest and the indifferent may neglect and reject them. They thus test the honesty and the earnestness of our hearts. None but the honest and earnest can become children of faith.

Readers, do you desire to obtain faith in Christ? Give heed to the word of God. Read and study the Scriptures, especially the New Testament. Withdraw your heart from other pursuits. Be earnest, as you would in examining a title to great estates, or in prosecuting a search for silver. Make it the great concern of your life. Think about it, talk about it, read and re-read, reflect on what you read, and bring home what you read to your own soul's needs; and you will not only believe, but when you believe you will be sure that your faith stands not in the wisdom of men, but in the power of God.

REPENTANCE.

It is not the intention of the gospel to save men *in* their sins, but *from* their sins; and that not merely as it relates to the *guilt* of sin, but its *pollution* and *dominion* likewise. It may be well to repeat and emphasize a remark made in a former sermon—that the gospel is not an assertion of arbitrary authority, or a body of arbitrary enactments; but a system of means and agencies divinely adapted to a great end—the regeneration of our nature. It is meant “to bring us to God” in desire, will, and action, that we may be like Him, and enjoy His fellowship. Repentance is commanded and the means to effect it are ordained, because without it we cannot come to God. The Greek word translated repentance, indicates *change*—conversion. It imports *change of mind or disposition*, and that, too, for the better. We have, indeed, more than one Greek word translated by this term repentance. One of them indicates a change, whether for better or worse. But that word which expresses the will of God concerning us, uniformly, in the New Testament, denotes a change for the better. We are sometimes asked, What is the difference between faith and repentance, since they are both expressive of change? We reply that the idea of change is not contained in the word *faith*, although it usually implies a change; it is rather expressive of rest, of trust, of simple confidence. But the word repentance is itself expressive of change. Faith respects that which is *true*; repentance that which is *right*. Faith looks away from falsehood and error to the truth; repentance looks away from sin to righteousness and holiness. It is “repentance from dead works to serve the living God.” (Heb. vi. 1; ix. 14.) There is, perhaps, no better word than repentance to express the change indicated by the original term. Were it not that it has become limited in its meaning, with many, to a mere emotion of sorrow, it would be entirely unexceptionable. It does not mean sorrow, for Paul expressly affirms that “godly sorrow worketh repentance to salvation not to be repented of;” and says to the Corinthians: “Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance.” (2 Cor. vii. 9, 10.) Sorrow, therefore, precedes repentance. Neither does it mean *reformation*, in the popular acceptance of that word; for that refers to external acts, and is rather what the Scriptures mean by “bringing forth fruits meet for repentance.” Paul tells us that he taught that men “should repent, and turn to God, and do works meet for repentance.” (Acts xxvi. 20.) We have, then, this order: 1. Sorrow; 2. Repentance; 3. Turning to God; 4. Doing works meet for repentance. A man may sorrow who never repents. So may a man reform from vicious ways who has never repented—circumstances may lead to a change of conduct where there has been no sorrow for sin and no turning to God. But when we speak of the whole process of change by which we are turned from the power of Satan unto God, it stands thus: When we are led to believe on the Lord Jesus and accept His teachings, we come to see sin and righteousness in the light of these teachings until the former becomes odious and hateful to us. This leads to contrition or godly sorrow in view of our past sinfulness. This, in turn, leads to repentance, or a change of mind or purpose as to the life we shall live. This leads us to turn to God in obedience to

the gospel, and bring forth fruits meet for repentance. Repentance, then, springs from sorrow for sin, and ultimates in obedience to God. It is ceasing to sin, and yielding up the life in a holy purpose to walk in the ways of God.

Let us look at two instances of repentance furnished to us in the Scriptures.

1. *The Ninevites.* Our Lord says, "They repented at the preaching of Jonah." (Matt. xii. 41.) The facts are briefly these: The inhabitants of Nineveh were exceedingly wicked. Jonah preached to them at God's command. They believed what Jonah preached (Jon. iii. 5), and this wrought a change in all their convictions as to the life they were living. They clothed themselves in sackcloth, and fasted, and humbled themselves in the dust. (Jon. iii. 5. 6.) They turned every one from his evil way and from the violence that was in his hands. (Jon. iii. 8, 10.) It was therefore a sorrow for sin springing from their faith in God's message, and ripening into a purpose to break away from sin and obey God.

2. *The Prodigal Son.* In a far country, he was led by his bitter experience to reflect on his folly in wandering from his father's house, and his madness in wasting his substance. He sorrowed over his past course. He determined to change his course. He said: I will arise, and go to my father, and say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son." Here is sorrow, humility, and a purpose to live a new life. "And he arose and went to his father." Here this purpose is carried into execution. His sorrow ripened into determination, and his determination into action. This parable is presented by our Lord as an illustration of his sentiment, "There is joy in the presence of the angels over one sinner that repents." (Luke xv. 10.)

It is scarcely possible to mistake what repentance means, in the light of these illustrations. We must come into such a conviction of the hatefulness of sin, that we can renounce it, forsake it, and come with broken heart to God to live a life of obedience. It is not the renunciation of this or that particular vice, but the renunciation of sin itself, in all its forms and grades and hues, and the withdrawal of heart and life from fellowship with it. This may involve, in many cases, much of bitter and desperate struggle to overcome bad habits, and break away from bad associations; but deeper down than bad habits, and back of all associations, is the renunciation of sin in the heart, in the deep and settled purpose to be the Lord's. It is a mighty thing to change the purpose of a life. It often involves much mental and spiritual conflict. But the change once thoroughly and deliberately made in the will, sustained by an enlightened judgment and an approving conscience, and inspired by a faith that rests on God's eternal truth, the mere conquest of habits and denial of former associations, is a comparatively easy matter. The real strife is in the sinner's own soul, between pride and humility; between self-sufficiency and reliance on Christ for salvation; between selfish and carnal pleadings and the demands of an awakened conscience: between the cunning sophistries of sin and the plain, stern, unbending utterances of truth and righteousness; between the voice of the siren that lures to destruction and the entreaties of mercy that would woo

the soul to God. Gain the victory for truth and God in your own soul, until you can say, "It is done. Henceforth, I will leave my sins, and love God, and walk in righteousness." Then you will have "sorrowed to repentance." Then the way is prepared to turn to God.

We have not spoken in detail of these steps in the process with a view to lead the sinner to look for them to occur in distinct chronological succession in his own experience. What is logically separate and distinct, may, chronologically, exhibit no distinction. It is not needful to watch these changes, or to attempt to repent logically and scientifically. The great thing is to get away from the love and dominion of sin, and come to God in heart and life—to break off your sins by righteousness, and your iniquities by turning to the Lord—to bring to God the offering of a broken heart and a contrite spirit, that trembles at His word.

The motives to repentance are:

1. The goodness of God. (Rom. ii. 4.)
2. The tender and encouraging sympathy that heaven cherishes for the penitent. (Luke xv. 7, 10.)
3. The certainty of a righteous judgment in which the impenitent will be cast off for ever from God. (Acts xvii. 31; Rom. ii. 5.)

CONFESSION.

Confession and baptism are so intimately associated in the Scriptures, that they ought to be treated together. But as we desire to make these matters as plain as possible, we prefer to treat of confession in a separate sermon, merely calling attention to the fact that in apostolic usage there is so close a connection of the two, that whenever confession is spoken of, it always implies baptism, and whenever baptism is spoken of, it always implies confession.

While religion is, in the first instance, a strictly personal matter—a matter between the soul and its Redeemer—and the obligation to submit to Christ would be binding on one if he were the only sinner in the world, or if all but himself rejected it; it is yet true that it is not meant to confine its influence to the individual soul. No one is at liberty to confine the fact of his faith within himself; neither can he choose his own way of making it known to others. What he believes with the heart he must confess with the mouth. If no reason could be suggested for this, it would still be obligatory, for it is expressly enjoined as a part of that "word of faith" which the apostles preached. The text is clear, positive, and unmistakable. But there are good reasons why a confession of faith should be required.

1. It is due to our Lord and Saviour that we should confess Him before men. He is our best friend. He is seeking our highest good. He accepted a very sorrowful and suffering lot that He might save us. In accomplishing this most philanthropic work He has met and still meets with contradiction, denial, and bitter opposition. The powers of darkness are leagued against Him, with wicked men who hate His name and His doctrine. A fierce controversy rages over the question of His

claims to divinity and sovereignty. His name is blasphemed, His claims are denied, His teaching is opposed, His church is persecuted. It is a controversy involving all the dearest interests of our nature. Neutrality in such a strife is impossible; and if it were possible, would be most dishonourable. We owe it to Him, therefore, when convinced of His Messiahship, to avow it openly, and place ourselves on the side of His advocates, that whatever influence we possess may tell certainly and directly in His behalf. "He that is not for me is against me; and he that gathereth not with me scattereth abroad."

2. It is due to the church of Christ. The church needs, and he has a right to demand, the co-operation of every soul that accepts the teachings she has in trust. In entering into any association, it is right that we should give in our adhesion to that which is characteristic of the association, and especially to that which is essential to its life. Every society is supposed to be based on some principle which is vital to its character and aims, and it requires no argument to show the propriety and necessity of conditioning membership on a frank and hearty avowal of such principle, and of a purpose to live and labour in harmony with it. Now that which is vital to the church of Christ is, the divinity of its Founder, and his sovereignty as the Christ of God. On this the church is built. (See Matt. xvi. 18-20; 1 Cor. iii. 11. Out of this grows every obligation of her membership, every duty, every hope, every motive to Christian life. No one has a right to membership in this brotherhood who does not accept the divinity of Jesus as the Son of God, and his Messiahship as anointed of God to redeem and govern us. No one who does believe this can rightfully refuse or neglect to take a place in the church of Christ.

3. It is due to an unbelieving and perishing world. Whatever there is in the faith of Christ that is precious to us, has the same intrinsic value for all others who need salvation. It is the least we can do to give freely to others what we have freely received. It is treason against human nature to withhold that from the world which we are convinced is essential to its honour and happiness. Indeed, we are false to the noblest impulses of our own souls in withholding it, for it is among the first and most powerful desires of a soul that learns to believe in the Christ, that all others should be delivered from the snares out of which it has escaped, and share with it the precious treasures of the grace of God.

4. It is especially due to one's self, for the deliverance of his own soul from thrall and danger. We are not safe until we have committed ourselves openly, unreservedly, and irrevocably to Christ and his cause. The influences of sin are very subtle, and at times its assaults are powerful and almost overwhelming. There are crises in life when, if not committed openly to truth and righteousness, so that we can not honourably yield, that very fact will decide the conflict, and decide it the wrong way. We need to surround ourselves with such influences as shall compel us to hold on to the truth against all odds. We need to know that heaven and earth are looking on, and that there is no retreat possible—not even a momentary retreat—from the post of honour and of danger.

In every point of view, therefore, it is wise to require of the believer a public confession of his faith in Christ.

Let us now point out that the confession required is simply a confession of faith in Jesus as the Christ, the Son of God. We are not required to avow faith in the church, faith in human leaders, faith in human creeds, or faith in our own religious experience. We look away from all else to Jesus the Author and Finisher of the faith. Acts viii, 36, 37, gives us the simple and beautiful confession of faith which was made in primitive times. We are aware that the genuineness of this text is held in doubt by many critics, and we would not press it beyond its just claims to confidence; but it only expresses in the most definite form what is implied or expressed throughout the New Testament.

(To be continued.)

REYNOLDSBURG DEBATE.—No. VIII.

FRANKLIN'S CLOSING ADDRESS.

Gentlemen Moderators: Ladies and Gentlemen:—I rise to close my argument on this question. I need not spend time in replying again to the same things *repeated* and *emphasized* by my worthy friend. He has his circle of ideas, and when he gets round it, he starts *round again*. You have heard what he has thus far had to say in response. Our question really has three questions in it. Set in their proper order, they would be: 1. Is the sinner free to decide or determine what he will do; to choose whom he will serve? 2. Is salvation from sin, or pardon, as proposed to the sinner, conditional? 3. Can the sinner perform the conditions? I am to prove that the sinner is thus free; that salvation is conditional; and that the sinner can perform the conditions.

Please now notice what is to be proved, and what is not to be proved. There is no question about salvation being *by grace*. This I have never doubted, and could prove as clearly as my worthy opponent, if I thought it any part of this debate. That salvation is by *the blood of Christ*, I never entertained a doubt. This needs no proof. That salvation is *through the name* of Christ, there is no doubt. But is man *free* to accept or reject this salvation which is by grace, by the blood of Christ, and through His name? That is, has he the power to accept or reject it? This is equivalent to inquiring whether he is an accountable being. For it is self-evident that if a man is not free, has no power and cannot determine whether he will accept this salvation by grace, he has no accountability in the matter. He is a mere machine acting as he is acted upon. Do the Scriptures treat him in this light, or as an agent free to act; with power to accept or reject this great salvation? I claim that he is thus free, but my friend virtually denies it. In his view of it the sinner is not free; cannot do anything; that he cannot turn to God, accept salvation by grace, and I defy him to give any reason for the sinner not being a Christian only that the Lord *would not make him one*. If he dies in unbelief, it is because the Lord would not make him a believer. If he dies in impenitence, it is because the Lord will

not give him repentance. The sinner has no agency in the matter, and, with his view of it, is no more responsible for not being a Christian than my friend is for not weighing two hundred and ninety-pounds. He is the apologist for the sinner and excuses him for not being a Christian.

The Lord said to the Jews, "If I had not come and spoken to them, they had not had sin; but now they have no cloak for their sin." See John xv. 22. Again, "If I had not done among them the works which none other man did, they had not had sin; but now had they both seen and hated both me and my Father." See John xv. 24. What is the meaning of this? The Lord had come and spoken and done wonderful works, confirming His divine mission, and they had no cloak for their sin. He has done His part of the work, opening the way for men to believe, and left them without excuse.

Paul lays down the same broad and clear ground. Rom. ii. 8: "But to them that are contentious and *do not obey the truth*, but *obey unrighteousness*, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile; but glory, honour and peace to every man that *worketh good*; to the Jew first, and also to the Gentile." This language recognizes man as free; an accountable being; capable of doing good and evil, and responsible for his actions. This accords perfectly with the Scripture I started out with in my first speech on this proposition. "Know you not that to whom you *yield yourselves* servants to obey; his servants you are to whom you obey, whether of sin unto death, or of obedience unto righteousness." Rom. vi. 16. This Scripture I have introduced to establish the general principle that *man is free*; that he *yields himself* either to be a servant of righteousness or sin; he is not taken by necessity and forced to be a servant. This my friend has never answered and never will. It refutes his entire theory of *necessity* and *irresistible power*. To establish the same sentiment I have quoted 2 Peter iii. 9; where he asserts the general principle that God "is not willing that any should perish, but that all shall come to repentance." In this passage we have the will of God both affirmatively and negatively. What is His will negatively? Is it *not* that any should perish. What is His will affirmatively? That *all should come to repentance*. Why do any perish? They *will not* come to the Lord that they might have life. They interpose their will against the will of God, and as they are free the Lord lets them have their will. If it is the Lord's will that all should come to repentance, why do not all come? Because *their will* is opposed to the will of God. They *will not*. They are free and determine their own course. When the Lord invites, they refuse. When He stretches forth His hand, they regard not.

But are there any conditions? There are. When the Lord speaks, man must *hear*. Faith comes by *hearing*. A man can hear, or refuse to hear. He has control of his ears, and can keep them where they will never hear the truth, or where they will hear lies. Being free he can do all this, and many men do this and never believe. The *hearing* itself or *seeing* the truth is a condition. A man cannot believe *without* the truth, and he must *hear* it or *read* it, or he can never believe. But *seeking* is a condition. "They who seek shall find," says the Lord.

"They that seek me early shall find me," says the wise man. This seeking is a condition on which men find the Lord. Can this condition be set aside? Will a man who never seeks find the Lord? Will my friend tell us? Does any man find God without seeking? "He has made of one blood all nations of men to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should *seek* the Lord, if haply they might feel after him, and *find him*, though he be not far from every one of us." See Acts xvii. 26, 27. Will my friend tell us if the Lord made all men that dwell on all the face of the earth that they *should seek* the Lord, that they might feel after Him and find *Him*; will they find Him without *seeking* the Lord? Let him answer, or give it up.

But I have other matters still more serious for his meditation. Faith is a condition. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John iii. 36. Paul says, "Without faith it is impossible to please him" (God); for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. xi. 6. Here we have two conditions together: 1. Believing. 2. *Diligently seeking*. Is faith a condition? Is diligently seeking a condition? or is a man pardoned without faith? Will he give us a case where a man came to God without faith? or a case where a man came without diligently seeking? Will he tell us, plainly, will any man be saved *without faith*? The Lord says, "He who believes and is immersed shall be saved." See Mark xvi. 16. Is faith a condition here? Is the belief in order to salvation, or only a "delightful service of the believer?" Paul replied to the inquiring jailer, when he said: "Sirs, what must I do to be saved?" "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." This was one thing he was to do to be saved—one condition on which he was to be saved. Would he have been saved if he had not done it; if he had not *believed*? But is faith a condition of salvation? Let us hear Paul: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." See Rom. x. 9. The Lord says, "If you believe not that I am he, you shall die in your sins." See John viii. 24. Again, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth on him should not perish, but have eternal life." John iii. 14, 15. These Scriptures are sufficient on this point, showing that without faith it is *impossible* to please him; that he who comes to God *must believe*; that when a man inquired, "What must I do to be saved?" he was commanded to *believe* on the Lord Jesus Christ; that man believes to salvation; that he believes that he may not *perish*, that he may not *die in his sins*, that he may be *saved*. If all this does not show that faith is a condition of salvation, no proposition can be shown from Scripture.

But repentance is a condition of salvation. Repentance and remission of sins were to be preached in his name among all nations, beginning in Jerusalem. See Luke xxiv. 47. God "granted repent-

ance, to the Gentiles to life." See Acts xi. 18. Repentance is a commandment to be obeyed in view of remission, or in order to the obtaining of remission of sins. When the Jews cried out, "What shall we do?" the apostle commanded them to "*Repent*, and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit." Repentance here is a commandment—a thing to be done by man, in order to obtain the salvation by grace, through the name and by the blood of Christ. See Acts ii. 28. Again, Peter commanded the Jews to repent and be converted, that their sins might be blotted out. See Acts iii. 19. In this case anyone can see that repentance is a condition. In Paul's opening speech in Athens, he says: "God commands all men everywhere to repent, because he has appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained." It, then, is a command to *all men everywhere*, that they may be saved, or may not perish. Repentance is commanded; it is something to be *done by man*, and a condition of remission of sins, and without it man cannot be saved; a man cannot be pardoned in impenitence.

Confession with the mouth is a condition. "If thou shalt confess with thy mouth the Lord Jesus, and believe in thy heart that God hath raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Rom. x. 9, 10.

Baptism is also a condition incorporated in the commission, and preached by the apostles under that commission. "He who believes and is immersed," says the Lord, "shall be saved." Here faith and baptism are joined together by the Lord, both in order to the same thing—salvation, or pardon—two things to be done by man, that he may come to the promise—*salvation*. They are both in the same sentence for the same thing—salvation. In the words of Peter, on Pentecost, we have two things to be done set forth in the same sentence; to repent and be baptized, in order to, or, which is the same. "for the remission of sins." These things that God has thus joined together man may not put asunder.

We have now seen beyond a doubt that salvation, or remission of sins, is proposed to the alien sinner on conditions, and that this salvation or remission is "by grace through faith," by the blood of Christ and "through his name." These conditions are to be complied with on the part of man. They are things to be done by him. The divine part is already provided: the grace of God, the blood of Christ, and His name; but the human part, in accepting this salvation, or pardon, is to be performed by man. Can he perform it? One would think there could be no use in discussing such a question, were it not that my worthy friend requires me to prove it. Can an alien sinner *seek* God? He is required to do this, and is promised that in *seeking* he shall find. The three thousand on Pentecost did *seek* God when they inquired, "What shall we do?" In doing so they did what was required in *seeking*. They were answered; told what to do; what the conditions were; and *they did* what they were commanded to do: performed the conditions on their part, and were pardoned. This is demonstration that man *can* perform the conditions. The sinner is required to *hear*.

They did hear, and when they heard, they were pierced in their hearts. They believed what they heard, and were led to inquire what they should do, and learning what was commanded, they performed it, and the Lord, by His grace, through His blood and through His name, according to promise, pardoned them.

The same was true in Solomon's porch; the people heard the word, believed it, sought the Lord, were told what to do, did it and were saved. So also the Samaritans heard the word, believed the things spoken, sought the Lord, were told what to do, did what they were commanded and were saved. In the case of Saul, he heard the words, "I am Jesus of Nazareth, whom you persecute," believed what he heard, and when told what he *must do*, arose and *did it*. He sought the Lord when he enquired, "Lord, what wilt thou have me to do?" and, if my friend had been there to answer him, he would have remained seeking, for he would have told him that *he could not do anything*; but Ananias was sent to tell him what *he must do*. He told him as commanded. Saul *did it*, and though the chief of sinners, he was saved, or pardoned.

In the same way we find, when Peter saw, what my worthy friend has never seen yet, "that in every nation he who fears God and works righteousness is accepted with him," and preached the word to the Gentiles, they heard the word spoken, and did what was commanded and God accepted them. So also Lydia and the jailer, in Philippi, heard the word, sought the Lord, and when told what to do they did it. Paul did not tell the jailer, when he inquired "What must I do to be saved?" that he could do nothing, but told him to do what he had not yet done, to "believe on the Lord Jesus Christ." He did what he was commanded and was saved. This was the order of things wherever the apostles went. They preached the word. The people demonstrated that they could *do something* by *hearing, seeking, believing, repenting and being baptized*. It is useless to attempt to rise up against all this, and undertake to prove a system of eternal *necessity* that makes man no more an accountable being in becoming a Christian than a block of wood, a system that excuses the sinner in being just what he is, on the ground that he can be nothing else. A system that declares that man cannot believe till irresistible power is sent to make him a believer, and then condemns him for not believing; that declares that a man cannot repent till irresistible power is sent to enable him to repent, and then condemns him for not repenting, certainly has nothing in it to commend it to the human race. Such a system God has not given.

The grace of God that brings salvation has appeared to all men "*teaching us*;" yes, "TEACHING US that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world," and not a system not *teaching us* anything; this grace of God brought us Christ, the gospel, the blood of Christ, the Holy Spirit and every good and perfect gift. To it we are indebted for the entire system of salvation from first to last. It is a system of grace, of mercy and truth and righteousness for man, with terms, divine terms, on which man is to receive the blessings it brings to him. The idea that remission of sins cannot be conditional, and yet of grace, by the blood of Christ and through His name, belongs to a theory of fatality,

of necessity and inability that nullifies the gospel, ties the hands of men in their disobedience and excuses them in not turning to God. It sets at naught the command to "believe on the Lord Jesus Christ," and the commandment of the everlasting God to all men everywhere to repent, in view of the fact that God will judge the world in righteousness by that man whom He hath ordained, of which He has given assurance to all men in that He has raised Him from the dead.

This audience can see clearly that my worthy friend has no gospel for sinners. He has nothing for them that they can believe; nothing that they can do; no salvation to offer; no remission of sins that they can seek or obtain. Nor can he do anything for them. I believe he is favourable to missionaries, and is not willing to be put down on the list as *anti-missionary*; but he is handcuffed and can do no more for sinners than he can for saints. In his view of it sinners cannot come to God, and he cannot bring them. They cannot turn to the Lord, and he cannot turn them. Saints cannot turn away from the Lord, and he need not labour for them. I see no use for his preaching either for saint or sinner. Not one soul more or less can be saved or lost by his preaching, according to his own view of it. None will ever turn to God only those turned by irresistible power, and that will turn all to whom it is sent. Those to whom it is not sent never can turn, and he cannot turn them. They will be lost, not because they were worse than those whom the irresistible power turned, nor because my friend did not do his work, for he could not turn them, but because *God would not send the irresistible power and turn them*. It is the same old theory that "the number of the elect is so definite that it can neither be increased nor diminished." I defy him to show to this audience any good that his preaching can do to any sinner, or any gospel that he has for any sinner. He will not preach "repentance and remission of sins in the name of Jesus Christ" as it is in the commission; that "he that believeth and is baptized *shall be saved*," and "baptize into the name of the Father, and of the Son, and of the Holy Spirit." He will not follow Peter and the rest of the apostles and tell sinners, when they hear the word and are pierced to the heart, to "repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit," for that is not his doctrine. He will not, like Paul told the jailer, tell an unbelieving man to "believe on the Lord Jesus Christ, and thou shalt be saved and thy house," for he does not think such a man *can* believe. He will not quote such expressions as, "He is not willing that any should perish, but that *all should come to repentance*," for he does not believe such language. He will not quote, "All the day long have I stretched out my hand and no man regarded"—"The Spirit says, come, and the bride says, come, and whosoever will, let him take of the water of life." He will not quote the language of the prophet: "Turn you, turn you, why will you die?" "What more could I have done?" etc. These and all similar Scriptures are a nullity with him. With his view he could not, as Jesus did, have wept over Jerusalem, saying, "How often would I have gathered your children as a hen gathers her brood, but *you would not*."

(Time expired.)

THE LATE D. GRAHAM.

LAST month it was our painful duty to record the death of our beloved and highly esteemed brother, Doctor Graham of Darwen. In our *Obituary* this month will be found the notice forwarded for insertion by desire of the church in Blackburn, but pressed out by the considerable space required for annual meeting proceedings.

The following particulars of the deceased and of the funeral are taken from the local newspaper.

"It is with feelings of extreme regret (a regret that will be shared in by most of our readers), that we have to announce the demise of our respected townsman D Graham, Esq., J.P., the junior member of our local magistracy. Although it was pretty generally known that Mr. Graham has been suffering from a malady, which portended sooner or later a fatal result, yet the intimation of his death was received in our town by our townsmen with feelings of mingled sorrow and regret. From the nature of his complaint, Mr. Graham has suffered great pain and agony, but he retained an unimpaired and unclouded intellect up to the hour of his death. Mr. Graham was sixty-five years of age (the allotted space is three score and ten), and the loss of such a man to the community is not likely to be easily repaired. He was one of the partners of the extensive firm of Messrs. Potter and Co., Darwen, and although he started life with comparatively few of the advantages which many young men possess, he by his own unaided exertions, through business tact and assiduity, and an intuitive perception of the wants of the business with which he identified himself, succeeded in becoming one of the principle members of the firm which we have mentioned. His first connection with the firm was as a traveller, and his endeavours to promote the welfare and business capacities of the Belgrave Works was soon felt, and he has left it one of the most flourishing and successful firms in this country, amassing at the same time for himself and family an almost princely fortune.

The funeral took place on Thursday forenoon, and at the request of the family it was a private one, yet it was one of the largest and most respectably attended that has for some time been seen in Darwen. The funeral cortege, which consisted of a hearse, seven mourning coaches, and ten private carriages, left the house of the deceased in Tockholes Road, passed down Hacking Street, along Duckworth Street, into Market Street, and thence into Bolton Road to the Cemetery.

The deceased was interred in the Dissenting portion of the Cemetery ground, and the funeral service in the chapel was read by Mr. W. McDougall, of Wigan. The address at the grave side was given by Mr. G. Y. Tickle, of Liverpool."

ADDRESS AT THE GRAVE.

"In committing this precious dust to the silence of the tomb, we might be permitted, if our vision were limited by the boundaries of time, to marvel that a frame-work so lately instinct in every nerve and fibre with the finest pulsations of life, should be so suddenly arrested in its movements, drop out of all its wonted activities and sink into dissolution and decay. Seldom does it happen to men to stand by a grave more full of instruction than the one around which we are this day gathered. We are permitted to contemplate the close of a life, which, pure and vigorous in its outgoings, proved mighty to accomplish the ends to which its energies were devoted. We are presented with the two-fold lesson blended but in vivid contrast, that while the life just ended affords a striking example of what may be accomplished in material results by well-directed persevering activity, combined with uprightness of conduct and character; it carries with it, in the suddenness of its collapse, an admonition that every pursuit of this life should be subordinated to those which reach in their aims and

position into that life which is eternal and divine. Not that one pursuit should be held as incompatible with the other. In our brother's case it was not so; they moved on in wonderful harmony to the production of a great character, and, as we believe, to the realization of a glorious reward. Great was his application to business: fervent and joyous his devotion to his varied pursuits; but beyond the counting-house, and yet not apart from business, he had a life towards God that ennobled and sanctified all he did. If he was a thorough man of business in relation to men, he was equally, he was pre-eminently so, in relation to God. If he was wise in the application of means to ends in worldly things, he was not only wise but deeply careful and conscientious in their application to things spiritual and divine. None but those who were admitted into his closest Christian confidence knew how thoroughly his inner life was subjected to the will of God, and how profound his desire was to prove himself a faithful steward of the manifold favors of God. We speak of what we know of him in the highest and purest region in which men can move and act—the Church of Christ. You all know what he was as a citizen, a public servant, and as a philanthropic neighbour and friend. You know his manly, gentle bearing towards all men; the depth of those sympathies that bound him in helpful brotherhood to every suffering brother and sister of humanity. But his life had still purer and gentler flow; and this revealed itself in his communion with those whom he loved and served in the Gospel of Christ. This brief contemplation of his life is suggested by its unexpected close. But the grave of the righteous not only affords an opportunity for instructive retrospect, but for joyous anticipation. To the believer in Christ, the grave is associated with sweetness as well as sorrow, with glory as well as grief. To him the grave has been sanctified and perfumed by the presence of one who was dead and is alive again, and who lives for evermore. If sin invests the grave with gloom and horror, the victories of Christ on its battle ground over him who had the power of death, sheds a glory and lustre around it which drive away all its gloom and all its horror. In the faith and assurance of His transcendent triumphs we commit this body to the tomb, as bearing a seed which must spring up in the power of his resurrection into immortal bloom and never-fading beauty. When this corruptible shall have put on incorruption, and when this mortal shall have put on immortality, then shall be brought to pass the saying, Death is swallowed up in Victory: O death, where is thy sting? O grave, where is thy Victory? The sting of death is sin: and the strength of sin is the law: but thanks be to God who giveth us the victory through our Lord Jesus Christ."

The resolutions of the Annual Meeting, providing for an expression of its esteem for the departed, and also of its sense of bereavement, has been carried out by G. Y. Tickle, in the following words:—

"The brethren in Annual Meeting assembled, desire to express their deep sense of the heavy bereavement they and the churches have suffered by the removal from this life of their beloved friend and brother D. Graham, of Darwen, whose truly Christian character and deportment in the fellowship of the gospel, and in every relation of

life, will long be remembered and cherished as proofs of the divine goodness, and as abiding incentives to duty. The large-hearted liberality and abounding sympathy of our beloved brother, with all that claimed his regard for its purity and truth, will continue to shed a fragrance around his memory, and make his name revered among themselves and those who shall come after them.

The brethren would humbly tender to his bereaved partner in life, the assurance of their deep and respectful sympathy and condolence in the unspeakable loss she has sustained; and to express the fervent hope that God in His rich mercy may grant her to realize, in the enjoyment of the love of Christ, and His unmeasured grace, far more than she has lost in this life, and a blessed re-union with the departed in the realms of eternal peace and joy in the life to come."

AN ANCIENT NONCONFORMIST CHURCH.*

PREVIOUS to the time of the Commonwealth of England, there were great numbers of persons who could not conscientiously conform to any of those modifications of religious service which established or varied according to the will and fancy of successive Sovereigns who had rejected the supremacy of Rome, only that they might acquire and enjoy uncontrolled ecclesiastical supremacy themselves. These Nonconformists of various opinions and practices were, however, compelled in obscurity to hide themselves from the persecutions and evils to which their assertion of the rights of their consciences exposed them, and even under the influence of the Presbyterians in the Commonwealth, the Independents and Baptists were subjected to much oppression and evil. At length, however, Cromwell's government allowed these latter to emerge from the obscurity in which they had remained, and amongst others, on the third day of the fourth month in the year 1655, four score and five brethren and sisters, holding the sentiments of the Baptists, and gathered from various adjacent parts of the counties of Hants and Wilts, met together at Porton, a small village about five miles to the north of Salisbury, and there entered into solemn fellowship as a church of Christ with one accord, declaring it to be "their resolution for the future (Christ strengthening them) so to walk as becometh saints, according to the gospel, in obedience to Christ's commands, and in love to one another as partakers of the same grace through Jesus Christ." For their more regular proceeding and profit, "they appointed John Rede, Henry Penn, and Edward Bundy, orderly, and by course to administer the ordinances as often as called for; and for the provision of the church, and taking care of the poor saints, Robert Blake and Thomas Webb were appointed to oversee and take care in their places in all such duties as necessarily belong to the office of Deacons." On the same day nine disciples were baptized by Bro. Bundy, who, with two persons given them by the church at North Bradley, raised the number to about 106; of these, thirty-six persons

* This account of a church once existing at Porton, near Salisbury, is from "A Brief Outline of the Origin and Progress of the Baptist Church in Brown-street, Salisbury. By the late John Toone."

were from Sarum, and two from Bodenham, an adjacent village, the remainder from Wallop, Broughton, Netheravon, Amesbury, and Broad Chalk. Porton seems to have been chosen as a convenient central place of assembly in all matters in which the whole church was concerned; but it does not appear at any time to have furnished more than six members to the community. They soon resolved to labour, not only for their own edification, but also for the advantage of those who might appear to be in circumstances of greater necessity than themselves; for in this the very first year of their fellowship, at the request of the messengers assembled at Chard, they sent ministerial aid to the church at Dorchester once in twelve weeks, and the year following they gave similar assistance to the church at Fordingbridge one first day in every month, which was to be continued as long as God gave them ability, and the necessity of their brethren should demand.

The 30th day of the 10th month, 1657, was set apart by the church for solemn prayer and the setting in order many things which were wanting. Many matters were determined at this meeting which were deemed to be for the advantage of the brethren: *amongst others it was resolved to break bread every first day of the week*, and that at each meeting some brother should be appointed to exercise himself at the next meeting in a way of doctrine or exhortation. The church held its meetings at various places. On one occasion, at least, the 17th day of the 11th month, 1657, the brethren met at Sarum to break bread. It also appears that the Sarum friends had a more regular and stated meeting amongst themselves when they were able to do so, as among the items of accounts of the United Church it is recorded that, on the 23rd day of the 5th month of that year, 15s. 6d. was paid to Walter Penn for the discharge of three-quarters of a year's rent of a house for the friends of Sarum to meet in. On the 10th day of the month called November, 5s. 6d. was advanced for the same purpose, and a like sum on the 13th day of July, 1679. This was the last payment recorded, and it is probable that about this time Walter Penn was subjected to imprisonment for conscience' sake. In 1675 Bro. Rede was appointed the Messenger of the Church to the Assembly of Baptists convened in London; and a letter was directed to be written to the Assembly setting forth the state of the Church; especially in reference to the Ministry. On the 2nd day of the 10th month, 1676, the Brethren—John Rede, of Porton, John Kent, of Wallop, Henry Penn, of Chalk, Walter Penn, of Sarum, and Thomas Long, of Amesbury—were chosen Elders of the congregation to fulfil the work of the Ministry. Two of these Brethren, it seems, did not comply with this request of the Church, and a very painful circumstance appears to have delayed the ordination of the others until the 19th day of the 4th month, 1679, when the Brethren—John Rede, Walter Penn, and Thomas Long—were ordained Ministers by imposition of hands by the Brethren Andrew Giffard and Thomas Millard, "themselves Ministers admitted by imposition of hands," a circumstance to which in those times a remarkable degree of importance seems to have been attached. Mr. Long died about two years after his ordination. The Brethren Rede and Penn continued as co-partners until the year 1690, the peaceful revolution of 1688 and the accession of William and Mary to the throne of

England giving opportunity for the operation of the newly-recognized principle of toleration, and permitting the formation of Christian societies free from molestation. On the 9th day of the 11th month, 1690, at a meeting at Sarum of the Brethren formerly bearing the denomination of the Church of Christ, at Porton, being then and there met together to consult upon what would be the most effectual method to promote the interests of the church, it was agreed that those in and about Sarum should sit down together there, having Brother Walter Penn for their pastor, and that the other part should sit down in some convenient place in the country, having Brother John Rede for their pastor. We may say in addition to the above that records are still extant of church meetings and baptisms at Porton, from 1655 to 1710.

"THE TITLE "REVEREND."

A RECENT controversy in the daily papers arising out of the refusal of certain State-church priests to allow a Wesleyan minister to be designated "Reverend" on a tombstone in the parish graveyard, led to the republishing of the following from C. H. SPURGEON:—

"We cannot lay down the pen without asking why so many brethren still retain the title of Reverend. We are willing to reverence the aged pastor, and we did not hesitate to give that title to our beloved friend George Rogers, just in the same way as we use the term 'the venerable Bede,' or 'the judicious Hooker,' but we are not prepared to reverence every stripling who ascends the pulpit; and, moreover, if we thought it due to others to call them reverend, we should still want some reason for their calling themselves so. It seems rather odd to us that a man should print upon his visiting card the fact that he is a reverend person. Why does he not occasionally vary the term, and call himself estimable, amiable, talented, or beloved? Would this seem odd? Is there any valid objection to such a use of adjectives after the fashion is once set by employing the word *reverend*? If a man were to assume the title of reverend for the first time in history it would look ridiculous, if not presumptuous or profane. Why does not the Sunday school teacher call himself 'the respectable John Jones,' or the city missionary dub himself 'the hard-working William Evans'? Why do we not, like members of secret orders and others, go in for worthy masterships and past grands, and the like? I hope that we can reply, that we do not care for such honours, and are content to leave them to men of the world, or to the use of those who think they can do some good thereby. It may be said that the title of reverend is only one of courtesy, but then, so was the title of Rabbi among the Jews, yet the disciples were not to be called Rabbi. It is, at any rate, a suspicious circumstance that among mankind no class of persons should so commonly describe themselves by a pretentious title as the professed ministers of the lowly Jesus. Peter and Paul were right reverend men, but they would have been the last to have called themselves so. No sensible person does reverence us one jot the more because we assume the title. It certainly is in some cases a flagrant misnomer, and its main use seems to be the pestilent one of keeping up the unscriptural distinction of clergy

and laity. A lad, fresh from the college, who has just been placed in a pulpit, is the Reverend Smith, while his eminently godly grandfather, who has for fifty years walked with God, and is now ripe for heaven, has no such claim to reverence. A gentleman of ability, education, and eminent piety preaches in various places with much zeal and abundant success, but he is no reverend; while a man of meagre gifts, whose principal success seems to lie in scattering the flock, wears the priestly prefix, having a name to be revered when he commands no esteem whatever. This may be a trifle; many, no doubt, so regard it; why, then, are they not prepared to abstain from it? The less value of the epithet, the less reason for continuing the use of it. It would be hard to say who has a right to it, for many use it who have not been pastors for years, and have not preached a sermon for many a day: what on earth are they to be revered for? Other men are always preaching, and yet no one calls them reverend, but why not? The distribution of this wonderful honour is not fairly arranged. We suggest that, as the wife is to see that she reverence her husband, every married man has a degree of claim to the title of Rev., and the sooner all benedicts exercise the privilege, the sooner will the present clerical use of it pass out of fashion. We wonder when men first sought out this invention, and from whose original mind did the original sin emanate. We suspect that he lived in the Roman Row of Vanity Fair, although the Rev. John Bunyan does not mention him. One thing is pretty certain, he did not flourish in the days of the Rev. Paul, or the Rev. Apollos, or the Rev. Cephas."

ORDINATION OF MINISTERS AT BETHANY.

THE *Christian Standard* favours its readers with an editorial notice, under the heading of "Ordinations," of a performance in which W. K. Pendleton, President of Bethany College, takes a prominent part. The notice is pleasingly written, and the thing made to look exceedingly taking. Indeed, we should fall quite in love with it were it not destitute of apostolic example, unsupported by New Testament precept, and in accord with the usages of mystic Babylon. It might not have been out of place, in A. Campbell's own Bethany, to have read on the occasion his *Third Epistle of St. Peter*. But that we may do all parties full justice, the whole of the notice shall be given:—

"The third Lord's day of June was an interesting occasion to the church at Bethany. Notice had been given, the previous Lord's day, that three young brothers would be set apart, by ordination, to the ministry of the word; and the church exhorted to come together with prayer and fasting for the purpose of scripturally sharing in the solemn rite. The candidates were H. S. Lobingier, of Pennsylvania, but for some time preacher for the congregation of Disciples of Maurisania, N. Y., and W. B. Thompson, of Ohio, and N. MacLeod, of Prince Edward Island, both of whom were members of the graduating class of '74 of Bethany College, in the Ministerial Course. Bro. Lobingier was a graduate of '78, and came also well approved by the church for which he had been labouring; and Bros. MacLeod and Thompson presented testimonials from the several congregations among whom they had been accustomed to minister in the word. Besides this, all these young brothers had for several years been well known to the congregation at Bethany, with whom they had been accustomed to exercise their gifts, and to whom their walk and conversation were well known.

In addition to these testimonials, the elders of the church at Bethany held a free and searching conference with these young brethren—inquiring fully into the motives and purposes with which they proposed to enter upon this divine calling, and eliciting from them a full and specific expression of their views on the great fundamental truths of the gospel and the church, and the nature and obligation of the work upon which they proposed to enter. Clear and satisfactory convictions were required as to the inspiration and divine authority of the Scriptures; the divinity and messiahship of Jesus; the mission and work of the Holy Spirit; the divine foundation and constitution of the church; the relations of the several congregations to each other; also, of the ministers of the word to each other, and to the congregations with which they respectively hold membership, as well as to the whole church; the work of the ministry with the world and with the churches; the means and agencies of conversion; the terms and conditions of pardon, and, generally, the behaviour and conversation which should distinguish and characterize the accredited messenger of the cross, and be the public seal and warrant of his mission and success.

Thus tried and approved, the testimonials of all which were publicly stated to the audience assembled to witness their ordination, the elders of the congregation at Bethany felt that they were fully warranted in “laying hands” upon these young brethren, and so dedicating them, upon their own solemn pledges, to the ministry of the word, and commending them to the fraternal confidence and support of the churches among whom they may offer to labour.

An appropriate sermon was preached by Bro. W. K. Pendleton. Then the candidates for ordination were called forward by Bro. O. L. Loos, and after a general statement of the conditions under which they presented themselves, they were requested to stand up and answer, each for himself, the solemn pledge of consecration of head and heart and life-work to the sacred calling to which they asked the church to ordain them. This done, and prayer, they knelt down, and the elders laid hands upon each of them, with accompanying words of ordination and invocation by Bro. Pendleton. After this a most impressive charge was delivered by Bro. Loos—the solemnity and earnestness of which can never be forgotten by the young hearts to whom it was especially addressed. The vow of devotion thus formally and solemnly signalized cannot fail to carry with it a life-long sense of obligation. It must rest upon the conscience as the seal of the Spirit, consecrating them to the high service of the Saviour for life. It was a new and solemn espousal of the cross, from which there can be no divorce.

One of our beautiful spiritual songs was next sung, during which the whole congregation came forward and gave the right of parting and blessing, and the ceremony was over. It was a deeply impressive scene, in which all hearts sympathized. The high spiritual calling of the ministry was lifted out of the conception of a mere profession for a living into the nobler idea of a personal devotion of life itself to the divine ends of the gospel. The abiding ministry of the Spirit working through the church by her messengers sent out as heralds of the salvation which is through Christ, was recognized and honoured in the hearts of all, and we felt that God's blessing would go with these devoted servants to guide and prosper.”

Here are three young men, who are described as having been in various places “ministering in the word,” brought up to Bethany that, while kneeling before the president of the college and other elders of the church, hands may be laid upon them; thenceforward they may be known as ministers of the word, duly authorised and bearing the ordination stamp, as do ministers of the Roman and Anglican churches.

But why should these brethren be ordained to minister in the word? Is there, in the New Testament, such an office to which persons are required to be set apart by kneeling before college presidents, elders, professors, etc.? We answer, No! The *Standard* takes care not to tell us what these brethren were really made by their ordination. They are neither termed pastors nor elders, nor are they designated evangelists. In certain denominations there is the *one man* who is preacher, teacher, exhorter—the one who speaks in prayer and administers the

ordinances. One such man in each church is called "our minister." This term seems to be the one applied to the three young brethren. Again we deny that there is Divine authority of any such office and ordination. But we may be told that they are intended for pastors, and will be so designated so soon as they are hired by churches to feed the flock. If so, we again deny that apart from the eldership of a church there is any such office; and we affirm that an elder, even if called a pastor, cannot be ordained at Bethany in his early days, so as to serve him through a professional career in the various churches to which he may engage himself. Shall we be told that by this ordination the young men were made, and duly stamped, evangelists. If so, again we say, no apostolic sanction! Nowhere are we commanded to ordain evangelists. No instance of such ordination is on record. We may be told that hands were laid on Timothy. Yes; and so they were on the babes brought to Jesus, and also on multitudes who were not ordained to any service whatever. There is no evidence of the ordination of any man to preach the gospel or to do the work of an evangelist; and until a clear precept or an example from the New Testament be forthcoming, we should keep free from treading in the footprints of priest and parson makers. But another priestly element is introduced into this Bethany ordination business. Three young men kneeling before the ordainers are regarded as taking a "*solemn pledge* of consecration of head and heart and life-work to the sacred calling to which they ask the church to ordain them." Then they are told that "the *vow* of devotion thus solemnly signalized cannot fail to carry with it a life-long obligation." Certainly, if language is to mean anything, there is here a *solemn pledge* or *vow* to a life-long work in the ministry. Who has required brethren to take this or any other vow? Christianity is free from everything of the sort. A man who believes the gospel obeys the gospel, preaches the gospel, makes converts, plants churches is an evangelist; he needs no ordination, and to vow or take a life-long pledge to continue that work, or, indeed, to do any other good service in the church of God, is not required of him, and is a presumption to be condemned.

The sort of ministry and designations which these young and newly-ordained brethren may be considered eligible for by the *Christian Standard* may, perhaps, be suggested by a few lines from the next column to that from which the foregoing is quoted.

"In publishing the following editorial note of the *Daily Chronicle and Sentinel* of Augusta, Ga., we cannot but express our sympathy with the Augusta brethren in their loss, as well as with our genial colleague in the ill-health which requires him to abandon his charge. In behalf of his many thousand admiring readers of the *Standard*, however, we hope the ill-wind which robs the Augusta pulpit may blow good to us in more frequent contributions from his pen, of which they have never had half enough. In his respite from the cares and labours of preaching, we shall look for increased heartiness in his editorial work. The prayers of thousands will be added to those of his own congregation, that his restoration to buoyant health and spirits may be speedy:

'We stated briefly yesterday that Rev. Mr. Lamar, pastor of the Christian Church in this city, had resigned his pastorate. The announcement was received with regret by our citizens of all denominations who knew him and respected him, as it had already been received with heartfelt sorrow by the congregation for whom he had long and zealously laboured. Coming to our city at an early age, growing with the

city's growth, feeling an interest in all that concerned her prosperity, labouring earnestly and faithfully in "the Master's Vineyard," it was only natural that the community should regret any change that might remove him hence to other fields.

Born in Georgia, graduating with honours at Bethany College, Virginia, in the summer of 1854, under the tutorship of the renowned advocate of the peculiar faith of "the Christian Church"—Alexander Campbell—Mr. Lamar came to Augusta, and in the November following took charge of the church in this city. This pastorate he has filled, with the exception of two years, to the present time, and will continue to fill his pulpit until his successor shall arrive to take his place. He was also a member of the Constitutional Convention of 1865."

Nothing akin to this can be found in the Christianity of the apostolic time; nor until the kingdom of the clergy has been largely developed. College ordination of ministers, hired pastors, the one man filling the pulpit, and like departures from the simplicity of the gospel, are so many indications of return to human perversion, which our Reformation made war upon and largely overturned.—Ed.

Intelligence of Churches, &c.

CANADA.—The following from the *American Christian Review* will supply information as to churches in Canada, of which we hear but little. The writer is our esteemed brother, B. Franklin:—"On Thursday we took leave of all that is dear to us at home, and were on the train at six in the morning for Toronto, Canada. On Lord's day morning we met with the Disciples of the Lord for worship, and spoke to the people in attendance. The church numbers something over one hundred, and is composed of people of as good influence as any in the place. They meet and worship with punctuality, and we have seen no more love and affection among the children of God anywhere than we saw here. The audience was good. We spoke again at night to an increased audience, and continued of nights till Thursday. On the last night one man confessed Christ, and was immersed "the same hour of the night." We saw enough here to satisfy us that the people will hear and be convinced in this city as in our cities; but time was too short to do more than simply gain the attention and start an interest among the people. While in Toronto, we made the acquaintance of our venerable brother, W. Trout, of Meaford, who was in Toronto for the double purpose of visiting his sons and attending the meeting. He is now somewhat advanced in years, but has done good service

as a "preacher of righteousness," and is still doing good service. He appears to be beloved by all whom we heard speak of him. We met our venerable Bro. Scott, of Toronto, visited him at his own house, and found him to be what we have heard him reported to be—a man of fine intelligence, amiable and agreeable in his bearing. He has been known as a preacher of much ability for many years. We also renewed our acquaintance with Bro. Clendenen, formerly of our country, but now located in Toronto, and connected with the *Bible Index*, and doing good service as an evangelist in the Province of Ontario. On Friday, before the first Lord's day in June, accompanied by Bro. Trout, we took care on the Great Western for Dorchester, where Bro. Shepherd, a talented and worthy preacher, whose acquaintance we made some years ago, resides. Here we met old friends whose acquaintance we made the first time we were in this country, and others whom we had never seen, but with whom we are one in the Lord. We were soon made entirely comfortable in the family of our venerable Bro. Bentley. The meeting was well attended from the beginning, and we never knew a deeper religious sense to prevail. It was no trouble to preach. All appeared eager to hear. We remained over till Wednesday night, up to which time there were twelve conversions. Bro.

Sheppard continued the meeting after we left, and we learned that twelve more had been added and the meeting still continued. We here made the acquaintance of Bro. Sinclair, a strong and faithful preacher of the gospel, held in much esteem by those who know him. We also met our Bro. Gray, of Detroit, one of the overseers in the church there, and well skilled in the word and teaching, full of love and zeal. Before we left we had a visit from our old friend and brother, David Oliphant, with whom we have had a personal acquaintance for many years, and by correspondence for near thirty years. He has good health and strength and informed us that he is actively engaged in the field much of his time. We were rejoiced to find Bro. Sheppard comfortably situated with a neat little farm, and surrounded by the comforts of life in a condition to do good service with a fair support from the brethren where he may put forth his efforts as an evangelist. In company with Bro. Isaac Bentley, after parting from all these friends and disciples of the Lord, we started for Toronto again, and found Bro. Beatty and his estimable wife awaiting our arrival. We found the cool air of Canada refreshing and invigorating, and received great benefit from it. We never enjoyed more in the same length of time, nor saw better results for our labours. We are under many obligations to the brethren wherever we have been, for all their kindness and generosity to us. We see no reason for the gospel not succeeding among these noble people. On Friday before the second Lord's day in June, we took cars for Owen Sound, one hundred and twenty-two miles north from Toronto. There are but few members of the church there, but they stand fair in the community, and have in their power to do much good. They are a generous and noble people. Bro. Kilgour is a grave and dignified man, of good preaching talent, and, it has been said to us, is as able a preacher as any in the Province. The meeting-house owned by the brethren is small. In view of this they secured the large town hall for Lord's day, Monday evening, and Tuesday evening. The attendance was large and creditable. On Monday morning Bro. Kilgour gave us a very able discourse on the "Great Salvation," which was well received. The meeting was a pleasant and happy one, and four "were added to the saved." They were immersed by Bro. Lister. On Wednesday afternoon we were helped on

our way to Meaford, a town of some 2,000 inhabitants, where there is a large and influential congregation. Here also the brethren had secured the town hall, which was well filled on Wednesday and Thursday nights with most orderly and attentive hearers. Here we had two confessions. We took cars for Bowmanville, where we learned that an appointment had been made for us at night, and got refreshment and spoke to a pleasant congregation. On Saturday the brethren from a distance began to come in, and on Saturday night the meeting-house was well filled. For Lord's day morning and evening the large town hall was secured, and was well filled; the attention was profound. We remained and discoursed to the people at nights till Thursday night, and had meetings of much interest, with two confessions, and one brother, who had erred from the right way, returned. The attendance at West Lake was fair, and the interest was fine, but we only had meeting on Saturday, Lord's day and Monday, making the time too short to accomplish much in the way of immediate results. On Lord's day we had three meetings, Bro. Oliphant addressing the people in the afternoon. We met for the last time on Monday morning at 9 o'clock, and spoke again at length to these attentive and faithful people. We took leave of all these precious friends of the Lord, and, accompanied by Bro. David Oliphant and quite a company of others, travelled some eighteen miles by private conveyance to Hillier, where we found a lively church and a good house in which to meet. Though the notice was short, the house was well filled and the people listened with great interest to the things that were spoken. We also remained here and spoke again on Thursday night. The attendance was fine, and the interest was first rate. On Saturday we ran forty miles round the shore of the beautiful Lake Ontario to Hamilton, where we barely had time to take Bro. Sheppard, of Dorchester, by the hand, as we changed cars, and to hear from him the news that the meeting we left at Dorchester, with twelve additions, had been continued till *sixty-four* in all had been added. We thanked God, and took courage. Passing along the shore a few miles towards the Suspension Bridge, we came to our getting off place. We were met by conveyances at the station, and conveyed some six miles into the country to Smithville. Here we were met by kind brethren, who were in joyful anticipation of the meeting, and made us all welcome and happy.

BENJAMIN HARTSHORN departed this life July 30th, 1874, aged 88 years. We frequently walked to the house of God in company, and took sweet counsel together. Being formerly members of a particular Baptist church, about twenty-eight years ago we left that body to join a few disciples just beginning to meet at Stanley, Derbyshire. About seventeen years ago we removed our little church

to Langley to help to establish a church there. Our brother was then about five miles away from the place and the people which he loved, but was constant in his attendance. Many brethren can testify to his strong faith in Christ, and to his delight to talk of the sweet promises left by the Saviour for His people; but he is gone. Blessed are the dead which die in the Lord.
AARON HARTSHORN.

LETTERS FROM NEW ZEALAND.

Waimea West.

Dear Bro. King.—Enclosed you will find a Post Office Order for the *E. O.* I am sure you will be pleased to hear that Primitive Christianity is spreading on all sides in New Zealand. Of course we meet with opposition, but still the truth prevails. While I am writing I might mention to you that I often hear brethren say, "could not Bro. King come out to Australia and New Zealand for a time." I am certain that the brethren in these Colonies would meet all that would be required in the way of cost. Besides the benefit to others, the change might be good for you. Don't you think that the soft and genial warmth of these Southern climes might soften down any sharp corners you may have acquired through hard uphill work in your cold cloudy country? I write my thoughts thus to you, Bro. King, because for years I have considered you as a near bosom friend in spite of the seas that roll between, and if anything I can say to you would lighten one minute of your arduous life from this far off land, then, God bless you! I know many would like to see you if it were possible for you to pay us a visit at any time.

Yours in the one hope,

JOHN GRIFFITHS.

Belmont, Wanganui.

Dear Bro. King.—I know you to be a faithful servant of the Lord, and that you stand for the truth of the Gospel. I appeal to you on behalf of a small church in this place. Could you in any way promote the sending out of an Evangelist to this part? His time might be well spent between Wanganui and Wellington. New Zealand is without an Evangelist, and truly the harvest is great. The church here is about twenty-five strong. It would soon increase if we had a competent preacher. There is a wide and promising field. Do what you can for us.

Yours in Christ,

A. CAMPBELL.

THE GLASGOW SECULAR INSTITUTE AND C. BRADLAUGH.

OUR last month's notice of the circular of the above-named Institute, sent out for the purpose of exposing the conduct of the President of the British Secular Society, was forwarded to the Committee. The following note has been received in acknowledgment:—

" Eclectic and Secular Institute,

Glasgow, September 18th, 1874.

Dear Sir,—Your letter was read to the members of the Committee, and they instruct me to thank you for your kind attention, and in self-defence, beg leave to

HOBART TOWN, TASMANIA.—June 15, 1874.—Since last report, we have had *six* persons added to our number. Three of these by faith and baptism, from the world, and three were previously baptized believers, but who were worshipping among the sects. They have now come out, resolved to stand with those who plead for the faith as once delivered to the saints. One made the good confession last night, and will be immersed tomorrow evening. Our audiences are very good. The church is growing in grace, and in the knowledge of the Lord.

G. B. MOSEY.

BELFAST.—Since I last wrote you a man and his wife, from the Presbyterians, put on the Lord in baptism. One young woman also has been immersed into His name, but she has gone back to the Plymouth brethren. We had a two weeks' visit from Bro. Walker, of Wortley. Bro. W. Gardner, from Slamannan, Scotland, followed, and held several out-side meetings and a few cottage gatherings. We stand much in need of a hall for week meetings, as we have but the use of the hall for Lord's day alone.

J. R.

LEICESTER.—Since Bro. Thompson commenced his present labours in Leicester, five persons have put on the Lord Jesus. On the 7th instant, two young females were immersed; also an elderly lady who had been in connection with the Wesleyans forty years, the wife of Bro. Motte. On the 14th instant, two young men, one of them a son of brother and sister Motte, were immersed.

J. L.

BIRKENHEAD.—On the Saturday preceding the Annual Meeting, we had the joy of immersing into the Lord Jesus three young females. Two were from the Sunday school. We are glad to report these additions from the school to encourage the teachers not to be soon weary in well-doing, for they shall reap a glorious harvest, most assuredly, if they patiently persevere and faint not.

M. C.

BIRMINGHAM.—Since the additions reported in the *E. O.* for August, twelve persons have been immersed and added to the brotherhood in this town. Six take membership in the church in Summer Lane, and six in the church in Great Brook Street, Vauxhall. In connection with the re-opening of Charles Henry St. Chapel, after painting, etc., a week of special services was held, terminating Sep. 21. The series commenced by a service for children; on which occasion the children were addressed by Bro King, and the parents by Bro. W. Johnson.

On the Monday a large and interesting tea and public-meeting was held. On the Wednesday and Lord's day evenings discourses were delivered by Bro. T. Thompson; and on the Monday a social meeting for brethren only, when some seven speakers gave an outline of their own experience in answer to the enquiry, "How we came to Christ and to His Church, and what blessings we have realized therein." The meeting was highly interesting, and it was unanimously desired that the subject be continued on an early occasion.

LONDON.—Two persons were last month immersed into Christ and added to the number of the disciples meeting in Dalgleish Place School Room, Commercial Road, Limehouse.

J. J. G.

Obituary.

D. GRAHAM.—With heartfelt sorrow we record the death of our beloved brother, Doctor Graham, of Darwen; who fell asleep in Jesus, August 1. 1874, after a short but very severe illness. On Lord's day, May 31, after worship in the morning, he intimated that he would be absent for two Lord's days, as feeling himself poorly, he intended to go to Melrose for at least that period. He, however, returned home somewhat earlier, and an eminent physician was called in, who was in attendance till his decease. His sufferings were very great, and were borne with great patience and resignation. Many years ago, Bro. Graham was in union with the Churches of the Reformation, and about six years ago united himself with the church in Blackburn, and has for a considerable time taken part in the presidency of that church. Under his judicious guidance, zealous watchfulness, faithful teaching, and noble example, the church has been much edified. During his severe illness the church passed through a season of deep grief and anxiety, and now that he is called away we feel that the hand of God is heavy indeed upon us; but we sorrow not as those who have no hope, for we know that he was blessed in his labours, and are sure that his works have followed him. Our prayer is that we may have grace to profit by this sore bereavement, and that the Lord may raise up to us in his place men of wisdom and prudence, who shall be able to assist in carrying on the good work in this town. On behalf of the church,

R. BROADFOOT.

MR. GLADSTONE'S RITUALISM.

THE Press, religious and political, is everywhere busy with Mr. Gladstone's paper, published in the *Contemporary Review* of last month. Ritualism, as viewed by thorough Protestants, is but a device of the pope and the devil, designed to lead the unwary on to Rome. Whether it is exactly that we do not care to determine. That it is opposed to the Christianity of the apostles, and leads not to but away from Christ, is to us certain. We speak of Ritualism as it is, and not of Mr. Gladstone's Ritualism.

Mr. Gladstone admits that a handful of the clergy are engaged in endeavouring to Romanize the Church and people of England. He does not appear to know that that Church has never been other than a compromise with Rome, and that the Prayer-book, which he so much lauds, admits of Romanizing to an extent that enables the Church of Rome to boast that its work can be done better by Anglican clergymen than by its own priests. But Mr. Gladstone is under no apprehension whatever as to the ultimate termination of all this. He deems the attempt to Romanize the Church and Nation as utterly visionary and hopeless. He puts it thus:—"At no time since the bloody reign of Mary has such a scheme been possible. But if it had been possible in the seventeenth or eighteenth centuries, it would still have become impossible in the nineteenth; when Rome has substituted for the proud boast of *semper eadem* a policy of violence and change in faith; when she has refurbished and paraded anew every rusty tool she was fondly thought to have disused; when no one can become her convert without renouncing his moral and mental freedom, and placing his civil loyalty and duty at the mercy of another; and when she has equally repudiated modern thought and ancient history—I cannot persuade myself to feel alarm as to the final issue of her crusades in England, and this although I do not undervalue her great powers of mischief." This may be all true and, indeed, we have no fear that this country will again prostrate itself at the feet of the pope. But the "great power for mischief" works the present ruin of souls, to which, in this land, Rome is mainly helped by the so-called "Bulwark of Protestantism"—the National Church. Mr. Gladstone, however, seems not at all sure as to beneficial effects from prevalent Ritualism. He observes: "There are questions of our own religious well-being that lie nearer home. And one of them is whether, as individuals, we can justly and truly say that the present movement in favour of ritual is a healthy movement for each of us; that is, whether it gives or does not give us assistance in offering a more collected act of worship, when we enter the temple of the Most High, and think we go there to offer before Him the sacrifice of praise and prayer, and thanksgiving? Of one thing we may be quite certain, and it is this. To accumulate observances of ritual is to accumulate responsibility. It is the adoption of a higher standard of religious profession; and it requires a higher stand of religious practice. If we study, by appropriate or by rich embellishment, to make the Church more like the House of God, and the services in it more impressive by outward signs of His greatness and goodness, and of our littleness and meanness, all these are so many voices, audible and intelligible, though inarticulate, and to let them

sound in our ears unheeded, is an offence against His majesty. If we are not the better for more ritual, we are the worse for it. A general augmentation of ritual, such as we see on every side around us, if it be without any corresponding enhancement of devotion, means more light but no more love. But it is even conceivable, nay far from improbable, that augmentation of ritual may import not increase but even diminution of fervour."

No doubt about it. In Rome you behold the genuine thing, and in proportion as the Roman Church prevails in a nation are the people wanting in the purity of the higher life. Mr. Gladstone is himself a witness to like results in his own church. He says:—"Nakedness enough there was, fifty and forty years ago, of divine service and of religious edifices, among the Presbyterians of Scotland, and among the Nonconformists of England. But, among these, the outward fault was to a great extent redeemed by the cardinal virtues of earnestness and fervour. The prayer of the minister was at least listened to with a pious attention, and the noblest of all the sounds that can reach the human ear was usually heard in the massive swell, and the solemn fall, of the united voices of the congregations. But within the ordinary English parish church of town or country, there were no such redeeming features in the action of the living, though the inanimate treasure of the Prayer-book yet remained. Its warmth was stored, like the material of fire in our coal seams, for better days. It was still the bed or mould, in which higher forms of religious thought and feeling were some day to be cast. But the actual state of things was bad beyond all parallel known to me in experience or reading."

Mr. Gladstone attributes this deplorable condition of the State Church, in part, to the absence of Ritualism. But at the time referred to there was, to say the least, far more of ritual in that Church than in the Presbyterian Churches of Scotland, or among the Nonconformists of England; and yet the "cardinal virtues of earnestness and fervour" prevailed to a "large extent" in the latter-named communities, whilst "in the Parish Church of town or country, there was no such redeeming feature." The performance of divine service by hired priests is no part of the Christian religion and, array it as you please in millinery and tinsel, it tends to the subversion of spirituality. But Mr. Gladstone finds Ritualism making its way among those who loudly cry out against it. He says:—"The present movement in favour of ritual is not confined to Ritualists, neither is it confined even to Churchmen. It has been, when all things are considered, quite as remarkable among Nonconformists and Presbyterians; not because they have as much of it, but because they formerly had none, and because their system appeared to have been devised and adjusted in order to prevent its introduction, and to fix upon it, even in *limine*, the aspect of a flagrant departure from first principles. Crosses on the outside of chapels, organs within them, rich painted architecture, that flagrant piece of symbolism, the steeple, windows filled with subjects in stained glass, elaborate chanting, the use of the Lord's prayer, which is no more than the thin end of the wedge that is to introduce fixed forms, and the partial movements in favour of such forms already developed, are among the signs which, taken altogether, form a group of phenomena

evidently referable to some cause far more deep and wide-working than mere servile imitation, or the fashion of the day. In the case of the organ, be it recollected that many who form part of the *crème de la crème* of Protestantism have now begun to use that which the pope does not hear in his own chapel or his sublime Basilica, and which the entire Eastern Church has ever shrunk from employing in its services. With this I will mention a familiar matter, though it may provoke a smile. It is the matter of clerical costume; on which I will not scruple to say that, in my judgment, the party of costume is right. A costume for the clergy is as much connected with discipline and self-respect as an uniform for the army, and is no small guarantee for conduct. The disuse of clerical costume was a recent innovation, but thirty-five or forty years ago the abuse had become almost universal."

• Well, if Nonconformists and Presbyterians have advanced to crosses, organs, steeples, and images in stained glass, what have they gained by it? Mr. Gladstone might have known, that in proportion as they have so done they have become less efficient in converting power, and less able to bring sinners to God.

With Mr. Gladstone Ritualism is not only harmless, when not abused, but really an essential to right living in all the relations of life. It is simply *good taste*, the clothing of persons and things with such outward forms and appearances as correspond with their inner nature. But if this be Ritualism we do not object to it. We plead for clean, orderly, meeting houses, for the purpose of associated worship. There is no reason why they should be dark, or dull, or ugly, or barn-like. As to furniture we desire that it accord with the purpose to which the house is devoted. Even priestly vestments, altars, incense, candles, and the like, we shall gladly accept, if it can be shown that worship in the Church of God is committed to priests and that sacrifice is a constituent of that worship. Ritualism as it prevails in Mr. Gladstone's church is the presentation of false doctrine by means of symbols—altars and vestments declare the presence of sacrifice and priests—doctrines subversive of Christianity are exhibited by means of acted charades.

Having thus toned down "ritual" by a definition which renders it everywhere becoming, Mr. Gladstone turns to the New Testament to find a foundation on which to rest it. He says, "In the fourteenth chapter of St. Paul's First Epistle to the Corinthians may be found, what I would call the code of the New Testament upon ritual. The rules laid down by the apostle to determine the comparative value of the gifts then so common in the church will be found to contain the principles applicable to the regulation of Divine service; and it is touching to observe that they are immediately subjoined to that noble and wonderful effusion describing 'Charity,' with which no ethical eloquence of Greece or Rome can suitably compare. The highest end, in the apostle's mind, seems to be (v. 5) 'that the church may receive edifying.'"

Mr. Gladstone's "New Testament code upon ritual," then, consists of one verse, which he translates, "Let all things be done in right graceful or becoming figure, and by preordained arrangement." But take the whole chapter, or rather the entire epistle, and have we any

reference to vestments for deacons, priests, and bishops; to altars, unbloody sacrifices, and the like? Not the slightest. But then Mr. Gladstone holds that clothing should harmonize with and express the office, nature, or inner principle of the persons or things which are covered thereby; the term clothing being understood to apply not merely to dress but also to forms and arrangements generally.

That everything in the Church of God should be done in "right graceful or becoming figure" no one can question. That worship and instruction should be carried on without due regard to the solemnity of the occasion, without manifest recognition of the presence of an infinitely holy God, and without regard to order and propriety, no one in his senses could admit. But Mr. Gladstone wants not only graceful and becoming deportment, but preordained outward forms expressive of the inner reality. He does not say who has the authority to ordain forms and ordinances for the Church of Christ. The apostles were baptized in the Holy Spirit to equip them to set in order the Churches of God—they alone had authority in this respect, and what they instituted is to be observed till the Lord comes again. The "foreordained arrangement" demanded by Paul was that of the apostles, and not the passing of Acts of Parliament to regulate ecclesiastical worship.

Mr. Gladstone, of course, is aware that the early church was derided because it had neither priest, nor altar, nor sacrifice; and not having these it had not the ritualistic clothing appertaining to the sham priests of our day. For generations after the apostles fell asleep in Jesus the most responsible officers in the church were plain men in the plain clothing of their ordinary calling. Why did the apostles prearrange this form and order? The church was numerous enough and powerful enough to array its officers in the linen vestments of the priests and in garments of glory and of beauty had it been appropriate so to do. Had an inimitable prayer-book been useful the apostles could easily have supplied it, or left instruction for its production. But history plainly reveals that priests and priestly ceremonials came not from the apostles but from perverted minds, in after days, who sought to allure the world by conforming the church to the religious ceremonials of the nations. Ritualism, then, is of the apostacy, necessarily and essentially. It has no redeeming feature. It is evil, and that only and continually. It is the appropriate clothing of that which it covers, but that which it appropriately represents is of the "Mystery of Iniquity" and not the truth of God. It signifies Jewish and Heathen elements which are opposed to the Christianity of the apostles. What a task Mr. Gladstone would have if he were required to provide, upon his principle, appropriate vestments for the Church of Christ when assembled for worship. He would have the deacons to clothe. Well they are merely chosen from the godly and prudent of the church to take charge of its funds and attend to tables. Priests they are not, and they have no teaching or preaching functions by virtue of their office. How would Mr. Gladstone dress them? Would he seek attire specially adapted to bankers, treasurers, or persons to whom communities entrust the keeping of their money, or would he fall back upon their table-serving, and get them up after the fashion common to waiters at the club or restaurant? Then there are the elders, two or more to each church.

They are plain men of ordinary trades or professions, or it may be independent as to means. They are called, in the common version of the New Testament, *Bishops*, but according to the original, *Overseers*. They over-see the flock, tend it, and see that all things are done according to the prearranged plans of the apostles. Figuratively they are pastors, as also the members are a flock. They are not priests, not a clergy, form no order, have office and title only in the one congregation over which they have been ordained. They are apt to teach, but are not the exclusive teachers of the church, and are not necessarily preachers. There are no ordinances the administration of which is exclusively committed to them. Now what dress would Mr. Gladstone invent in order that the work, duty and calling of these elders might be clearly expressed thereby? What is there in the wardrobe of his church capable of thus indicating the work of the elders of the Church of Christ? Nothing! All the ritualistic churches together can produce nothing which bears any approach, in the shape of vestments, to symbolic attire for the elders of the Church of God. All they have suggests the very opposite of what those men are, and thereby perverts the truth and makes a lie. D.K.

THE RECENT ANNUAL MEETING.

(Continued from page 327.)

IN our last we indicated the work of the Annual Meeting in marking out the country into *Divisions*; intimating what remained to be done to give full effect to the same. The need that each Division take early action in electing a Committee and providing for periodical meetings was also urged. Since then a new church list, arranged, as we suggested, divisionally, has come to hand, as also the Treasurer's Statement for the last year. From these papers, together with our Report, given last month, the following particulars come into view:—

1. By putting the Churches in England into Five Sections we have divided the Churches of the United Kingdom into Eight Divisions, viz.: Southern; Midland; Yorkshire; Lancashire and Cheshire; Northern; Scotland; Ireland; Wales.

Of these Divisions Scotland only, at present, has anything like the desirable organization. It has its own Annual Meeting, maintaining its representation and rights in the General Annual Meeting. It has its own Divisional Committee and Fund; and engages its own Evangelists; churches and individuals at the same time contributing to the General Fund according to willingness and ability.

We submit, that what is thus done in Scotland should be done, so soon as possible, and certainly before the next General Meeting, in each of the Divisions.

2. The numerical and financial aspect. The following figures are either accurate, or so nearly perfect as to be completely safe in view of conclusions that may be drawn from them:—

The Southern Division contains fourteen churches, four of which did not return the schedule; the total membership of the ten churches which reported, being 525. Contributions to the General Fund from churches in this division amounted to over £25, and from individuals £36, total

£61 16s. The evangelistic aid from the General Fund comprises Bro. Adam *twelve* months, Bro. Greenwell *one* month, Bro. Pitman *two* weeks. Bro. Ellis was sustained in Chelsea during most of the year by funds there provided.

The Midland Division contains *twenty-three* churches, *five* of which did not return the schedule; the total membership of the eighteen churches being 1,154. The contributions to the General Fund from churches was over £61, which was increased by individual donations to £63 7s. 4d. The General Fund supported Bro. Thompson *four* months. The Birmingham District Churches supported Bren. King and Thompson about *eight* months each.

The Yorkshire Division contains *seven* churches, all of which returned the schedule; the total membership being 306. The contributions to the General Fund are from churches, and amount to over £28. Bro. Scott was allotted to this division by the Annual Meeting. During the year, however, he made visits to other places, which was compensated for by help from Bren. Hindle, King, Brown and Coles.

The Lancashire and Cheshire Division embraces *twenty-three* churches, *seven* of which did not return the schedule; the total membership of the *sixteen* which reported being 916. The contributions from churches to the General Fund was over £128, and from individuals above £411, in all £535 8s. 5d. The Annual Meeting allotted to this division, for the year now past, Bren. Evans and Brown; in addition to which the Evangelist Committee appropriated portions of the labours of Bren. Hindle, Scott, Greenwell, McDougall, Ellis, Pitman and Abercrombie; Bro. Coles being supported by Southport brethren.

The Northern Division consists of *nine* churches, *eight* of which returned the schedule; the total membership being 391. The churches contributed to the General Fund over £10, and individuals over £8, in all £18 12s. This division received aid from the General Fund in the shape of some *twenty weeks'* labour from Bro. Hindle and a passing visit from Bro. Brown.

Scotland places upon the list *twenty-six* churches, *twelve* of which did not return the schedule; the other *fourteen* give a total membership of 855. Over £17 was contributed by churches to the General Fund and a like sum by individuals, in all £38 15s. 9d. Some amount of labour was expended during the year by general Evangelists—Bren. Hindle and Scott. The Scotch Committee sustained during the year Bro. Murray, and Bro. Hurte part of the year. Bro. Abercrombie has been supported in Scotland, though rendering aid also in other Divisions.

Ireland places on the list but *one* church, though there is another recently planted in Belfast. The one church reports *thirty-five* members, and contributes to the General Fund £2, to which is added donations by individuals, making in all £12.

Wales has upon the list *fourteen* churches, *six* of which did not return the schedule, the remaining *eight* have a total membership of 253. The contributions from churches to the General Fund is over £37, increased by donations from individuals to £41 18s. 9d. Bro. McDougall spent some *fourteen* weeks in North Wales. Bren. Hindle and Brown gave short visits.

Thus we have in review numerical and financial facts. As before said, a committee is wanted in each Division, which can only be had as a result of united action. The Evangelists already located, by the Annual Meeting, cannot be satisfactorily placed among the churches in the absence of such committees. It is not enough that some two or three churches constitute a committee. Every church in the Division is entitled to such share of the labour allotted to the Division as a committee, selected in such way as gives every church its place in appointing that committee, may determine. As urged last month, let a meeting be immediately called in each Division. This work does not rest with the General Committee, nor is it likely they will attempt to do it. Any church can, by circular, invite the churches of its division to consent to assemble, and, having the consent of a sufficient number, fix time and place for the first meeting, which meeting will appoint its committee for the year ensuing, and that committee will arrange the labours of the Evangelist or Evangelists allotted to its Division; not at all interfering with Evangelists sustained by church or district within the Division, and only appointing evangelistic help where asked for. This should be done to complete the present scheme and to carry out efficiently what the Annual Meeting has provided for.

But we have suggested that the divisional scheme, as at present contemplated, can be improved. Why should a Division which contributes enough to support an Evangelist send the amount to a central committee, lose all control of it, and then ask that committee to allot an Evangelist, and, perhaps, not get above half what it asks for, or obtain one that would not be engaged if the Division had selected for itself? Let, then, each committee receive and expend the contributions of the churches and individuals of its Division. We recommend that each Division imitate the example set by Scotland—appoint its own committee, engage its own Evangelist or Evangelists, spend its own money, and keep up its connection with the General Meeting. Several advantages are likely to accrue from this course—1. More money will be raised. Churches contributing for their own immediate purpose will give more than when merely connected with a general fund, and more money will, in time, bring more Evangelists. 2. There will be less likelihood of getting into the work, or retaining therein, inefficient labourers. If those among whom they labour have to sustain them they will not long continue the support if the service is not in a reasonable degree valuable. On the other hand if a central committee were to send preachers where they are not asked for, and to churches which pay little or nothing for them, they would be allowed to come because cheap to those who receive them; though, of course, dear enough to others who actually pay the cost. 3. The General Committee would be relieved of work which it cannot well and satisfactorily attend to, and that tendency to centralization, which should ever be guarded against, and which is fraught with immense evil, would be arrested. Other advantages might be named, while on the other hand we see no conceivable disadvantage.

But would not some of the Divisions be unable to sustain even one Evangelist? The smallest of the *five* divisions, recently formed, by contributing an average of 2d. per week would raise sufficient for that

purpose, and that amount certainly could and should be forthcoming; and we have no doubt would be produced under the arrangement proposed, though only a fourth of it finds its way to the General Fund, at the cost of which an Evangelist is allotted to that Division for the year. But if the required amount is not raised let the Divisional Committee engage an Evangelist for part of the year, and then it will be as well supplied as are some Divisions under the present arrangement.

It may be here asked whether we propose to abolish the General Fund, and if so, what use there will be for the General Meeting? By no means. No doubt, for a time, the General Fund would be smaller; but all the money withheld would be spent in evangelization, with only this difference, that much more would be added to it, and that it would be better expended. A General Fund and Committee would still be required for the purpose of breaking up new ground. It would be for the Annual Meeting to fix upon localities of importance and promise, such as Dublin, Northampton, and other cities and towns, near to which we have not a church, and for the General Committee to plant the standard of the Lord in the places thus selected, as was done in Manchester. The General Fund should also be available to supplement, by vote of Annual Meeting or Committee, the funds of Divisions, in cases where it can be shown that the applicants have themselves done what might reasonably be expected, and that they have the required man or men and an opening of due promise.

In our opinion ten years' co-operation upon this principle, justly carried out, would realize double the results of a like-period under present arrangements. We, therefore, urge upon churches and Divisions a fair trial. It does not need action on the part of the General Meeting to give it effect. Let each Division put itself in order and enter upon the work. Nothing will then remain but that the Annual Meeting direct the General Committee as to the future expenditure of the funds committed to its care. But whatever is resolved upon for the future there must be no withholding contributions during the present year from the General Fund. The Evangelists are allotted to the Divisions, and have to be supported by the Committee. Let us, then, see to it that there be a generous response to the appeal of the Annual Meeting for funds to carry on the work with increased energy, till the churches shall (D.V.) assemble, representatively, in Glasgow.—ED.

TALKS TO BEREANS—No. X.

BAPTISM.

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you. And, lo, I am with you always, even unto the end of the world. Amen."—MATT. xxviii. 18-20.

THE changes from the common version which we have introduced into the text, are now generally admitted to be necessary. The *teaching* of verse 19, in the common version, is not the *teaching* of verse 20. It is another word and has a different meaning. It imports to *make*

disciples—to persuade ignorant and sinful men to leave their sins and come into the school of Christ, where they may be taught all things that relate to a new life and destiny. This discipling was done by *preaching* rather than *teaching*. Hence, in Mark xvi. 15., in place of "make disciples of all nations," we have "Go into all the world, and *preach the gospel to every creature*"—the latter text expressing the *means*, the former the *result*. The order in which the duties of the commission stand, taking Matthew and Mark together, is:—1. Preach the gospel, that men, believing it, may be persuaded to put themselves under the guidance of Jesus, the Christ. 2. Baptize those who believe, into the name of the Father, the Son, and the Holy Spirit. 3. Teach those who have thus entered the school of Christ, all that pertains to Christian life.

Into the name, and not *in* the name, is now almost universally admitted to be the proper rendering of *eis* in this text.

We propose to treat of baptism in the light of Scripture teaching. We are writing for the masses, and desire to guide them to safe conclusions with as little learned talk and criticism as possible.

1. Baptism, in the text, rests on the authority of the Lord Jesus Christ. "All power in heaven and in earth is given unto me. *Therefore* go ye, make disciples, baptizing them," etc. It is not a human device, a church expedient, or a mere mode of obeying divine command; but is itself a divine ordinance. Not our pleasure, therefore, nor our views of propriety, nor our tastes, are to be consulted; but the divine will. Whatever baptism is, as enjoined by our Lord, that we are to accept.

2. It is obligatory on all who would come under the authority of the Lord Jesus. It was not ordained for a particular people or age, but for all time, and for all who would become the disciples of Christ.

3. It is *initiatory*. It is designed to bring its subjects into new relations to Father, Son, and Holy Spirit, and of course, into new relations to the whole spiritual universe. This is evidently the force of *into* in the text. Baptism must, therefore, be an act of faith. Its subject must be a believer—since no mere physical act can accomplish a spiritual change. If the baptism of an infant can bring it into new spiritual relationship to God, without will, desire, or consciousness, on its own part, there must be a miracle wrought in baptism—which is what the adherents of baptismal regeneration affirm. This, however, is destitute of Scriptural proof. But where the subject of baptism is a believer in Christ, purposing in his heart to abandon sin and lead a holy life, and his baptism expresses that faith and purpose, there can fitly be associated with it a change of relationship. It is the institution in obedience to which he passes out of the world into the church—out of the kingdom of darkness into the kingdom of God's dear Son. Hence baptism—that is believer's baptism—is spoken of by our Lord himself as a *birth*—birth being but a change of state to a living being, in which it passes into new conditions of life and development. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John iii. 5.)

As an act of initiation, baptism has peculiar significance. It is once for all. All the coming life is in it, in desire and in purpose. It

2. The application for baptism was voluntary on the part of his auditor. Therefore, in preaching Jesus to him, Philip must have told him about baptism, or he would have known nothing about it. We cannot, then, preach Jesus, according to primitive usage, without telling about baptism. We cannot reach Christ's promise "shall be saved," without baptism. If baptism is "for remission of sins" in the name of Jesus Christ, we can not fully make known the salvation of Christ without making this known.

3. Conversion reaches the heart. "If thou believest *with all thine heart*, thou mayest be baptized." This confirms what has been already noted, that baptism is not a mere external act, but an act of faith—an act springing from a heart subdued to Christ. It could not otherwise introduce us into spiritual relations.

4. The faith that saves is here expressed. "I believe that Jesus Christ is the Son of God." It is not faith in a set of doctrines, but faith in a personal Saviour—a divine Redeemer, able to save from sin and death.

5. His baptism was immediate. There was no delay after his faith was confessed. No "Christian experience" was required; no subscription to human Articles of Faith. No church was required to vote on his fitness for baptism. No inquiry was made into his former belief, or his orthodoxy or heterodoxy as to prevalent theological opinions. His voluntary avowal of faith in the Son of God was all-sufficient. If right here, all wrongs would soon be righted. Christ in the heart, the centre of trust, and love, and hope, expels all that is false and attracts all that is true.

6. Baptism was in water. They went both down into the water. They came both up out of the water. In the water the baptism took place. Philip performed it. The Ethiopian received it. This is an advance on the knowledge gained from former texts. In baptism the subject yields himself into the hands of an administrator, and the obedience is rendered in the water.

7. The baptized believer "went on his way rejoicing." Well he might. He had found the all-sufficient Saviour, in whom every want of his soul was met. He had accepted His salvation "with all his heart." "He that believeth and is baptized shall be saved," was now *his* by personal appropriation: his sins were pardoned; the Holy Spirit was sent forth into his heart, crying Abba, Father; he went on his way possessing the pearl of great price, and rejoicing as one that findeth great spoil.

"And on the Sabbath day we went out of the city by a river side, where prayer was wont to be made; and we sat down and spake unto the women which resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us; whose heart the Lord opened that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house and abide there." (Acts xvi. 13-15.)

But little needs to be said here in the way of comment.

1. Lydia was a worshipper of God, and her household were evidently trained in the knowledge of the Jewish Scriptures.

2. The discourse of Paul and his associates resulted in convincing them of the truth concerning the Christ.

3. They were immediately baptized.

From the fact that a "household" is mentioned here, an inference is drawn that there must have been infants baptized in this instance. But this does not necessarily follow. In 1 Cor. i. 16, mention is made that Paul baptized "the household of Stephanas." In the last chapter of the same epistle (verse 15) this same household is spoken of as having "addicted themselves to the ministry of the saints." Now one of two things is true. Either (1) all the members of this household were old enough to engage in this ministry, and therefore capable of believing; or (2) if any were too young for this ministry, they are not taken into the account, and the household addicting themselves to the ministry of the saints, means all the members of the household capable of such ministry. To argue that because a household is mentioned, *therefore* infants ministered to the saints, will be seen at once to be absurd; yet it is not a whit more absurd than the argument that infants were baptized because households were baptized. In the latter case as in the former, either the whole household were believers, or the term is used only in reference to such as were capable of believing. Let this suffice in regard to the matter of household baptisms.

In this instance, however, the inference is especially feeble; for,

(1) It is not known that Lydia was married.

(2.) If married, there is no evidence that she was the mother of children.

(3.) If the mother of children, it remains to be proved that any of them were so young as to be incapable of believing.

(4.) If any such belonged to her, it is not in evidence that they were with her. She was absent from home. She was travelling on business. Her household would properly consist of such as she had employed to assist her in the sale of her merchandise.

"And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes, and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God, with all his house." (Acts xvi. 32-34.)

This is the case of the Philippian jailer and his household.

1. Paul and Silas preached to them the word of the Lord.

2. They all believed on the Lord Jesus Christ.

3. They were all baptized.

Attempts have been made to show that they could not have been immersed; but this is mere inference, and very unsatisfactory inference too. For

(1.) The prisoners were brought out of the prison before the preaching, and addressed the family in the house (verse 29-32).

(3.) He again brought them into his house after the baptism (verse 34).

They therefore went out to be baptized; no difference whether to a tank in the prison inclosure or to the river. Whatever baptism means, it was fulfilled in their case. If it was immersion, they could have

gone to the river Ganges, if necessary; or conveniences for it may have been found in the bathing-place within the prison walls.

"And Crispus, the chief ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians, hearing, believed and were baptized." (Acts xviii. 8.)

1. Here is another instance of a household of believers.

2. The order observed in this, as in all the cases recorded, is that of the commission given to the apostles. 1. The Gospel is preached. 2. Hearing results in faith. 3. The believers are all baptized.

"And now, why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

This is the language of Ananias to Paul of Tarsus. It is not necessary, after what was said in a former sermon on Saul's conversion, to go again into details. We simply group the facts presented in the different narratives.

1. Saul was led to believe in the Lord Jesus Christ.

2. He was brought to repentance, so that he instantly abandoned his course of life, and became at once submissive to the will of Jesus.

3. He remained three days and nights in an anxious and repentant state of mind, neither eating nor drinking, but crying to God, evidently confessing his sins and craving to know the way of life.

4. Ananias came to him, restored his sight, and instructed him what to do, in the language of the text we have quoted.

5. He immediately arose and was baptized.

When we read Paul's teaching of justification by faith, as in the epistle to the Romans, or in Phil. iii. 7-9, we may be assured that he does not treat of faith apart from that acceptance of Christ in baptism to which faith leads; for it was in baptism that his own faith laid hold of Christ, and that he rejoiced in the assurance of the forgiveness of sins.

"Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. vi. 3-4.)

"Buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." (Col. ii. 12-13.)

"If ye then be risen with Christ, seek the things which are above, where Christ sitteth on the right hand of God." (Col. iii. 1.)

We have already learned that baptism was performed in water; that persons to be baptized went down into the water, and that another baptized them. We now learn,

1. That in baptism there is a burial and a resurrection; a burial in water and a resurrection out of it.

2. That this was an act of faith—so that not only the body, but the entire person, was buried and rose again.

3. That this baptism identified its subjects with Christ—with His death and resurrection, and enabled them to appropriate the blessings of that death and resurrection.

4. That this baptism was the transition from a life of sin to a life of righteousness; so that now dead to sin, alive to God, their sins forgiven, and Christ accepted in all the fullness of His redeeming power and Christly authority, its subjects were "new creatures in Christ Jesus," and "walked in newness of life."

We quote just one more text, and then we shall have a fair exhibit of the teachings of the New Testament on this question:

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. By which also he went and preached to the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight souls, were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer [*eperoteema*, asking, inquiry] of a good conscience toward God), by the resurrection of Jesus Christ." (1 Peter iii. 18-21.)

There are some critical difficulties in the text with which we do not trouble our readers, because we are writing for those who have little ability to comprehend such criticism except in its results. We prefer to make such a statement of the teaching of the text as will not be seriously affected by the criticism to which we allude.

1. Noah and his family were saved through water—not through water *alone*, but through water as one of the means or agencies employed for their deliverance; not through *baptism*, but simply through *water*.

2. An antitype to this water Peter finds in *baptism*; and an antitype to their salvation, in the salvation now effected by baptism.

3. This antitypical salvation he describes both negatively and positively. (1.) The baptism which saves is not like the Jewish baptisms, which merely effected a legal and fleshly purification; "not putting away the filth of the flesh"—legal uncleanness. (See Num. xix.) (2.) It is the answer of a good conscience toward God by the resurrection of Jesus Christ. This salvation related to the *conscience*. We do not enter on the critical question concerning *eperoteema*, whether it ought to be translated asking, inquiry, answer, seeking or what not. Whether it is the seeking, the obtaining, or the answer of a good conscience, one thing is evident—baptism relates to the conscience; and *salvation is not complete without baptism*, else it could not be said, "baptism saves us."

Concerning the type, several things are clear.

(1.) The water saved only those who were believing and obedient to God.

(2.) The water separated between these believers and the unbelieving world.

(3.) The water effected for these believers a transition from one world to another, and brought them into a new covenant with God.

So baptism saves only believers in Christ; it is the line of separation between them and unbelievers; it carries them over from the old world, and the old life of sin, into a new covenant relationship with God, through the death, burial, and resurrection of Jesus Christ, and their death, burial, and resurrection with Him.

We have not troubled our readers much with the judgment of commentators, but on this somewhat difficult text we take pleasure in quoting from the notes of Frommüller, in Lange's Commentary :

"The end contemplated is not, as in the case of Jewish lustrations, purification from the filth of the body. . . The antithesis of the putting away of the filth of the flesh suggests a reference to the moral import of baptism: to inward, spiritual cleansing. Hence the apostle names this *agathē suncideesis* as the end contemplated in baptism. With this we have to connect the apposition *eis Theon*, for a good conscience toward God, which is much more than a good conscience toward men (1 Cor. iv. 4), is just what we need. . . . As to the matter itself, the good conscience cannot be supposed to be existing at baptism, and preceding it, for the apostle elsewhere regards a good conscience as something received at, and effected by, baptism (Acts ii. 38). If the good conscience were anterior to baptism, it would be difficult to see how salvation, y means of baptism, could be necessary. What, then, is the meaning of *eperoteema*, which occurs only once, and that in this passage, in the New Testament? We should expect a word signifying the cleansing of the conscience: but *eperoteema*, is never used in such a sense; nor does it signify promise, or pledge, as Grotius explains the word from the usage of Roman law, nor address, confidence, open approach: but simply asking, inquiry. This gives quite a good sense: baptism is the inquiry for a good conscience before God, the desire and longing for it. Lutz approaches the right explanation: 'Baptism is the request for a good conscience, for admittance to the state of reconciliation on the part of such as have a good conscience toward God; a petition for the pardon of sin, which is obtained by the merits of Christ.'"

Waterland, on Justification, page 440, says:

"St. Peter assures us that baptism saves; that is, it gives a just title to salvation, which is the same as to say that it conveys *justification*. But then it must be understood, not of the *outward washing*, but of the *inward, lively faith stipulated* in it and by it. Baptism concurs with faith, and faith with baptism, and the Holy Spirit with both; and so the merits of Christ are savingly applied. Faith *alone* will not ordinarily serve in this case; but it must be a *contracting* faith on *man's part*, contracting in form corresponding to the federal promises and engagements on *God's part*."

Rev. John Lillie, D.D., late pastor of the Presbyterian church at Kingston, New York, in his admirable Lectures on the Epistles of Peter, says on this text:

"But what, you will ask, is baptism, then, a saving ordinance? Certainly; that is just what Christ's apostle here affirms. Nor is this the only place by any means in which the New Testament speaks of baptism in a way that would now offend many good people, were it not that the perplexing phraseology is unquestionably Scriptural."

A careful examination and comparison of the Scriptures we have presented will lead our readers, we trust, to certain and safe conclusions as to what baptism is, who are proper subjects of it, and what is its design.

May they all determine to walk in the light of the truth, that their faith may not stand in the wisdom of men, but in the power of God.

(To be Continued.)

"NO SMOKING ALLOWED."

THIS notice is frequently seen in warehouses and stores, where serious mischief might result from a stray spark. What a pity it is that anybody should smoke! When will wise people and professors of the profundities of philosophy put their pipes out?

Surely when little boys are seen sucking away at a short pipe it is time for *men* to "give over."

One day the writer met a little rosy-cheeked lad with a pipe, and expressed some astonishment at the sight: the little man said it was his first pipe, but that might have been an apocryphal statement.

I told him he would soon take the nice colour out of his face, begged him to throw away the pipe, and, giving him a number of the *Sunbeam*, said it would do him much more good than smoking.

Some good people affirm that they can smoke to the glory of God, and say there is no command to the effect "Thou shalt not smoke." Others contend that smoking is a wasteful, dirty, and an injurious habit, and that even nature condemns it. If this be true, then no specific command from God should be required; and, moreover, such a command, if given, would have been anticipatory, since it does not appear that the ancients who lived during Scripture periods stood in need of the prohibition. Anything working harm to man comes into direct collision with the word of God. "Do thyself no harm," said Paul to the gaoler. Surely this is comprehensive enough.

Is there no moral to be learnt from the above notice, "No smoking allowed"?

The apostle James exclaims, "How great a matter a little fire kindleth!" The truth of this is too frequently seen. Large tracts of country in America and Australia are sometimes laid waste by a little fire coming into contact with the dry summer grass, involving in some cases loss of life as well as property; and even considerable portions of cities and towns have been swept away by fires originating in the negligence and selfishness of smokers, or in the careless act of a child. It is an easy thing to start the mischief, but who can stop it when it is in full force?

Terrible as these things are, still more terrible are the consequences of thoughtless and malicious speaking. The tongue, says the Scripture, "is set on fire of hell." From a tongue thus enkindled, what flaming sparks are emitted! Destruction and death are scattered around. Friendships are broken up; and divisions in families and churches are caused. "Set on fire of hell!" It is an awful thought, and might well make every one take heed how he uses the gift of speech. That was a commendable resolution of the psalmist, "I said I will take heed to my ways that I *sin not with my tongue*."

"A whisperer separateth chief friends." Only a whisper!—a little soft breath, gently expelled from the mouth! But in that softness, what poison may lurk! What injury to some absent person! What delicately-polite blowing away of reputation!

Can it be true that *chief* friends may thus be separated? That the growing attachment of years can thus be broken in upon? Let us hope this does not often happen, and that when it does it is but for a time.

Divisions in churches often begin and are consummated by the unholy use of the tongue.

At first a murmur scarcely to be heard is breathed by one dissatisfied brother to another—some small grievance or a little wounded pride is at the bottom of it—the tail of somebody's coat has been trodden on, and it is regarded as an unpardonable offence, for which nothing can atone—the text about forgiving seventy times seven is ignored, and might as well be out of the Bible for all the notice that is taken of it. The murmuring goes on—it acquires strength—the minds of others are poisoned—burning sparks are scattered—hearts are set on fire, not by love Divine, but by the wisdom that is from beneath. At last the consummation (not *devoutly* to be wished) is attained, and those who once worked and worshipped in harmony are sundered.

Oh! for a *wholesome* tongue, which is a tree of life! Its healing leaves and fruit are needed everywhere. May every garden of the Lord be well supplied with these trees!

"Now by the bowels of my Lord,
His sharp distress, His sore complaints,
By His last groans, His dying blood,
I charge my soul to love the saints.
Clamour, and wrath, and war, begone;
Envy and spite for ever cease:
Let bitter words no more be known
Amongst the saints, the sons of peace."

S. H. C.

A PERIL TO YOUNG MEN.

Amongst the perils to which young men are exposed there is one which is not generally supposed to be dangerous. Evil often comes disguised. In this case the evil is a popular habit, practised by some with apparent impunity, although by others with great danger. It is especially perilous to young men; and we are constrained to put forth an effort to induce those who have already formed the habit to break it off, and also to prevent others from falling into the practice. The habit to which we refer is that of smoking.

Considering that the first effects of tobacco are the reverse of pleasant, it seems surprising that any one should be anxious to conquer their natural aversion to it. But this may be accounted for by the fact that smoking is regarded as a manly accomplishment, hence the young will undergo any amount of discomfort in order to acquire it. Charles Lamb, it is said, "toil'd after smoking as some men toil after virtue," probably with as much greater inconvenience as the reward was less, for "wisdom's ways are ways of pleasantness," which tobacco's are not, as any one knows who has toiled at the colouring of a meerschaum. Surely the effort can scarcely be called manly which enslaves the man with a constant, inveterate, and unnatural appetite, of which he alone in all creation could or would acquire.

Ordinarily, smoking is practised on account of the temporary pleasure which it affords; but, however pleasant to the senses it is perilous to health, as we shall endeavour to show. Tobacco, as all medical writers admit, is an acrid narcotic poison. Its essential prin-

ciple, nicotine, is capable of destroying life sooner than any other known poison, except prussic acid. It is, therefore, quite impossible for any smoker to subject his body to repeated doses of such a powerful poison, without injuring himself. The weaker the constitution of course the greater the injury. Dr. Murray, of Newcastle, himself a lover of the weed, strongly deprecated smoking by youths, and asserts that it must end in their physical, mental, and even moral deterioration—physical, by its injuriousness to digestion, growth, and to their muscular power; mental, because the influence of tobacco on the immature brain is absolutely ruinous to its force and activity. Even the *Tobacco Trade Review* admits that “few things could be more pernicious for growing youths and persons of unformed constitution than the use of tobacco in any of its forms.” Numerous other testimonies might be adduced, but the honest admission of those who are interested in the consumption of tobacco is sufficient evidence, if any were needed.

Tobacco is also injurious to the mind, for whatever enfeebles the blood necessarily weakens the activity of the brain. The personal observation of Dr. Murray, whom we have already quoted, is that among medical students, smokers have been found behind non-smokers in mental calibre. Another observer, M. Bertillon, of the Paris Ecole Polytechnique, divided the pupils into smokers and non-smokers; of 160 there were 102 smokers, who were found upon examination to be greatly inferior in intellect to the non-smokers. The testimony of a schoolmaster of fifteen years' experience, in a recent letter to *Public Opinion*, is equally decisive. He declares, that in the case of boys whom he had known, smoking sapped their bodily, mental, and moral vigour.

Smoking is also perilous to character. Habits of self-indulgence tend to blunt the moral character, to deaden the conscience, and to impair the acute sensibilities of the soul. The late Canon Stowell said that smoking blighted young men, and, judging from the moral wrecks which are to be seen everywhere, there can be no doubt that smoking has contributed to their ruin. Habits never go alone. One brings another of its kind, and smoking very often paves the way for drinking, as shown by the Good Templar statistics. According to a report, just issued, it appears that, where a statistical examination has been made, four-fifths of those who violate the obligation are smokers. Smoking not only leads to drinking, but to Sabbath-breaking. The fascination of the pipe is greater than that of the church and Sunday school. John Angell James declares that “the first cigar a young man puts into his mouth is often his first step in a career of vice.” It induces habits of extravagance, which cannot always be gratified without recourse to questionable practices. We do not overstate the case when we say that hundreds of young men owe their ruin to habits and associations formed in smoking. Having thoughtlessly acquired the habit, it has grown upon them until they have become wholly enslaved by it. No habit is more tyrannous than that of smoking. Sir Isaac Newton evidently thought so, for, when asked to take snuff or tobacco he declined, remarking, that he would make no necessities to himself. He was wiser than many young men of the present day, who, instead of minimising their wants, are multiplying them. We would remind

young men that smoking is not necessary to life, health, or manly enjoyment. It is simply and truly a bad habit, not easily acquired, and, when acquired, not easily abandoned. Believing that prevention is better than cure, we desire to warn the young against putting on "mannish" indulgences, such as drinking and smoking, which, instead of ennobling, unman the man, making him the prey of evil. There are craven spirits enough in the world without increasing them. The natural appetites, needful in their places, require to be restrained, and this of itself is no light task. To acquire new appetites is to increase our responsibility, and involve us in an additional risk of becoming castaways. There is sound philosophy as well as pure morality in the injunction of the hero apostle, "Abstain from fleshly lusts which war against the soul."

In view of the danger to which young men are exposed by smoking, we venture to suggest to Christian men, and ministers especially, the desirability of counteracting the evil, both by example and precept. Those who are strong should bear the burdens of the weak, who are in danger of being ruined by the indulgence. "We are not our own, but bought with a price by Him who died for all, that they who live should not henceforth live unto themselves."

A. A. READE.

MYSTERIES OF SCRIPTURE.*

THE TWO REVELATIONS—"MYSTERIES OF SCRIPTURE."

It is a significant and most remarkable thing that the Bible itself absolutely repudiates this mysteriousness which modern apologists of Christianity have been so eager to attach to it. The sacred writers appear quite unconscious that the record which they delivered to mankind has the perplexing character which it is so often assumed to have. They assert, frequently and positively, that its character is the opposite of this, and that its glory consists in unfolding and clearing up matters which before were dark and perplexing, and thereby not creating or stating mysteries, but removing them. This distinguishes the Old Testament as well as the New. The Psalmist tells us in the text that "the testimony of the Lord makes wise the simple." . . . But it is the New Testament, it seems, and the Christian religion, which is the grand depository of mysteries. Now, it is a curious and a remarkable fact that the very words in which Moses denies the mysteriousness of this law are quoted by St. Paul (Rom. x.) as applicable, to, and descriptive of, the gospel. . . . Some religious mysteries which are offered for the belief of a large portion of the so-called Christian world are indeed contradictions and impossibilities, such as transubstantiation. These mysteries are doctrines or propositions which are asserted not only without proof, but which all appearances disprove. The doctrines of baptismal regeneration and apostolic succession belong to this class of mysteries. When I am told that a child has been regenerated, who proves by his every action that he is not so; or that a man has received, by imposition of the hands of the bishop, powers and gifts of which his words and works demonstrate

* From recently published sermons by Dr. R. LEE.

that he is destitute; when I see that the child is the very same, and the man the very same, as they were before this so-called stupendous operation—doctrines and facts are brought into violent collision. The priest tells me that God has instructed him to assure me that the thing is true. But facts, which are God's words, tell me that the doctrine is not true. If I reject either one or the other of these authorities I am so far delivered from perplexity; but if I try to accept the authority of both, I am put into a mental condition which obliges me to regard the whole matter as a mystery. Other so-called mysteries are merely things unknown, or known so partially that we cannot reconcile them with some other things, or some parts of them with other parts. The former kind of mystery is merely a trick—the trick of calling falsehood by a venerable and holy name which shall deter men from examining it closely. The latter kind of mystery does not belong to Christianity in any peculiar way; it belongs to the very nature of our faculties. For these being limited themselves, and yet in contact with an infinite God and an unlimited universe, must, however far they proceed, have always a region beyond them and lying outside of their ken. This region must be to them one of darkness and mystery. From this darkness and mystery it is only the infinite Spirit Himself who can be free. In the very nature of things, God Himself is the only Being in the universe who is above all mystery, because He is above all ignorance; for "God is light, and in Him there is no darkness at all."

From mystery in this sense it is evident that even the angels are not delivered, nor ever can be; for as these are finite spirits, they can never comprehend the totality of an infinite universe, or fathom the depths of that infinite God whose realized thought the universe is, and who pervades it, and actuates it with influences of which we know nothing; to whom space and time, and little and great, are nothing; and who knows, operates, and exists in modes to us inscrutable and unimaginable. God must ever be mystery to man, because He is God; as man himself must ever be mystery to the lower creatures, because they want that which constitutes him man.

"The heavens declare the glory of God;" so the Psalmist exclaims in our text. Elsewhere he says, "When I consider thy heavens, then say I, What is man?" Nothing is more overwhelming, yea, more distressing, than to gaze upon the heavens when the bright armies of suns are visibly displayed in their stupendous ranks. Their numbers, their magnitudes, their distances, the universe of which these form only part, perhaps a small part—this thought produces a sort of mental annihilation. What am I? Nothing. What is the greatest man in the world? Equally nothing. What is the whole human race, from its first upspringing to its widest volume, when it shall finally plunge into the eternal ocean; what is that mighty aggregate, with this vast globe its habitation? Nothing, nothing—a drop in the ocean, a grain of sand by the ocean's shore. This is the most prostrating thought which can possess the human soul, for it suggests not what we may, but what we cannot, know of the Infinite One. This is the mystery of God, which surrounds us to all eternity—a circumference still wider and vaster than the vastest thoughts not only of man but of all the

creatures. For the rational creatures are so many luminous points, reflecting, each of them, a little, but all of them together only a little, of that great light which fills the universe, but which the universe does not fill.

Mystery is the necessary relation of the finite to the infinite of man to God. For when God is the object, and man the subject, whatever may be known, there must still remain a region that is unknown; which is saying, in other words, that revelation does not and cannot reveal all truth. But because revelation does not reveal all mysteries, and therefore leaves some mysteries unrevealed, it does not follow that it makes them. Neither should we conclude that, because it does not communicate all possible truths, it therefore requires us to believe, as mysteries, doctrines or propositions which involve contradictions. These two notions of mystery, you observe, are quite different. The one involves what is unknown, because above or beyond our powers of comprehension; the other involves what is contradictory, and therefore impossible. I am not obliged to believe that a revelation presents for my acceptance, or requires me to accept, ideas that are contradictory; and it not a sound argument for my doing so that it leaves me ignorant of many things I should like to know, and gives me but distant glimpses of a region through which it does not permit me to travel.

Mystery, in the sense of the unknown, attaches both to nature and to the Bible, not in so far as they are, but in so far as they are not, revelations; for in so far as they are revelations, they are the antithesis of mystery—its dissolution. Revelation is, literally, the lifting of the covering. Its very function is to rend the veil and show us the holy of holies, which that veil had concealed. But it shows us also what we did not anticipate—that there is another covering besides that which it has removed, and a deeper *sanctum sanctorum*, into which we can penetrate only after the veil of mortality itself has been rent, and we have been admitted to worship in that temple from which we are now excluded by the gross barrier of flesh and blood.

Whereas, of mysteries in the sense of apparent contradictions, I cannot see that there is any recognition in the New Testament or in the Old; and however conspicuous a part such mysteries may play in Christian writings, I cannot perceive that there is any consciousness of any such thing in the teaching of our Lord or of any of His apostles. They uphold His religion as a harmony, not an opposition of parts, as solving and not creating perplexities, and as light, not darkness; for "whatsoever doth make manifest is light."

QUERIES.

CAN CHRISTIANS SIN?

"Will the Editor of the *E. O.* or some of his readers harmonize 1 John i. 8. with chapter iii. 9? In the one verse it is said, "If we say we have no sin we deceive ourselves," &c., and in the other, "Whosoever is born of God doth not commit sin," etc. How can both statements be true? R. D.

THE "Doth not commit sin," of chapter iii. 9 is the equivalent of the *not walking in darkness* of chapter i. Macknight, Campbell, Ander-

son, and others, render *Ποιει* by *work*, so as to read "Whoever has been begotten of God does not *work* sin." Dean Alford sets aside the rendering of the common version, and reads in place of "Doth not *commit* sin," "*Doeth* not sin," which, in import, is the same as "Does not *work* sin, and implies that those who are begotten of God and in whom His seed remains cannot sin *characteristically*—cannot walk in darkness. The lexicons—Liddell and Scott, and others—testify that *Ποιει* is frequently used to denote *doing*" rather with the notion of *continued* than of a *complete* action." New Testament usage shows this to be so. In Matt. iii. it is rendered "*which bringeth forth*"—"Every tree *which bringeth* not *forth* good fruit is hewn down and cast into the fire." Here, of course, a *process* is referred to, and not the occasional production of a bad apple, or the failure, or partial failure, of a single season. As, then, every good tree brings forth good fruit—that is, goodness is the characteristic, notwithstanding that now and then the fruit may be scanty and, in single instances, bad—so he who is begotten of God brings forth good actions as the rule of his life, though here and there he have to confess shortcoming and sin. The testimony of John in both chapters is wanted to a complete statement of the case. Those who are begotten of God can no more live a life in which sin predominates than a good tree can generally bring forth bad fruit; while, on the other hand, as no tree is so perfect as never to yield a bad sample, so the begotten of God falling short of the perfection of Christ can not say they have not sinned; but, "walking in the light" confess their shortcomings to God and receive cleansing by the blood of Christ.

RICH MEN AND THE KINGDOM OF HEAVEN.

Are we to understand by—"It is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God," that such a man cannot enter?
A. C.

It is not impossible for a camel to pass through the needle's eye. It is hard so to do. Sometimes there must be considerable unloading, and always much prostration, which may be taken as indicating humility, as employed in the Saviour's illustration. The text has perplexed many who have read it literally. In oriental cities there are in the large gates small and very low apertures, called, metaphorically, "needles' eyes," just as we talk of windows on shipboard as "bull's eyes." These entrances are too narrow for a camel to pass through in the ordinary manner, even if unloaded. When a camel has to pass through one of these entrances it kneels down, and then it shuffles through on its knees. "Yesterday," writes Lady Duff Gordon, from Cairo, "I saw a camel go through the eye of a needle, that is, the low-arched door of an inclosure. He must kneel, and bow his head, to creep through; and thus the rich man must humble himself."

GOODTEMPLARY.

It is suggested that our notes, last month, in reply to the letter of E. Carr, of New Zealand, upon our Lectures on Goodtemplary, were defective on one point. Though it was not needful to reply to a number of items already settled in the lectures which, though objected to by

E. C., were not in any way refuted; it is thought that by passing over his reference to *Chase's Digest*, we may be understood to concede an important point. E. C. says—"This distinction disposes of many otherwise sound objections, as also of *Chase's Digest*, which is here honoured by few and not esteemed." It did not occur to us to reply to this—its very absurdity seemed to render it not needful so to do. But when reminded that some of the charges contained in our lecture against Goodtemplary are sustained by passages from the *Digest* and fall to the ground if that book is not authority, it may be well just to give passing notice to another remarkable feature of E. Carr's Goodtemplary. *Chase's Digest*, then, is published with the sanction and authorization of the highest authority known to the Order. Its decisions are not all binding to the same extent—some being the decisions of Grand Lodges which only affect the Subordinate Lodges appertaining to the Grand Lodge which makes them; while others are by higher authorities and binding upon the Brotherhood everywhere. Consequently a resolution adopted by the Right Worthy Grand Lodge declares: "That all decisions in said *Digest* made by the R. W. G. Lodge, any R. W. G. Templar, and any G. Lodge decisions, sustained by the R. W. G. Lodge, on appeal, are binding upon all Grand and Subordinate Lodges and upon all Goodtemplars." It were, then, as consistent to say that the commands of the apostles are not binding upon Christians, and that the laws of England are not to be honoured by the Nation, as to talk of not honouring those decisions. True, Goodtemplars are not bound to esteem them, but their obligation requires that they be "cheerfully" obeyed.

Having returned to the subject, we add a brief note on the plea that the vow binds only to total abstinence, which is urged against our objection to the complicated and uncertain meaning of the obligation. We have in hand a letter from the Grand Worthy Chief Templar of Ireland, to the Belfast Lodges, in which he charges *sin* upon certain people who have not violated the pledge of abstinence, because they see fit to advise members to leave the Order and join a better Temperance Organization. He writes:—

"MY DEAR BROTHER,—By the unanimous advice of our Grand Lodge Executive, I beg to inform your Lodge, through you, that a few disloyal members of our noble Order in Belfast have resolved to secede and form themselves into a Lodge of the mis-named 'United Templar Order,' which a number of rebellious members have for some time past been endeavouring to establish in England. If these malcontents can do anything in a way that pleases themselves, to decrease our national intemperance, I sincerely wish them success. But it becomes my duty to warn the faithful members of our Order against the unworthy course adopted by some of them in using *their position in our Order* to induce members and lodges to secede. It is a direct and flagrant violation of the obligation, and should be treated and punished as such, for any Good Templar to advise any member to leave the Order, and it is illegal for the presiding officer in any Lodge to permit a member to urge the other members to secede (see *Chase's Digest*, page 252, sec. 140). This decision of mine, confirmed by the unanimous vote of our executive, founded upon the words in our obligation—'that you will do all in your power to promote the good of this Order'—is binding upon every Good Templar in Ireland, and indeed is necessarily binding in all other jurisdictions. No member, who duly values the obligation he has so solemnly taken, can be guilty of the sin of advising a fellow-member to leave the Order. Any member who feels so inclined may withdraw from the Order honourably, according to the constitution, but no member can use his influence to induce others to withdraw

without violating his solemn vow. You are hereby enjoined to read this notice to your Lodge, if possible, at each of the next two meetings.—Yours in Faith, Hope, and Charity, JOHN PYPER, G.W.C.T. of Ireland."

Here, then, if one find on being made a member that the Order does contain that which is opposed to the religion of Christ, he is not at liberty to point out the same to fellow-members with a view to induce them to leave. If he do so, at any period of his life, he violates his "*solemn vow*," commits "*sin*," is guilty of "*a flagrant violation of the obligation*, and should be *treated and punished as such*." Again we say, that into this bondage no Christian should dare to go.—D. K.

THE SLAYING POWER.

A FRIEND sends us a report in the Boston *Herald*, from a correspondent at the Camp Meeting at Old Orchard Beach, Maine. We give a part of it:—

"A MOST REMARKABLE PERFORMANCE occurred at the stand on Wednesday, which ought to be made public, as it evidently is a part of the programme in the preaching of entire sanctification. After a sermon Dr. Inskip "went down into the straw," as he called it, to seek "the highest blessing." Many others followed. The interest deepened and became intense. One after another prostrated himself on the ground. All was still. A mysterious influence came upon them, under which Dr. McDonald fell as if dead, and for several hours laid unconscious in the straw; others were similarly affected. The scene was one never to be forgotten. Strong men lay at full length, with their faces buried in the straw; others half reclined; some were in great agony of soul; others calm and not moving a muscle. This trance lasted for a long time. They call it the "slaying power," and several afterwards referred to their peculiar exercises and seemed to have gained a higher spiritual state. Nothing like it was ever before seen in a Methodist camp-meeting, and it is the subject of much remark."

The writer is mistaken in saying that nothing like it was ever seen in a Methodist camp-meeting. The history of Methodism, in the old world and the new, abounds in instances of it. The revivals of Edwards and subsequent ones in New England, were marked by similar phenomena, as also those at Cane Ridge, and other places in Kentucky, at the beginning of the present century. The unconverted as well as the converted were subjected to such influences. These phenomena were not necessarily associated with conversion or sanctification. In spiritualist circles similar facts are developed. That it has any necessary connection with conversion or sanctification, no one can believe who reflects that in all the conversions in the New Testament there is nothing of this. It is an abnormal condition into which persons of certain temperaments are plunged as the result of long-continued mental strain or nervous excitement, or which people *coax* themselves into by the surrender of self-control and abandonment to emotional raptures. It may be associated, therefore, with religious excitement, and be attendant on conversions, or with other forms of excitement—such, for instance, as belong to Spiritualism.

Among the appliances in the word of God for the attainment of a better life, we nowhere read of any that "went down into the straw." We read of those who "went down into the water," and came out again, and "went on their way rejoicing." But this was an intelligent and believing act of obedience to Christ. Sprawling in the straw for "a higher blessing," is a device of man, and not a commandment of God.—*Standard*.

THE BAPTIST UNION & THE CONGREGATIONAL UNION.

THE last month has been rich in annual meetings: both the Baptist Union and the Congregational Union having assembled—the first in Newcastle, and the other in Huddersfield. *The Daily Examiner*, speaking of the Congregational assembly says, "One of the most interesting incidents was the presentation of an address to the assembly from ministers of the Free Churches of Huddersfield, not belonging to the Congregational body, by a deputation headed by the Rev. John Hanson (Baptist), and the Rev. D. Hay (Wesleyan). The document was admirable, breathing sympathy and fraternal feeling, most aptly and felicitously expressed. The chairman's reply was equally excellent, and no stronger proof could be afforded of the fundamental agreement of the Free Churches, although called by different names and adopting different systems of church polity. The real sympathy and union existing among the several free communions, notwithstanding diversities of doctrine, church organizations and arrangements, afford a contrast to the wide separation between the Evangelical, the Ritualistic, and the Broad parties in the State Church, as manifested in the disorderly proceedings at the recent Church Congress at Brighton."

True there is between the leading Nonconformist Denominations far more agreement and oneness of spirit than in our boasting State and Parliamentary Sect. The three great parties therein have little or nothing in common, and are held together only by considerations mean and carnal, making the establishment in which they abide but as the cage of unclean birds.

There is in the Nonconformist bodies here referred to substantial agreement in great principles, and powerful advocacy and defence thereof. It does one good, in head and heart, to read the clear and masterly enunciation of great lines of Bible truth by which the two great meetings have been characterized. Christ and Christianity have been heard to speak in words burning with eloquence against the leading errors of the age—Rationalism and Ritualism. Indeed we would rather have certain of the utterances of these two assemblies spread through the land as they have been, by means of the press, than heaps of gold turned into the treasury of the church.

That there is a gradual enlargement of good feeling and a corresponding decrease of the sect-spirit among the leading Nonconformist denominations is apparent. May the good work go on; and we believe it will. On the other hand there is wide-spread delusion on one point. This greater sympathy and closer co-operation is accepted as Christian union. It is not that, and, though it may lead thereto, it is a widely different thing. If Christian union ever existed it was in the days of

the apostles. Certainly there was then no denominational co-operation—there were no denominations called Christian to co-operate. Denominations are of the apostacy and essentially unchristian. The union of that which is not Christian can never be Christian union. No one of the denominations is Christian, or if any one of them can make good its claim, then all the others must be unchristian, as the Church and Body of Christ are *one*, not manifold and different. We may recognize Christians in the denominations, but that neither makes them *one*, nor entitles their co-operation to be designated Christian union.

But we cannot enlarge on this head. We could fill our present number with extracts from addresses, delivered to these assemblies, incalculable in value, and with useful comment thereupon. Space at command will, however, only admit of a few quotations. Some practical recommendations may be reproduced in our next, not so much then as items of intelligence, as for consideration and adoption in whole or degree. The name of the speaker is attached to each of the following quotations :—

NO COMPROMISE.

"We have to prove that love reciprocated in faith and faithfulness secures a practical result in which God is ever to be adored, and men delighted. This living testimony is bound to prove that moral compacts, made and kept between moral agents, great and small, result in consequences more adorable than any results of so-called sacramental grace. While disappointment forces its advocates into the reproach of Baal's priesthood our living assemblies of baptized believers may grow together into a oneness and vitality which exceed all the flattering boasts of so-called Catholicity. The Papists of England may thus be made to feel that union in God confounds the bondage made of strong delusion. Philosophic infidelity may be confronted by the actual and lasting results of truth and love, combined with faithfulness. Boastful speculators re-combining Church and State in forms unnatural to both, may be convinced that organization without God can never stand. All will be made to confess that new constructions of this mighty evil will never bring felicity or peace to England in Church or State. As servants and learners, we hold in trust the love of God in Jesus Christ our Lord. Whether He appear amidst the churches, among the children, in conflict with hypocrisy, or confronting religious delusion and infidelity, our chosen and appointed service is to learn and do as He commands, and testify His unchanging truth and faithfulness. If any have more light to throw upon the love of Christ and the edicts of His reign, let them bring it, and all they supply we shall receive with thanks. If any think that they have a better law than His, a fellowship more loving than that which Christ ordained, a baptism more sacred, and a hope more filled with cheering and transforming life than that which He procured, and God has justified, they have to prove what they assume, and wait the consequence. Our lot is fixed. Whatever affects the reign of Christ on earth becomes our own by claim as by commandment. Whether prohibition comes from friend or foe we pay it no respect. Professional levities and sectarian dogmas have proved their worthlessness; we linger for the mind, and life, and love of Christ. Without this, the cant of the Cross is scandalous imposture; and that of philosophy ridiculous. Our service rests upon the fact that God in these latter days has spoken to us in Christ, and is speaking to us still. That Word which He has given to us in writing we have tested in the action of our faith. "We know in whom we have believed," and look on all the future with hope and peace. For those who promise another Bible when this has failed, or squeeze from the good old Book another Gospel, we entertain no shadow of respect. That which God has given us we study, obey, and love till God Himself shall change towards us His mind. His covenant, as He has made it, is confirmed by a living and continuous experience, which He alone is able to maintain. The revelation of Divine love has produced a responding love which challenges inspection and shrinks from no adversity. The gifts provoke a gratitude that will not be suppressed. The love that shines upon us

from the Eternal Throne conceals its final objects in excess of glory, but binds us for ourselves, and for all mankind, to learn, and serve, adore, and wait until our Lord Himself shall come." O. STORER.

PHILOSOPHY AND THE HOPE OF THE GOSPEL.

"It is after all but the flourish of a rhetorical charity to say that the man who works and studies to investigate phenomena is a worshipper in Nature's temple, just as truly as we are worshippers in the temples of the creeds. He may, or he may not be. If he accepts God as his starting point and invites Him as his teacher and companion, then he is *devoutly* studying, and his study is a sacred worship. But if he leave God out or pass God by, he is a presumptuous atheist. He may say he is a truth-seeker, but he begins his quest with a lie. The man of faith has the start of him. One is *seeking* the truth, the other is *waiting* on the truth. One is a pedant vainly cudgelling his own weak brain for light, the other is a child sitting at his Father's knee. One is a would-be wise orphan, the other is a trusting son. Truth is not God, but only the emanation of God. To know truth you must postulate God and then ask God to show it you, not try to find it out for yourself. It is certain that I have a father—there is no need for documents and certificates to verify it—I am myself the living proof. But enough. We have not meant to say a word in disparagement of human inquiry, and might have said much in eulogy of the splendid history, the heroic intrepidity, and the opulent results of the work of scientific men. We gather up the largesses they have given us and are grateful. And it is because we are solicitous that they may win wider and yet nobler spoils that we would fain offer them the lamps of faith and of religion to aid them in their search. It did not baulk the genius of Newton to confess a God; it did not narrow the mind or cramp the horizon of Faraday that he *believed* and prayed. The last sentence of Faraday's address to his students as he closed a course of lectures was to warn them to look higher than the laws they studied—to the Lawgiver who enacted them. But there is a bitter contrast in the final line of the address which has so lately sounded from the learned chair at the parliament of science. A wail of sadness seems to vibrate from it, for it proclaims no finality, no rest from this bloodshot search for truth by the seekers who will not carry with them the candle of Revelation and of Faith. Having landed himself in a mist, the learned teacher leaves his hearers in the fog to which he leads them, confessing that he must quit a theme too great for him to handle, "but which will be handled by the loftiest minds ages after you and I, like streaks of morning cloud, shall have melted into the infinite azure of the past." Such is the best horoscope which godless science can cast for you, for me, and for itself. To "melt into the infinite azure of the past!" This is not, thank God! the hope set before us in the Gospel. We look towards the infinite azure of the *future*, and in its light we see a new heaven and a new earth, wherein dwelleth righteousness, and, environed amidst that righteousness, we see our ignorant and sinful selves needing no candle of illumination but the glory of the Lord, and with the robes that were defiled made white in the blood of the Lamb. While the seer of materialism describes his successors still toiling in the same darkness, and panting across the same illusory mirage, waving the incense before a deity who still mocks the homage and disdains the censer, the prophet of our faith beholds the children of the regeneration flinging their crowns before the living God, and serving Him who hath loved them day and night in His temple. Which will you choose, the truth that makes you free, or the slavery of a drudge, who is ever learning but never winning knowledge? Which, think you, is the brighter prospect, that of the army of the faithful holding fast the form of sound words amidst the gibes of wittlings and the scorn of scribes, or of a succession of bewildered Pilates, crying, "What is truth?" and quibbling with a Christ they mean to crucify, instead of embracing an Immanuel they mean to love? What need to cry, "What is truth?" while the Light of the world is blazing, and solving every problem as He brings life and immortality to light! Sad that He should shine before sealed and purblind eyes which cannot see His sheen! Brethren, we despise not learning. We would retard no pilgrim, and detain no adventurer through the fastnesses of discovery. We have nothing but a shrill "*Excelsior!*" to shout after the climber who would dare Olympus. But we would say, "Search the world as God's world—and the God who made it shall reveal its mysteries." And we ask you, by dust which lies upon your sainted fathers' graves, by the blackened

stakes which mark the martyr-path behind you, and by the cross which is at once the beacon and the bourn of Christian chivalry—shall your children's children be graduated through universities into this Cimmeria of learned gloom, to inherit a bequest of splendid slavery from ancestors who melted into "the infinite azure of the past," declaring, but with polite periphrasis, that there is no God?—or will you, faithful to the traditions in which religion is baptized, teach them to fling the arms of faith round Jesus and His Cross, and through the open portal of the open heart to break at once to liberty and light, until the Truth hath set them free? Oh, first let the heart rest in an accepted revelation, and then let the mind strain and speculate if it will with the solid standpoint of a living God behind it; but do not begin from the chaos which is dead, and which man can never quicken, instead of the living voice which cast it into order when He cried, "Let there be light." The inquirer, who begins at matter, twines his useless skein around the white ribs of a corpse; while the starter from the faith which trusts in God winds his throbbing fibres round the beating heart of central life. One is the dull silkworm, spinning its poor cocoon out of itself around its own cold body, and drying up and dying in the midst of its own brittle work; the other is a nascent fledgling waiting for the wings to grow out of the love which shelters it within the nest, and preening the plumage of its immortal flight through the closeness of its heart to the Eternal. I catch a truer and a holier strain from the Parnassus of the poet than I do from the chair of the philosopher.

While here the wisest sage must live

By faith and not by sight,
For duty only, heaven will give
Enough for guiding light.

But when at length from life's dark road
We climb heaven's height serene,
All light upon the hill of God
In God's light shall be seen.

All kingdoms of the truth shall there
To tearless eyes be shown,
And dwelling in that purer air,
We'll know e'en as we're known.

In that serene expectancy I wait and trust. And meanwhile I will not have the man who mocks my prayers and spurns my faith to be my teacher; but I will swear my troth to Him who calls me to His bleeding side, and shows to me His pierced hands; who offers me His bosom for my pillow, His smile for my light, His strength for my defence; and who, as He lays His yoke upon my shoulder, gives rest unto my soul. The true philosopher will hold a language more like that which false philosophy despises—"I have wearied through the schools, and they have struck more props from underneath me than they have given me hopes to hold by; they have quenched more lights than they have kindled. I have heard the so-called new philosophy, but it is but the echo of the old lie. And now I come back to the seashore at Galilee, and the cornfields in the valley of the Kedron. I ask to rest under the jasmind thatch at Bethany, beside the sisterhood, and hear the Master speak again, for 'never man spake like *this* man.' Yes, Jesus! I come to Thee. 'Thou wilt not spurn me. Thy feet shall be my study; Thy cross shall be my token for ever! I will live by this; will die by this; and trust my sin-stained soul to this alone. 'Sentiment! Emotion!' sneer the schoolmen—yet I love Thee still. 'Fool and fanatic!' shouts the wisdom of the world—but still I stand beside the cross, and say the nursery creed, as the creed also of my death-bed at the end, 'I believe in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ His only Son—MY Lord.'"

A. MURKILL.

REVIVALS.

"Revivals were, however, often brought into disrepute by the doings of professed revivalists. Men were found who made it a study to produce excitement, and when they had succeeded in making people tremble or weep they rushed into print to announce a revival, whereas, within a few months there was nothing but smoke, only it had not been so harmless as smoke often was. This sort of thing had occurred so often that in the minds of many it was a typical revival, and regarded as such, the very word became nauseous. Thus the true idea was lost, and the true thing, instead of being coveted and prayed for, was dreaded. Men sometimes brought disrepute on revivals by looking for such occasion as compensations for periods of inactivity

and fruitlessness. The true law of duty in Christ's Kingdom was—"work to-day in my vineyard, work every day in my vineyard, be instant in season and out of season." In human industry and in spiritual industry, the old rule held good—"In the morning sow thy seed and in the evening withhold not thy hand; for thou knowest not whether shall prosper either this or that, or whether they both shall be alike good." But, if instead of that uniform uninterrupted labour, there was sloth, and things were taken with an easy contentedness in expectation that lost time could be made up by a sudden spring or bound in a day of revival, we greatly erred, and the supposition that those who defended revivals countenanced the practice of seeking the advancement of religion by fits and starts, was a chief source of doubt and prejudice regarding them. Explain it as we might, the fact was that the advancement of religion had been effected in the world, not by unvarying progress, but by great and apparently sudden movements, which had formed epochs in the church's history—movements for which, undoubtedly, there was long, silent preparation. In this way it might be seen how nature and grace co-operated, how natural and gracious principles commingled. God did not work out His own principles by over-riding and counteracting nature, but worked in what we might call the line of nature."

JOHN KENNEDY.

REVELATION AND SCIENCE.

"But in the presence of the confused condition of European thought at the present moment, and especially in the presence of those dark social problems which occasion the gravest anxiety of all statesmen and philanthropists, the question sometimes arises whether the beneficent power of the Christian faith has not been spent; whether its force has not been exhausted. Sometimes, even, it is suggested that, beneficent as the work of the Lord Jesus Christ has actually been, that work might have been more beneficent still. 'I think,' writes a modern poet—

"I think if Christ had preached free trade,
Abolished slavery, given the press,
Taught the Government, the planets weighed,
Explained the Globe, told the sun's place,
Solved art and husbandry, and framed
A moral and a civil code,
His name had been still wider named;
He had been greater, but
[In this I agree with the poet]
Not God."

Now, what Christ has done for the world you were to have heard from Mr. Dorling; what He has not done, what He did not attempt to do is very fairly described by the poet whose lines I have ventured to quote. It is quite true that Christ made no discoveries in physical science; He left the sun to Copernicus and Newton, to La Place and Herschel; He left the structure of the globe to the founders of geological science and their disciples; he left the investigation of all the curious and wonderful development in the history of the creation of ascending forms of life to Mr. Darwin, who is a much more patient and modest inquirer than very many who appeal to the authority of the same. It was clearly no part of our Lord's design to give us scientific truths. He came as we take it to give us something infinitely better—I say something infinitely better. We are God's children—all of us; and this world is a fair and noble home which God has built for us to live in. It is a palace so vast that though we have lived in it long we have not yet explored all its rooms. There are galleries along which we have never walked; there are chambers which have not been unbarred; there are strong rooms filled with treasure which we have not yet unlocked; and there are treasures already open to us of which we have not yet discovered the use; there are pictures on the walls, beautiful in form and glorious in colour, which we do not yet understand; there are great volumes in the library in a language which we have not yet deciphered; but we have fallen to quarrelling with each other, and we have lost our love for the Father who gave us this home, and our reverence for His authority. God's great messenger came to us, the Messenger of the Father, from whom our hearts had gone astray, and what was it necessary that He should tell us first of all. Now the poet, whose lines I have quoted, has a very clear and definite theory on that matter. He thinks that He ought to have brought us the architect's plan of the house, and a correct map of the surrounding country; he thinks He ought to have told us where the quarries were from which the stone was taken of which the house was built, and to have informed us how long the house

was in building. He thinks He ought to have brought a catalogue of pictures illustrated with historical and explanatory notes, dictionaries, and grammars to enable us to decipher the books in the library, the keys by which we might have unlocked the strong rooms and got at the treasures on which we had not laid our hand. Now that, gentlemen, is the work of science. That is what science has been doing through all the ages. What we contend is that Christ came to do a work that was infinitely more urgent than that. He came to re-assert the authority of our Father; He came to restore our faith in our Father's love; He came to reconcile us to each other. I contend that that is a better work to do than science can ever accomplish. Science is no doubt a great thing, but truth, honesty, justice, kindness a spirit of self-sacrifice, are greater things still, and even if Christ had done nothing more than to breathe into the faltering and falling form of human virtue a new and nobler life He would have done a nobler work for mankind than if He had anticipated the discovery of the law of gravitation, or even had revealed to us the history of the development of species. Science has illustrious titles to honour; but, gentlemen, human life was a very great and noble thing before the brilliant triumph which modern science has won. Homer wrote his epics, *Æschylus* his tragedies, Plato his dialogues. Men loved and married, and were happy in their children before science changed their thoughts concerning the structure of the material universe. There was courageous patriotism, there was loyalty to truth intense enough to make men die for it; there were heroes and there were martyrs before Bacon wrote his *Novum Organum*, and there would have been still had Lord Bacon never written it. Science is a great thing, and this is the age of her most glorious triumphs, but remember that even human virtue is a greater thing than all her discoveries. Christ came to do a far more urgent work. How did He do it? Christ did not attempt any reform in the organization of society, as the poet tells us; He did not preach free trade. Now the principles of free trade I need not remind you in this part of England are just as true as any of the theorems of Euclid, and to a nation that wanted cheap food and cheap clothing, a knowledge of the doctrines of free trade is of great value, the application of the principles of free trade to the administration of public affairs in this country during the last quarter of a century has enormously increased the wealth of all classes of society, and has incidentally promoted great social and moral improvements. Well the poet also reminds us—and it is pleasant to a speaker to have a poet to quote—it leads him to transitions—that our Lord Jesus Christ did not even abolish slavery. That is quite true, but He did something better. He provided such a training for the conscience and for the affections of men as to lead them to abolish it for themselves. He did not proclaim the external and positive law, condemning under the authority of God one of the most atrocious institutions under which mankind had ever groaned, but he inspired the hearts of men with a sense of their common relationship to the Father in heaven, and of their common brotherhood, and the new life that He gave to the morality of the world rendered the dissolution and the destruction of slavery inevitable. But, gentlemen, the work that the Lord Jesus Christ intended to accomplish in that moral and spiritual form has not been wrought out yet; the condition of the great masses of the people in Christendom, and especially in this country, is, I believe, better than it ever was in days gone by. I don't believe, in those golden times which sentimental poets and orators speak of when they point us to some indefinite and undetermined period in the past, and then say that

"Then none was for a party,
Then all were for the State,
'Then the rich men helped the poor,
And the poor men loved the great,
Then lands were fairly portioned,
Then spoils were fairly sold,
And all men were like brothers
In the brave days of old."

Ah! I can't find the date. The brave days of old were for the most part very bad days—bad days for the rich, bad days for the poor, bad days for the strong, tempting them to crimes of violence, bad days for the weak, making them the victims of oppression. Nay, I believe that on the whole there has been a movement in the history of Europe to the true golden age, which lies not in the past but in the future. The history of the great masses of the people in this part of the world and throughout Europe is very simple. There are great broad lines, the meaning of which can-

not be mis-interpreted. In the old Greek and Roman times the great masses of the people were held in slavery; when the Roman Empire was swept away under the barbarous race that took possession of it between the fourth and eighth centuries, slavery appeared among the new regal race of Europe. Gradually slavery passed into an ameliorated form and became serfdom—serfdom all over Europe has now, as a legal institution, disappeared, and in this country, at least in the eye of the law, all Englishmen are absolutely equal. The New Testament was not an Act of Parliament in which the duties of men were accurately defined in all the relations of their position, and through all the vicissitudes of their history. The Lord Jesus Christ has done for us something far better than that; He has proposed Himself as an example of human virtue and of spiritual grace to men of all ranks, rich and poor, and to men of every clime, and the example that he has given us is but the prophecy of the powers with which He is ready to inspire us in order that that example may be imitated by us. In this the Lord Jesus Christ has rendered a magnificent and sublime testimony to the grandeur of human nature. He Himself, in whom the life of God was translated into human history, calls upon us to walk in His steps, and has taught us that in our brief and transient history, the life of God, if less perfectly translated, may be translated too; He calls us to fellowship with Himself in His incorruptible and fearless fidelity to the eternal law of righteousness, in a spirit of as complete self-sacrifice for the well-being of mankind; and in giving us this living example of all human perfection; in surrounding that example with the motives likely to constrain us to imitate it; in inspiring us with a supernatural life through which it becomes possible for that example to be repeated in our character and in our history. He has rendered a service to mankind which so far transcends all the service of those who have given moral codes for the regulation of human conduct that it passes into no sphere which admits of any rivalry or comparison with them. Christ knew a great deal better what men wanted than men know themselves—He saw the sorrows of mankind. When I am in trouble I find no great consolation or comfort in the law of gravitation—nor does even the law of definite proportions, beautiful as it is, seem at all likely to bind up broken hearts; the Lord Jesus Christ came to show a divine sympathy for human sorrow, and He came to reveal to us on the other side of death a fair land in which no human sorrow shall be, but enduring wisdom, strength, sweetness, and glory. Let me know that those whom I love, and by whose death-bed I am watching, are moving upwards to regions of fuller, fairer, and nobler life, and I can be content to remain ignorant for a time of the gradual development of man from inferior forms of being. To be ignorant of God is a more terrible calamity than to be ignorant of God's work. Let me know Him, let me know His love, let me be sure that I as an erring and sinful child, when I find my way back to His presence, shall be received with mercy, and shall obtain forgiveness of sin, and I can be content to remain as ignorant of the triumphs of modern science as was David, as was Paul, as was Peter, as was John, and as were the innumerable saints, the heroes and martyrs whose names the world will not willingly let die. Christ came to do all that for us—I say he came to do a more urgent work than that which the poet thinks he might have very wisely done. Remember that Christ, in doing this work, does not tell you that God is very good-natured, and that He looks with perfect indifference upon the virtues of human character, that the difference between sin and human righteousness is, after all, too unimportant to touch the infinite heart, or even to attract the infinite eye. Christ draws us not in as children, whose little faults hardly reveal their character. He treats us as men, and he tells us that while God clings to us with a love that will not let us go, God abhors the sin which makes us shrink from Him. Christ does not tell us that because He has laid His glory by, and stooped to our low estate, because He took the sin of the world upon His heart and upon His soul, therefore the gates of heaven stand open night and day for all men to press there, no matter what their character and what their spirit. He tells you that He loves you, spite of your sin; but that if you cling to your sin that you and He cannot bear company in the glory that He has won for you. This is His message to the world—Love and fear God; show it by hating sin, and by manifesting a kindness to all men. I have never quite been able to make out the precise meaning of those noble lines in "In Memoriam," which, I have no doubt, are familiar to the minds of many working men, as well as to the minds of those in more prosperous positions in this town,

You remember that Alfred Tennyson closes one of the most charming poems in these words :

Ring out old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old;
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land;
Ring in the Christ that is to be.

The Christ that is to be? I can conceive no nobler Christ, no Christ more loving, no Christ more tender to the sorrows of man, no Christ more mighty to redeem men from all their sin and from all their suffering than the Christ that is come already. Brighter glory than He laid aside to deliver us from our shame none can sacrifice; and into deeper sorrow than that into which He descended none can sink; He came to reveal the infinite love of God for those who had transgressed His Law and revolted against His authority. I can imagine no more glorious revelation than that; the Christ that is to be is the Christ that is; the same yesterday, to-day, and for ever, and I ask you in His presence to-night to confess with deep, exulting, triumphant joy that He is your Prince and that He is your Saviour.

R. W. DALE.

FORM AND SPIRIT.

"And what a melancholy exchange it would be, were it to be effected, this substitution of artistic form for spiritual power—of beautiful chapels for a living ministry of the Gospel—of refined thoughts clothed in chaste and elegant language for the strong outbursts of souls agonising in prayer to God, and too full of holy longing to concern themselves greatly about mere expression—of strains of ravishing music, for the fervent worship of devout and loving hearts. Oh, there is not one among us who would not say from the heart, better a thousandfold sacrifice elegance than fervour; better crucify refined taste than quench holy passion; better have the outward forms of devotion unartistic and imperfect, than lose the spirit which alone gives them value; better that music should be discordant than soulless, the prayers broken and rugged than cold and undevout, the altar bare and unattractive than the fire that ought to burn on it extinguished, the temple rude and, unshapely than the God Himself absent. We are not reduced to this alternative. Inattention to æsthetics does not necessarily imply the presence of spiritual earnestness, nor does a keen interest in the form always indicate the lack of true devotion. There are numbers who feel it their privilege and their duty to show their love to God by care for the externals of His worship. The peril is to those who would give him nothing else, who have shared the spirit of an age bloated with wealth, enervated by prosperity, pampered with luxury, softened even by the refinements of art, and altogether too sensuous in its tastes, and who wish to impress this character on the services of the sanctuary. It is for us to take care that our improvements in our ritual do not become snares to men of this class, leading them to mistake mere sensuous excitement for high devotional feeling. The true liturgy, as the apostle James tells us, is doing good, or, as the idea is beautifully rendered by an American poet—

"Our Friend, our Brother, and our Lord,
What may Thy service be,
Nor name, nor form, nor Ritual word,
But simply following Thee.

Thy litanies—sweet offices
Of love and gratitude;
Thy sacramental liturgies—
The joy of doing good.

The heart must ring Thy Christmas bells,
Thy inward altars raise;
Its faith and love Thy canticles,
And its obedience praise."

The preaching of the Gospel, I need not say, is a much greater and broader thing than some of the representations which are given of it would lead us to believe. It is the repetition of the old truth that 'Jesus Christ came into the world to save sinners;' it is the constant renewal of the old proclamation, 'Believe in the Lord Jesus Christ, and thou shalt be saved;' it is the constant presentation of that wondrous revelation that 'God is love;' where these elements are wanting there can be

no true preaching of the Gospel. But to preach the Gospel completely is more than this. If this were made all, may we not be in danger of nourishing the idea (surely not far removed from superstition) that if the formula of truth be accepted, if belief in Christ as the Saviour be expressed, and especially if accompanying it there be a certain amount of so-called religious emotion, there is religion even though there be no turning of the heart to God, no purifying of the conscience, no zeal for good works, and no love to men, the evidence, as it is the best fruit of the heart's true love to God? Men do not need to be assured of the pardon of sin only, but to be stirred up and guided continually in the pursuit of holiness, to be warned of the deceitfulness of sin and the sophistries and hypocrisy of their own treacherous hearts, to be fortified against the suggestions of doubt, and inspired to resist the subtle approaches of worldliness.

Our time for labour is very short, our powers very limited, our service at best but very small, ourselves but as drops in the ocean of being. As we talk of our purposes and plans, we are whelmed by the sense of our insufficiency, and we hear, or seem to hear, our words—brave words they seem to be—echoed back in notes of derisive laughter from the mighty hosts of evil we have to meet. And their scorn, be it never so bitter, would be deserved if we thought of ourselves as anything but poor links, and yet links in that chain of instrumentality by which God is accomplishing His grand design. Our one confidence is that His purpose will be fulfilled. The world will be redeemed, and our Christ and Lord will be its Redeemer; then in that day, when the hallelujahs of the earth and heaven shall proclaim the victory of the Lamb, it will be found that even our labour has not been in vain in the Lord." J. G. ROBERTS.

Here we must close. Let us drink into the spirit which cries, "No Compromise," and cling to the hope of the Gospel, despite the outcry of would be philosophers. Honouring all true science, let us revere God's Revelation; and in all that appertains to the Church of Christ be it our's to observe Divinely appointed forms in the true spirit thereof.

YOUR LITTLENES AND GOD'S LOVE.

"But I am afraid," one says, "that my littleness will seem insignificant in God's sight." Why certainly it will. You are right in that. You are only wrong in supposing that littleness, relative or absolute, is not valued of God. Do parents love their children according to their square inches? Insignificant and poor in a thousand ways man is, but that is no reason, in the mind of God, why he should not be an object of the Divine love and care. There stands, in summer, a huge tree, green and broad, outwardly reflecting in a thousand ways the solar light, and inwardly full of twilight; and a little bird draws near, and philosophises with itself as to whether it may take refuge in that tree from the scorching rays of the sun, from the pitiless storm, or from the hawk that soars in the sky. Its heart palpitates, and it looks into the tree, and wonders if there is room there for it, if it will be disagreeable for the tree to have it there, and if such a great tree cares for such a little bird. Oh bird! fly and ask no questions. Let the flutter of the leaves and of your wings mingle till you are upon the inmost twig of the tree, and then sing a song of gratitude. Methinks I hear it singing within the branches. In all the region for half a mile about the sweet descant is heard; and that little bird's song has paid the tree, and everything there is in that wide expanse, a thousand times better for its shelter. One little soul flying into the bosom of Jesus and singing gratitude, will make heaven happier than ten thousand processions of crowned kings. Little? You are little; but God's love has no latitudes or longitudes. It is in its nature infinite and beyond price. Into that love fly, and sing your song of gratitude. None so little that they may not go to God and trust in Him.—(Communicated.)

Intelligence of Churches, &c.

BIRKENHEAD.—Please to report *two* additions to our number, by immersion, since my last communication. M. O.

SKELMERSDALE.—The church here is happy to report a considerable increase of members within the last few months. May they all continue to walk in the footsteps of the Master. J. R.

BANFF.—We have had good meetings here for five or six weeks. Two have been won to the Saviour and some others are almost persuaded. But it is up-hill work to bring men and women to follow Jesus, especially in Scotland. Still we must look to our marching orders, and go forward in the name of our Great Captain. W. HINDLE.

WOKING, SURREY.—I am happy to inform you that an intelligent young man who was superintendent of the Wesleyan school here has put on the Lord Jesus and joined the church with us. We have, till this time, met in a cottage, but have now taken a school room in a more central position, and intend to do what we can to spread the truth, by distributing the *Old Paths* and other works. We hope to commence a Sunday school.

R. LLOYD.

BULWELL.—I have great pleasure in reporting that on September 28th, *eleven* young persons out the school were baptized and added to the church. On the following Lord's day, a sister from the Baptists united with us, making *twelve* additions. Since these, *four* others have been immersed—*three* from the Lord's Day School, and *one* young man.

W. J. D.

DREBY.—Since I last wrote we have had *four* additions to the church, after making the good confession; two of whom are the first fruits of our Sunday school labours. One was brought in during Bro. Thompson's visit, and three since. Mr. W. Crosbie, M. A.; L. L. B., Congregational minister of this town, highly esteemed by all classes, preached a sermon a few days back, when he argued the impropriety of the title "Reverend," and once and forever discarded it. This is a step in the right direction. We hope other things may yet follow. R. MEAR.

ISLE OF MAN, LINDAL, KIRKBY, &c., October 7th, 1874.—Having ten days to spare for work from home: with the concurrence of the committee, I purposed

to use them at the Isle of Man and Lindal. Leaving Wigan September 12th, three full days were spent in the Island. There was a fair attendance on the Lord's Day evening in Stanley Hall. Met the brethren, and a few over-prudent inquirers each evening, in their own Meeting House, in Fort Street. And, before leaving for Lindal on the 16th, had the joy of baptizing into Christ one confessor of His name. Supposing I had only seven days left for work at Lindal, we met for prayer and consultation on the evening of arrival. But the Lord found abundance of blessed work, which has kept me employed day and night, until the 5th of October; with further prospects of such hope that the churches of Wigan and Southport and committee agree that I ought not to leave it until some one can be spared from the other Divisions to take it in hand. At Lindal, the brethren can only accommodate hearers with two or three seats—having themselves grown beyond cottage accommodation—and are waiting for their new chapel, which they hope, with aid from their brethren, soon to erect. Still, we held meetings there in crowded rooms, and at Warton, two miles distant; at Dalton also. But the largest gatherings have been at Kirkby, in St. Mary's Wall Chapel, about nine miles from Lindal, and at a Farm house at Southengate, two-and-a-half miles from the chapel. In these places, every contrivance ingenuity could suggest has had to be resorted to to gain room for the hearers—best of all, hearers *eager to hear the word of the Lord*. Even if you had space, dear brother I have not time to give details. Suffice it, for the present, that in the nineteen days fourteen persons have been baptized into Christ, confessing His name; and, one previously baptized, who has held aloof from the brethren, for many years, has desired to be united with them. Thus through the grace of God sixteen persons have been added in the three weeks. Our esteemed Bro. J. Coop having come to Lindal with Bro. J. Marsden to consult with the brethren concerning their chapel-building affairs, remained with me over the 27th, rendering excellent help in baptizing in the river and presiding at the meetings. I leave to-morrow for Lindal meetings—Thursday, Friday,

and Saturday, and for Kirkby and South-engate on Lord's day. P.S.—Saturday evening meetings *quite* as well attended as other evenings. W. McD.

SOUTHPORT.—Since last report, *four* have been received into the church, who were commended by letters. S. H. C.

DUNDEE.—After several years' absence and labour in England, we have been favoured with a visit from Bro. Joseph Adam. Coming direct to the place after the Annual Meeting at Carlisle, he entered upon his Master's work with great zeal and fervour. The brethren were refreshed by his presence, especially those who had known him since first he was baptized, and who had united with others in recommending him for the evangelistic field. On Lord's day large audiences assembled in the afternoon and evening, and to them were proclaimed, with earnestness, ability, and power, the tidings of everlasting salvation. From the attention our brother received, and the effect his preaching produced, we are strong in the hope that as he has sown well much good seed it will spring up to the glory of God. In addition to preaching twice on Lord's days, he spoke twice during the week, spent much time in visiting the brethren, and arousing them to greater diligence and love; expended painstaking labour in placing the Sunday school on such a basis as will likely make it make it more useful and successful; and, last but not least, through his instrumentality the churches in Dundee, and several in the Fife district have resolved to form a system of co-operation by which it is fondly hoped that all the churches concerned will be stirred up to greater life and work, and the gospel made to go out from them with greater power and success. Our brother's labours extended over six weeks, and before leaving he was entertained to a tea-meeting, at which the heartiest wishes for his welfare and interest in his work were expressed. All bade him good-bye, and wished him God-speed! Bro. Ellis, of London, arrived on the Saturday after Bro. Adam left, to fulfil a six weeks' engagement with the churches here. The interest in the meetings is increasing, and there is a promise of much good being accomplished. The church in Salem Street has had two additions by restoration.

T. Y. MILLER.

CHELSEA, LONDON.—The Lord has been working among us as with both hands. Since the Annual Meeting, He has removed a brother and a sister from our

midst, by death; but He has also brought seven more amongst us. One of these was restored to the fold after having wandered; four were added to the church by immersion; and two previously baptized. Others, we expect, will shortly be rendering allegiance to Christ. Our Bro. Ellis has been labouring among us for some weeks, but is now gone to Dundee; and Bro. Cory, from America, has stimulated us somewhat by his earnest exhortation. The Lord work with us all and bless His word everywhere. J. C. V.

ADELAIDE, SOUTH AUSTRALIA, July 30th.—Since last report Bro. W. M. Green, of Hotham, Victoria, has come over here for a visit of two months or so, having promised to spend a short time with us during the absence of Bro. Gora. During the past month *seven* have been added to the church, four of them by obedience to the faith, and three by letter of commendation. Since Bro. Green's arrival the audiences have increased, and the interest is growing. We may anticipate continued triumphs of the gospel during his necessarily short stay.

A. T. M.

Obituary.

MANCHESTER.—Whilst we have to record the falling asleep in Jesus of several of our brethren, let us take comfort from the words of the apostle, "and sorrow not as others which have no hope . . . That those which sleep in Jesus will God bring with Him."

August 5th.—SAMUEL TAYLOR, aged 75. Having been united with the church from the time Bro. King and others proclaimed the truth in this city, twenty years ago.

September 27th.—SAMUEL GREEN, aged 41. Immersed some ten years ago, and in fellowship from thence.

October 7th.—JAMES SWAN, aged 61. Although only in fellowship with us some two or three years, yet stood in connection with the friends of the late Mr. Bowes for more than twenty years.

W. P.

JOHN BOWES departed this life in Dundee, aged seventy years, on September 23rd. I called upon him during his illness, and had pleasing conversation. He differed from us on the design of baptism and other matters, but his heart was full of love to God and man. He greatly desired to see believers more united. His spirit sighed for strength for further service in the Lord's work. T. Y. M.

THE LATE CHARLES VINCE.*

TEXT: "It is appointed unto men once to die."—Heb. ix. 27.

DURING the last few days our town and neighbourhood have been twice stirred to a most unusual degree. Within eight days we have been moved by Beethoven's magnificent Funeral March and thousands have followed to the grave one who was, perhaps, the most widely loved of those who, of late years, have filled the pulpits of Birmingham, and the plaudits of the multitude and jubilant music have also given hearty welcome to the Prince and Princess of Wales, on the occasion of their first visit to the Metropolis of the Midlands.

One almost needs to apologize for connecting these two events. But they have come upon us so closely allied, in point of time, that those who were present when the remains of Mr. Vince were placed before that weeping multitude, in the chapel in which he so long preached, could not, on that day week, witness or hear of the vast concourse, which welcomed the son of our Queen with unsurpassable fervour, without conjoining the two events; the more so as leading actors on both occasions were the same persons—men of renown who followed the departed to the grave, not as stolid spectators but with tearful eye and quivering lip, were on that day week present in places of honour at the reception of Royalty. Compelled to think of the events thus conjointly a few points rise into prominence.

1. Without complaining of the joyous display connected with the reception of the Prince only a week after the interment of one of our untitled nobility (as that reception was arranged before the death took place), we may note how rapidly the world passes from the sad to the gay, from fasting to feasting, from tears to joy.

2. We may contrast the effects of the two events upon those who witnessed them. By the first, men were made better—the tears shed were not merely signs of an overflowing love for the departed, but, with many, they were also the expression of desire to rise to that higher and nobler life to which his labours point. But emotion of this kind could not spring from the latter event. That any one is likely to be made better thereby, we cannot suppose. In this case we may certainly say, with the wise man of old, "It is better to go to the house of mourning, than to go to the house of feasting."

3. Birmingham, in very signal ways, has rendered honour to two widely different men. In the case of the preacher it was not his office, but the work done, that called forth the admiration of all classes—their love was deserved, and given on account of what the man was in himself. He loved much and, therefore, was much loved. He preached Christ, won souls to God, healed the broken-hearted, and laboured in season and out of season, beyond his strength, in countless efforts to bless humanity, not only in spiritual things but in every way. For what, by the grace of God, he was in himself, and for the kind of work he did, as well as for the manner and extent of that work, the people did him honour in unusual degree. On the other hand, the Prince could not be other than satisfied with the loyalty of our people as they greeted him along some eight miles of wonderously decorated

*A Discourse delivered in Gosh Street Chapel, Birmingham, November, 1874, by DAVID KIRK.

streets. But to what, in this case, was the honour rendered? To the accidents of his being; to the fact that he is the son of his mother, who is England's Queen—to his hereditary title to the throne of the British Empire. What has he done to call forth a people's love and admiration? Nothing! He is honoured for what he is by birth and heritage, and, as yet, for nothing that he is in himself or has done for the elevation of his fellows. "Honour all men. Love the brotherhood. Fear God. Honour the King"; so the apostle commands. But though called to honour both the Preacher and the Prince, the honour rendered to the one may differ widely from that given to the other. The preacher may be merely a hireling, and in that case no honour is due—the prince may be but a peg upon which office hangs, and then the honour is due to the office and not to the man.

But enough, at this time, of the Prince. Let us hasten to particularize in reference to Mr. Vince. Before doing so, however, permit me to observe that there are special reasons for discoursing upon this theme here and now; including not only a desire to benefit those present, but also, in some particulars, to be useful to brethren in our Colonies and America.

Mr. Vince was only fifty years old when he died. He was born at Farnham, in Surrey, 1824. He commenced the labours of life as a working assistant to his father, who was a small builder in that place. There he soon became known as an able speaker in connection with the philanthropic movements of the district. From his early youth his spare time was devoted to intellectual pursuits. His early public addresses were marked by simple piety and earnest mental grasp; and to careful onlookers it was clear that the young carpenter had in him the requisites for a teacher and leader of the people. Ultimately he was convinced that he ought to devote himself to preaching. His parents were Congregationalists; but a circumstance, to which we may allude presently, led him to cast in his lot with the Baptists. After some years of private preparation, at the age of twenty-four, he became a student in Stepney Baptist College. From thence, in 1852, he went to Graham Street Chapel, where he continued till his removal by death. Graham Street Chapel was put in trust some fifty years ago, for the use of the people known as "Particular Baptists." Mr. George Dawson having been introduced there as assistant minister, subsequently became sole pastor. He deserted the faith, traditions, and designation of the church, but continued to occupy the chapel as the agent of parties who had lent money thereupon. The mortgage having been subsequently paid off by Baptists, assisted by others, Mr. Dawson relinquished the chapel, the church was disbanded and one "Rev." Mortlock Daniel became the minister, without a church. He appointed a committee of management whom he designated Elders. A church was subsequently formed, but Mr. Daniel's ministry was not of long duration, and Mr. Vince came to the vacant pulpit, the church being small and the place in debt. Mr. Vince then had attained his twenty-ninth year. One of our religious weekly journals puts the case thus—"The church at once perceived that this was the teacher exactly fitted to meet the wants of the congregation in what was, from various causes, a peculiarly critical period in their history. Their confidence

was won not less by the unaffected humility of the preacher than by his evident intellectual power. He told them, indeed, when they invited him to remain, that he could not reckon himself their minister, but that he came 'as one of themselves.' There was not in this the slightest taint of affectation. It accurately represented the attitude of his mind then and throughout the whole of his subsequent ministerial career. If anything, the modesty of his self-estimate increased with the advancing years; while he grew in popularity, he at the same time exemplified an ever-deepening humility, and latterly, he declined altogether to use the title of 'reverend,' as being a distinction inconsistent with Nonconformist simplicity, and the perfect equality in the Master's sight of all the members of the Christian Church."

Mr. Vince had nothing of the priest about him; and I regret that "*The Baptist*" (newspaper) heads a leading article, upon his death and funeral, with the words—"Rev. Charles Vince," as though it were the special duty of a Baptist Editor to hurl back an empty priestly designation upon one whose wisdom had led him to cast it aside as worse than worthless.

Of course Mr. Vince could not be known in distant places as he was known here. A stranger wishing to know something of the departed one could not, perhaps, do better than seek information from our local press. He would learn that we publish four daily papers; which of course do not hold the like attitude towards Nonconformists. He would, however, find their testimony, in reference to Mr. Vince, uniform, and would learn that "The basis of his character was veracity. Truth, blossoming into love, might be accepted as a picture of his life. The Pauline distinction between the merely righteous and the truly good, was never better illustrated than in the life of Charles Vince. He, however, was a man of like passions with ourselves; but all his passions were subordinated to a noble purpose. To the glory of God and the good of man his life was consecrated, and seldom has such consecration been more complete. Had he chosen to husband his powers he might, perhaps, have been still amongst us; but with him it seemed as if a voice was ever echoing these pregnant words, 'Work while it is called day, for the night cometh in which no man can work.' Thus it is that his sun set so early, and the place that once knew him now knows him no more for ever. His was not a cloistered virtue. There was nothing of the ascetic or recluse in his nature. There was about the Minister of Graham Street Chapel a resolute unworldliness of nature, which told there was in him a tone of the eternal melodies. Whoever listened to his preaching or his talk, was at once persuaded of the perfect transparency and generosity of his character. With him the eye was single, and, as a consequence, the body was full of light. He went direct to his purpose, without either circumlocution or hesitation. There was nothing of the trimmer in his nature; and yet, amidst the earnestness with which he contended for his convictions, he so held the truth in love, that men, even when unwon by his intellectual conclusions, were touched by the generosity of his heart. All the creeds and all the nationalities commingled in Birmingham seemed spontaneously to have gathered around his bier. High Churchmen and Dissenters; the Evangelical and the Ritualistic; the Ultramontane

and the Secularist, for once united in sharing a common sorrow, and discharging a common duty. At the grave of the Minister of Graham Street Chapel, Rome, Lambeth, and Geneva hushed their discord." Nor is there exaggeration in this statement, for by the grave stood the Priest of Rome, the Anglican Clergyman, the Independent Minister, the Unitarian Pastor, the Jewish Rabbi, and men of all shades of faith, commonly known in these parts.

It was not the *Baptist Minister* they came to honour, but the *MAN*—the *Christian* in the man: and to me, to-day, the world seems somewhat better than I had thought it, owing to this proof of wide-spread willingness to appreciate genuine Christian worth.

Mr. Vince was not, however, a Baptist minister merely. He was a worker in numerous movements to educate and elevate the people. He was a "Political Dissenter," and Political Churchmen and Conservatives knew it to their cost. But he was the good man over all, and his Christianity was ever uppermost. It is widely believed that he has gone prematurely to his grave as the result of over-work. He believed in work—work for God and men. He intended to work all his days here, and he expected to work through all eternity. Some of us think only of rest and music, praise and converse, in heaven; but he believed in going to heaven to work; and depend upon it he was correct. Hear his own words on this theme as he contemplated the labour of love which shone forth in the friendship of Jonathan for David:—

"Yes! we are forbidden to think that the love of Jonathan's heart, which wrought so beneficently on earth, shall labour no longer for the welfare of others. Can it be possible that the God who created it in His own image doomed it to indolence? Would not that be to doom the possessor of it to misery? How can those who are gifted with a divinely generous nature be happy if no service of benevolence be assigned to them? It is as true of the *work* of eternity as it is of its *rest*, 'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.' But this we know, that He who gives His children the desire to do good to others, can open before them an infinite variety of ways wherein their desire may be gratified.

Nor blame I Death, because he bare
The use of virtue out of earth:
I know transplanted human worth
Will bloom to profit elsewhere,"

If to-night I speak to any idle disciple, who does little here for Christ and His Church, and who expects in heaven to *do* less, let me entreat him to learn a lesson from the departed, and to take himself to manly work, here and now, for God and men, that he may be fitted for work in endless glory to which only the prepared will be admitted. But Mr. Vince ended his labours early and in peace. For days before his death he suffered severe pain, but his trust was in Christ. Even when delirious his thoughts reverted to the one theme, and words of the grand old hymn, "Rock of Ages," were again and again upon his lips. On the morning of the 22nd of October he quietly passed away.

We come now to a few points in our own intercourse with Mr. Vince, which may be worthy of mention. Soon after coming to Birmingham, some sixteen years ago, I met him at the house of a mutual friend, and was then under the impression that I had not previously seen him. But in response to the usual introduction, he replied, "Oh! I have met Mr. King before—it was he who made me a Baptist." On expressing surprise and asking explanation, he continued—"Do you not remember delivering a discourse, one Saturday night, in the large room of the Goat's Head Inn, in Farnham, on the Kingdom of Heaven?" I replied, "Certainly I do." He then added—"I was then working at my trade, as joiner. I heard your discourse, and that discourse made me a Baptist." We may here note two things. I went to Seale, a place near to Farnham, at the instance of the occupant of a farm, who, faithful to the original order of things, with his sister, wife, and perhaps one or two domestics, spread the Lord's table in their own house every Lord's day, much to the regret of the parish priest, who, I believe, is now Bishop of Manchester. This good brother engaged the room in Farnham, and conveyed me there. In that room I was invited to preach in a small chapel in the town, and did so; but not till years after did I learn of any result from that visit. Yet it now appears, so far as we can judge, that had it not been made Mr. Vince would not have been led to the Baptists, and consequently, in all likelihood, not to a location in Birmingham at all. He might, and most likely would, have become a preacher, had we not then met; but it was his connection with the Baptists that brought him here. Let, then, the *two* or the *three* who worship in out-of-the-way places—the church in the house—take courage, and remember that a single service may affect some mind that shall influence thousands of others, while those who originated that service never hear of results accruing therefrom. Let it be remembered, also, that our preaching, generally, in larger and more promising places, is often known to lead more persons to be immersed by Baptists than by ourselves. Without doubt we thus send tenfold more into Baptist churches than we receive from them. Of course we would rather that those whom we thus far instruct and influence were landed in our communion, and that, because complete submission to the requirements of holy Scripture would bring them there. Still we rejoice when men take one step, or more, Godward, even though they see not fully the path in which they should walk. When a believer, in love to Christ, is baptized into Him and into His death, he is a brother in the Lord, irrespective of finding his way into the church ordained by the Saviour and instituted and set in order by His apostles.

Soon after the interview just referred to, I had occasion again to see Mr. Vince. We had planted a church in Birmingham, because we could not find one already here in which we could observe all the institutions of the apostles without submitting to demands not of divine authority. This church then assembled in Cherry Street, consisting, perhaps, of some twenty members, and at that time received application for membership from two of Mr. Vince's members. The applicants stated that to leave Graham Street, owing to their love for its minister, was a severe trial. They had long known that the apostolic order was not carried out in the Birmingham churches, and felt that it would be

their duty to unite with a church of that order should such an one be established in the town. They came, therefore, in obedience to the Lord, and in love for His truth, but not without feeling keenly the separation thus caused. We hold it necessary in such cases to enquire as to the worthiness of the applicants, and consequently I called upon Mr. Vince. Now churches do not like to lose members, and pastors are seldom willing for good sheep to remove to other folds. But Mr. Vince was above all selfish considerations of that kind. He said the persons are two of our most consistent members whom we shall regret to lose, but our loss will be your gain, and we shall rejoice in that. On being thanked, and told that that would suffice and the applicants would be received, he added :—" We shall have a church meeting next week and I will propose their dismissal to your church. On being told that that was not desired, and that we were fully satisfied with his commendation, he urged that they should receive the usual transfer from Graham Street, as that would constitute a recognition of our newly-planted church, and, in some measure, declare its status among the Evangelical churches of the locality. Though we claim to be as evangelical as any of them, the kind proposal was declined on the ground, as then stated, that to seek the proposed recognition would amount, on our part, to the recognition of Graham Street, and similar churches, which (for reasons we may presently mention) we could not recognize as entitled to rank with the churches of Christ. This kindly expressed repulse of his kind intention did not in any way stay the flow of *real* charity, on the part of Mr. Vince, toward us. He saw, that from our stand point, however, much we might love the men and admit the Christian standing of individual members of the church in which he laboured, that we could not recognize any church constituted otherwise than according to apostolic order, however many Christians might be included in its membership.

Later on an incident transpired which practically illustrated Mr. Vince's love of justice. He was a just man and a good man. The leading *Baptist Organ*, at that time, had five editors, of whom Mr. Vince was one. Shortly after the Annual Meeting of the Churches with which the church in this place is identified, that Baptist Paper favoured us with a long article, in which our statistics were misapprehended, damaging inferences consequently drawn, and ourselves stigmatized by a sectarian designation, to which we are not entitled, and which we are known to repudiate. It fell to my lot to reply to that article. There was no complaint as to the tone or spirit of that reply. No one could read it without seeing at a glance that our Baptist assailants had mistaken the facts and done us injustice by their conclusions. Justice would have hastened to insert our correction of the error, but justice, just then, if occupying the editorial chair, was indulging in a short nap. Our reply was refused, and we were left to suffer from the uncorrected aspersions of brethren whose love of right should have raised them above anything of the sort. But Mr. Vince was one of the five editors, and as such was held responsible in common with his co-editors. We were certain that resident in Birmingham he had not close oversight of the make up of a paper published in London. Still he must share the responsibility, unless he could change

the position or would remove himself from the post. He was fully equal to the occasion. Upon my putting the case before him he declared that justice required the insertion of our reply, undertook to see the parties, called upon me a few days later, saying he had been to London, and that our letter would be inserted, entire, in the next issue of the paper; in which it duly appeared.

Leaving these personal reminiscences I may devote a few minutes to a question which possibly some of you may be ready to present. How is it that so freely and fully we acknowledge as Christian brethren the pastor and many of the members of a Baptist church, and so cheerfully extol them on account of personal excellencies, and yet so carefully and completely decline to acknowledge them in their associated capacity as a church of Christ? We reply—there are two diametrically opposite views of the church. Mr. Vince took the one, we hold to the other. There is no intermediate ground. With him a company of believers, baptized or unbaptized, or partly the one and partly the other, agreeing regularly to assemble for worship and declaring themselves a church, are entitled to the designation whether they do or do not conform to the policy of the apostolic churches, as exhibited in the New Testament. We say Mr. Vince so held, because he said, not so very long since—“Mr. King, if the church order and polity of the New Testament are now binding upon Christians then you and your people are right, in so far as your churches are in accordance therewith, whilst ours are not. But I hold that the apostolic order was for the days of the apostles, without regard to subsequent times, and that the church is left to adapt ecclesiastical arrangements to the exigencies of the age.” He, at the same interview, named certain arrangements which he would like to prevail among Baptist churches which, he correctly said, were neither practised nor approved by the apostles. On the other hand we hold, that THE CHURCH is a divinely ordered institution—that while an admirable elasticity prevails (so that the routine of its acts of worship may be varied to meet the requirements of time, place and conditions), yet there are fixed and unalterable elements without which the worshipping assembly, however pious and exclusively composed of Christians, would not be a Church of Christ. We have not time to fully set forth those elements. We can only say that the “Doctrine of the apostles” includes all precepts and examples sanctioned by them in their official action; and that the law of the Lord thus promulgated determines that the church shall consist of those who, on confession of faith, have been immersed into the name of the Father, the Son, and the Holy Spirit, and who continue an orderly walk—that the church, thus constituted, shall, in the enjoyment of liberty in ministry (to the extent consistent with edification), assemble on the first day of the week to break the bread, in remembrance of the Lord; there being the same authority for weekly communion as for the weekly observance, in any way, of the Lord’s day. There are other points, which cannot now come under notice. But these will suffice. Because it is clear; that if the Lord has ordained that His Church shall consist of immersed believers, that a church which proclaims a different basis of membership cannot be the same church, and, therefore, cannot be His Church, however many people He may have in it. Now the church to which Mr. Vince

ministered is called a Baptist Church—by its Trust Deed it is required to be a "Particular Baptist Church"—but the Church of Christ was never so called; and we could not take upon ourselves this or any other unauthorized designation. Then the church, just mentioned; when it does commemorate the Lord's death, in the breaking of the bread, welcomes alike the baptized and the unbaptized; and not only so, but baptism is not essential to membership, nor even to office. That church then is an institution wholly different, as to its membership, from the Church of Christ. On this account, when kindly urged by Mr. Vince to accept a gracious act on the part of his church, by which our standing might be recognized, we found it our duty affectionately to decline, as the recognition would have been considered mutual. It is thus clear, that we are able to discern the worth of the departed preacher, proclaim his goodness, own him as a brother, weep over his bier, rejoice in the honour done him by thousands, and yet consistently refuse to say or do anything which might reasonably be understood as an admission of the right of a church to be enrolled among the churches of Christ so long as it dispenses with the divinely-appointed ordinance of initiation and otherwise takes upon itself apostolic functions by changing the appointments of the Church and Kingdom of God. We may be charged with a want of charity in thus putting the case. But very much that passes for charity in our day is a spurious commodity. Charity, which sees and tells of good in men who walk not with us—Charity, which imputes the best possible motives to those who do not see what in our eyes is perfectly clear and simple—Charity, which rejoices in every successful effort to bring men nearer to Christ, by whomsoever made, we desire to cultivate and claim to possess. But the so-called charity, which treats with indifference the institutions of heaven; which obliterates the distinction between obedience and disobedience; which divides divine appointments into essentials and non-essentials, even where all can be observed; which smiles on everything and shuts its eyes to every perversion, lest it be considered wanting in courtesy, is a charity we want none of. If charged with being uncharitable, in this latter sense, we plead guilty, and thank God that we can do so; seeing that uncharity of this sort is but faithfulness to God and allegiance to truth. We know that this steadfast adherence to the apostles of Christ; this refusal to acknowledge the claims of uninspired men to change the appointments of heaven; this plea to return to the polity of the apostolic church, by the abandonment of denominationalism, considerably restrict our influence. We know, too, that if the end and object of our churches be personal appreciation by, and fame among, the religionists by whom we are surrounded, that the course we take, in obedience to the Word of God, is not likely to gain that end. We see and admire the wide appreciation of Mr. Vince's personal worth, but we fully understand that his failure to learn certain important features of New Testament Christianity contributed to his popularity. Had he been the minister of even a "Strict Baptist Church," and in complete accord therewith, his personal goodness would have still been felt, but the avowed recognition of it would have been considerably restricted. This being so, some may be ready to ask whether it would not be better to deviate somewhat from the apostolic standard? Yes,

certainly it would, should the time come when it will be well to make bread of stones, and when God repeals His own prohibition against doing evil that good may come. Meanwhile it will continue, as it has been all along, that those who follow the Lord in all things lose somewhat of the applause and recognition which would otherwise be theirs.

In conclusion, let me notice a somewhat difficult problem presented to some minds by the combination of facts this evening brought under review. How is it, some have asked, that a man earnest, intelligent, devoted to truth, uncompromising, a public teacher on Bible themes, for over twenty years the minister of one church, and, more or less, in contact with those who plead the unalterableness of apostolic appointment and the fixedness of New Testament polity, could remain at the head of a church which, at its pleasure, disregards those appointments and changes that polity. Now, this is an important problem, because the answer may bear upon other somewhat similar cases. Can we, then, account for this phenomenon by *other than one of two causes*?—1. The indistinctness and unintelligibleness of the apostolic doctrine—2. Want of candour and respect for truth on the part of the person described. We think that the case can be otherwise accounted for. If not, then the reputation of Mr. Vince must suffer; for we certainly know, that the teaching of the apostles was intended to be understood, was guided by the Holy Spirit to that very end, and can be comprehended by any honest mind of ordinary capability; reasonable application, by right method, being the only requisite.

Let us glance at the circumstances by which Mr. Vince was surrounded. Led by one discourse to discern that believers should be immersed he obeyed, not fully understanding the design of baptism instituted by the Saviour. A few weeks' intercourse with us, at that time, would have prevented him from becoming the pastor of a more than Open Communion Baptist Church. But that was not had, and he landed in a Baptist College, than which there are few places less likely to facilitate the acquirement of full Bible knowledge upon the doctrine of baptism. He came to Birmingham believing that baptism neither affects the heart nor the standing of its subject; in fact, unable to say that it answered any needful purpose. He came to a church, Baptist in name, but so little regarding baptism that its members were baptized or not as to them seemed good. There was a large chapel and large responsibilities. He was called to herculean labours, and went into them with all his heart. Some three times in the week he had, for over twenty years, to preach to the stated congregation—they came together not as a duty to support the minister while he told, in oft repeated terms, the same things to a few unconverted people, but they came to be edified, gratified, charmed, and they were bound to the place because the preacher best met their desires. They could have gone to any other place could they have been better suited, and would have gone without sense of wrong. Now the modern minister who has to meet this kind of requirement has to watch events, read immensely in order to enrich his sermons, in fact, his pulpit preparations are work enough for any one brain, and work, too, that no one man should ever be called to, and for which the New Testament gives no sanction. Add to this some

amount of church work of other kinds; and then crowd in calls for week-day services, far and near, school board duties, conflicts with State Churchism in its attempts to keep multitudes out of their just religious freedom and equality, and efforts in support of movements to liberate religion from State control, and you need not wonder if the man thus burdened, and who deems that in all this work he is doing the will of God, hurries on when you would talk to him upon church polity, which he has somehow come to consider as left an open question. Then there came across Mr. Vince's faith that horrid perversion of Bible teaching, baptismal regeneration, as taught by our State Church—a wretched superstition, leading souls to destruction by engendering the belief that in infancy they were made children of God, regenerate, and inheritors of the kingdom of heaven. He knew this to be a subterfuge of the devil, and that the water of baptism wins no soul to God, produces neither faith nor repentance, nor infuses love; and by the common process of rushing over the true line in fleeing from dire error he settled down in the conviction that baptism is either nothing or next to nothing. Soon after our early interviews with Mr. Vince we carefully put before him, in writing, some thoughts upon the obstruction to true Christian union caused either by those who hold baptism as imperative to church-membership, or by those who dispense with it; as the two parties cannot possibly unite. We urged attention to the subject and proposed kindly written investigation, which, without names, might be published afterward, if deemed useful. But the answer expressed preference for intercourse upon spiritual verities upon which we were agreed, gave invitation for that purpose, and declared that he had "neither time nor talent" for the proposed investigation. Recently he re-introduced the subject, so far as baptism is concerned. His mind was increasingly distressed by the destructive influence of ritualistic baptismal perversions; and he asked whether in view of the lamentable evils resulting therefrom it might not be better to abandon baptism altogether. He appeared moved to look more fully into the matter than he had hitherto done, and we supplied assistance, in print, including Mr. Stovel's excellent tract, on the New Birth. But then came seriously impaired health, and then the end.

Thus we reach the conclusion of the matter. We believe that the truth missed by Mr. Vince was close to his hand; clearly exhibited in the Book he loved; that the pressure under which he lived, the assurance that the perverted and ritualistic use of baptism is of Satan, the absence of the idea that there could be any central ground, led him to conclude in harmony with the practice of the church to which he ministered. This is the judgment of charity, without violence to logic and in keeping with the facts of the case.

The lessons from those facts are these:—Work for God and men while it is day, for the night cometh when no man can work. Keep to the law and to the testimony, so that the work may be divinely regulated. Be careful not to substitute inward light, or mere conviction, for complete induction of apostolic teaching. Be not content unless you can give clear Bible authority for the faith and hope you possess, and for the things upheld and practised by the church of your adoption. Be sure that you are not drawn into such an excess of labour for the pro-

motion of the welfare of men, nor even for the glory of God, as shall leave you unable sufficiently to apply yourself to God's directory in order to learn His appointments in reference to that work. See that you honour the apostles of Christ. Above all let all your deeds be done in love. Live the life of the righteous, that in death you may say:—

"To Thee, O Lord, I yield my spirit,
Who break'st, in love, this mortal chain;
My life I but from Thee inherit,
And death becomes my chiefest gain.
In Thee I live; in Thee I die
Content, for Thou art ever nigh."

THE BAPTIST AND CONGREGATIONAL UNIONS.

LAST month we intimated intention to refer to certain matters brought under notice at the meetings of the above-named Unions. Our purpose in so doing is not to supply intelligence as to what transpired, it being rather late now to do that, but to suggest certain lessons therefrom. Interesting information transpired as to the locations of Baptist Churches: We may do well to note the following:—

WHERE ARE THE BAPTISTS?

"The Secretary of the Union has recently drawn up a list of the towns and townships in England in which no Baptist Church exists, or at least none which is reported in the 'Handbook.' Of course, in some of these, there doubtless are Baptist Churches of one kind or other; and these, in spite of peculiarity in size, doctrine, temper, or methods, are doubtless doing good. And, of course, to many of these towns or townships, other townships will be found with Baptist Churches, sufficiently near to meet—if not to awaken—the desire to worship after our manner. And yet, retaining these modifying considerations in our view, is it not a somewhat startling fact that, leaving out Scotland and Wales and London altogether, there are in England alone 188 towns or townships with a population of 4,000 and upwards, in which, according to the 'Handbook,' there is no Baptist Church known to exist. There are forty towns of 10,000 of population and upwards, in which no Bapt is known by the compilers of the 'Handbook' to exist, and sixteen towns, of 15,000 and upwards, of which the same report is to be made. Observe, the Secretary does not assert non-existence of Baptist Churches in these places, but only that there are so many places which figure in the 1871 census as having such a population in which no reporting church is found. It is, of course, in the north of England, in which the growth of population has been so remarkable, that this deficiency of supply is chiefly to be found in Lancashire, Yorkshire, Durham, and Northumberland."

This fact is worthy of notice, by the Annual Meeting of our churches. Should we not seek to plant churches in large towns where the immersion of believers is not taught as the only authorized baptism?

We next ask attention to suggestions submitted to the Congregational Union, on

SUNDAY SCHOOL WORK.

"Separate Services.—In thirty county returns, 32 per cent. have separate morning services for the younger scholars; 14 per cent. have separate morning services for all; 10 per cent. have separate evening services for all. Preparation Classes.—Twenty-nine county returns show that in 28 per cent. of the schools there are preparation classes. They are usually conducted by the pastor. The Committee made the following suggestions for the improvement of the schools:—A closer connection between the churches and the schools, including a voice on the part of the church in the appointment of teachers and superintendents. That the churches should call their best members to the work of the Sunday school, and that those members who

cannot actively engage in that work, should yet interest themselves in it. That the pastors should actively concern themselves with the management of the schools, and the shaping of their work. Separate class-rooms specially for the more advanced scholars. This is the burden of at least 90 per cent. of the returns, as is evidently regarded as necessary to the efficiency of the schools. More of personal dealing between teachers and scholars is earnestly recommended. Special Children's Services.—Week evenings children's services reported as very successful where they have been tried. One lesson only on the Sunday, or a collective lesson at the morning meeting. The choral element in the Sunday school is represented in many returns as needing cultivation. Where good teachers cannot be obtained, the children should be taught in larger classes by the few good teachers obtainable."

Among the resolutions was the following—

"That the assembly, referring to the opinion expressed in a large majority of the returns—namely, that there is required, in order to the highest possible efficiency of the schools, a much closer connection between them and the churches than commonly exists, declares its conviction that it is the duty of the churches to be not less earnest and careful in providing the means and opportunities of Christian teaching and influence for the young, than in securing an efficient ministry for their adult congregations, and respectfully calls their attention to the following points embodied in the report: (a) The importance of the church having a voice in the appointment of teachers and superintendents; (b) The duty of the well-educated and experienced members of the church, and of those whose social position gives them influence in the general community, to take part in the work of the school; and (c) The duty of the church to provide ample school accommodation, including, where practicable, separate rooms for the more advanced classes."

It thus appears that churches largely acquainted with Sunday school work are now convinced that the instruction common to day schools must be abandoned on the Lord's day, and that the one thing to be taught to children, young and old, is Christ and Christianity. They have also come to understand that the ordinary chapel services are not adapted to the children generally, and that separate services for the children must be held. The system of giving over the Sunday school to a committee, which shall appoint teachers and other officers without the concurrence of the church, appears very properly doomed. Sunday school work must be church work, take a higher range, and be regulated by the church itself—that is to say, it must be so, or the best condition and full results cannot be realized. An amendment to the effect, that it is not desirable for the churches to have a voice in the appointment of teachers and superintendents, was supported by only three hands.

The Temperance question came fully into the foreground at both Unions. A conference of the Baptist Total Abstinence Association was held directly after the second session of the Baptist Union. The object of this Association is to assist in the formation of Baptist Congregational Temperance Societies. The following is from a

PAPER BY J. CLIFFORD, M.A., LL.B., ON INTEMPERANCE AND ITS REMEDY.

"The Baptist Total Abstinence Association, at whose request I write, has been formed for the purpose of bringing the immense influence of the two thousand Baptist churches of this country to bear, in the most direct and effective way possible, upon the painful and disastrous intemperance of our land. We are deeply convinced that the Church of Christ has a special and growingly urgent duty with regard to this national evil. Nor are we alone in this belief. The same conviction is taking possession of nearly every section of the Christian Church in Great Britain. Independents and Wesleyans, Presbyterians and Friends, Roman Catholics and English Churchmen, are coming to see that the hitherto flaccid and nerveless attitude of the

church towards intemperance is a weakness and a disgrace, and that definite, direct, and wisely-organised action is absolutely necessary; necessary for the highest welfare of the nation at large, and for the integrity, purity, and safety of the church. An object that engages the thought and labour of so many of our fellow-Christians can scarcely be regarded as altogether unworthy of the attention of the members and delegates of this Union. Two things are obvious to all of us. First, the evil is real, wide-spread, ruinous, and terribly seductive. Second, the Church of the Lord Jesus, i.e., the Lord Jesus Himself through His Church, is the only power sufficient to grapple with this fearful foe, with any well-assured promise of complete success. The enormous magnitude of the evil is one of the common-places of our talk, repeated in every drawing room, at every dining table, and in every kitchen in the land. It is found in all our newspapers, admitted by all patriots, deplored by all Christians. By general confession, the drinking habit of the British people tends to deprave and degrade the nation, saps its manhood, thwarts the progress and minimises the gains of its industry, feeds its fire of debauchery and crime, and dries up its springs of joy. It is the devouring insect that infests and blights the harvest of home happiness. It robs the children of daily bread and wise training, brutalizes the mother, and makes the father a fiend. More effectually than anything else it blocks the way of the Christian worker. Against large proportions of the children of the nation it bolts the Sunday school door; counterworks our influence on the majority of those that hear our words; and whisks out of our grasp many of our 'senior scholars,' just at the moment we were hoping to fix their affections on God for ever. Our churches have no greater robber. It wastes our money, cripples our efforts, incapacitates some of our fellow-labourers, and deteriorates others, and sometimes, alas! slays our leaders and princes. We know there are other foes in the field, but a more potent and ruthless enemy, we say in all soberness, we do not know. Not long since the Right Hon. John Bright stated that he had been induced 'to look very carefully to what is the mode in which this evil can be touched;' and he affirms that 'it will never be touched unless the thoughtful, serious men, beginning with the ministers of the gospel, and all those who go to places of worship for other reasons than fashion, should regard the question as one of the great evils they have to overcome. If the ministers of the churches drink, a good many of the congregation will favour this evil in consequence. Unless the religious portion of this country will take up this question, there is no hope for it whatever. . . . It would be an advantage no words in our language can describe, if those who wish to do anything for their fellows would try to bring about a current of national opinion in favour of abstinence from a source of much evil.' Nothing can be more true. Nothing is more necessary. It is the one thing needful in this prolonged war with intemperance. For we all know that no evil has yet been rooted out of the field of the world without the agency of the Church of Christ. Judaism never collapsed, though it betrayed signs of feebleness and decay for centuries, until it was smitten by the wounded hand of the Nazarene. Paganism rioted in its pollutions and oppressions until it was confronted by the power of the gospel. Only the purity and gentleness of Christianity cast out the impurities and cruelties of Rome. Slavery lived long after it was condemned as an accursed thing; but it was struck with death as soon as the Christian conscience rose to the level of the gravity and enormity of the evil. Assuredly this unparalleled curse of intemperance will not be removed until the Church of the Saviour comes to the help of the Lord, to the help of the Lord against the mighty. We have no other hope. If knowledge of physical laws were sufficient to secure obedience, we might look to that. If all the springs of action were in the intellect, we might be content to expound the conditions of health and disease, repeating with medical men of the highest authority—(1) That alcohol should be recognised as a drug for the ailing, but not as an article of food for the healthy. (2) That as a drug it is not to be prescribed without a grave sense of responsibility, and on no account is its use to be permitted when the necessity for its use has passed away; and that (3) Abstinence is the surest way to strength of muscle, clearness of brain, and serenity of mind. But unfortunately, knowledge has been defeated on so many fields, that whilst we joyfully welcome it as one of our most effective allies, we dare not leave it to suffer the stress of this conflict."

The Congregational Union also inaugurated its Denominational Temperance Association; Mr. Ed. Baines, late M.P. for Leeds, in the

chair. We agree with Mr. Bright that the churches of this country could vastly reduce our national intemperance if they would only abstain. We ask not the formation of Church Temperance Societies. We do not want them. All we need is the spirit of self-denial in our members, manifested in entirely abstaining from intoxicating drinks as beverages. If taken as medicine let the thing be treated as are other medicines; and only so. Nor do we think that a man can fill the outline of an intelligent Christian who so prefers the gratification of his taste for alcohol as to use it as a beverage when his example of abstinence is needed with a view to rescue hundreds of thousands from ruin of body and soul. The hands of the church in all things should be clean. As Christians we should abstain wherever so doing will benefit our fellow men; and do it, too, as Christians—as members of the church and not as members of societies of human invention. Let us, as Christians, practice every good, that Christ and His Church may have the praise. Temperance Societies for the world are well enough, but the church should practice every virtue, and thus show its superiority to the world and to all its institutions.

THE INTERNATIONAL SUNDAY SCHOOL LESSONS.

Is it important that the Sunday schools of this country and America use the same Scripture Lessons, so that each Lord's day the children shall all be engaged upon the same portions of the Bible? Without hesitation we answer this question in the affirmative.

It is generally known that the Sunday School Union, in connection with representatives of American schools, publish lists of Scripture Lessons for every Lord's day in the year. These lists, without exposition, can be had by every school, whether connected with the Union or not. There are also published, by the Union, hints and suggestions upon each lesson calculated to aid both teachers and scholars. Leading denominations, especially in America, publish weekly, some little time in advance, such expositions of these lessons as are likely to be approved by their adherents. Considerable advantage is thus derived by teachers generally. A teacher in a Wesleyan school, for instance, would be able to see the lesson he has to put before his scholars next Sunday commented upon by the Sunday School Union, by a Baptist commentator, or by a Presbyterian, or an Episcopalian, or by all of them, and gather what he deems useful to his class; to say nothing of obtaining by interchange of views, in this way, what may be highly instructive to himself. Two of our own weekly papers, in the United States, are thus giving expositions of the lessons selected by the Sunday School Union. It would be possible if our Sunday Schools, generally, would adopt the Union Lessons, to aid teachers in like manner by means of the pages of the *E. O.*

Another considerable advantage is found in the facilities which the uniform lesson gives for a teacher's preparation class. If each class, in any one school, has the same Scripture under consideration, and the teachers meet to examine the lesson for the following Sunday, each one may carry to his or her class the bulk of the knowledge possessed

by the whole, and thus would be obtained, both by scholars and teachers, a far better acquaintance with the Bible than can be realized without such co-operation. In many instances, too, where the parents are pious persons the children would receive help at home in preparing for school, as the lessons could always be known beforehand.

We venture to urge our schools to adopt, for the present, the Lesson Lists of the Sunday School Union, say to commence the coming year therewith. If this be done, we shall endeavour to supply useful suggestions upon the lessons. But by all means let a teacher's preparation class be established in every school without delay. Ed.

TALKS TO BEREANS—No. XI.

A NEW CREATURE.

"If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new."—2 COR. V. 17.

Now that we have carefully considered and answered the two questions: (1.) What has God done to save sinners? (2.) What are sinners required to do to be saved? it may be well to pause and inquire; What changes are wrought in, or in behalf of, him who accepts this salvation? The text describes him as "a new creature." This language is expressive of a very thorough change. Literally, indeed, it imports not change, but an absolutely new being. But the language must not be made to do this service. The entire teaching of the Scriptures represents, not the creation of a new being, but the salvation of one who was lost; the reconciliation of one who was an enemy; the justification of a condemned sinner. It is the same being who sinned that is now justified, the same being that was lost who is now saved. He has the same faculties, the same powers, the same individuality. The language, therefore, can mean no more than that the change is so great and wonderful as to appear like a new creation—a style of speech not unknown to the Jews in describing the proselytes made from heathenism. The new creature is not the creation of something out of nothing, but rather a new creation in the sense belonging to the phrase when we speak of the life, and bloom, and music of the glad spring-time as a new creation. Contrasted with the nakedness and desolation of winter, the life of spring is as beautiful and glorious as if it had just sprung from the creative hand. But the earth has only come into a new position to the sun, whose directer rays beam on it and penetrate its bosom with life-giving influences; and the germs of life hidden in the earth, which sought development in vain before, now touched with the vivifying power, which could not then gain access, unfold their hidden treasures and burst into gay and vigorous development. But it is the same earth that we called dead and desolate last winter. So the soul of man is brought under the direct beams of the Sun of Righteousness. In its alienation it held such a position God-ward that the beams of truth fell not on it, or fell so obliquely as not to penetrate. Now the light and heat of the gospel fall directly on it, and touch with vivifying power the latent energies of the soul and the seeds of the truth that have been deposited there; and the same nature that was frost-bound and fruitless, and as it were dead, breaks

out in a new life of faith and repentance and obedience, and is gay with buds and blossoms, promising a rich fruitage of holiness. As we stand amid the glorious outburst of beauty and of song in forest and field and garden, and listen on the hill-side to the music of the gently flowing river at its base, and see mountain and valley and stream bathed in the grateful light of heaven, and answering back its messages of love with a teeming life that struggles heavenward—we say, viewing the contrast with frozen river and naked trees, and barren hill-sides and howling winds of a few months ago, “old things are passed away; behold, all things are become new.” The language is not literally correct, but it is, in its understood sense, true and forcible.

We must make another remark to guard against misapprehension. The language of our text, and that of many parallel passages, describes a change which took place in the case of the mass of converts in apostolic times, who were lifted suddenly out of the extreme degradation of heathenism, or the scarcely less fearful moral degradation of Judaism. The world was, morally, in a terrible abyss. “Dead in trespasses and sins” was none too forcible language to express it. “Out of the depths” they came, sometimes in a day or an hour—as soon as they heard the gospel—driven by their sense of utter wretchedness and lured by the divine sweetness and richness of the mercy offered in the gospel. It was a change “out of darkness into marvelous light;” out of death into life; and it required strong language to express it.

No doubt it is about as great a change to many now; but to multitudes it is not. Reared from infancy under gospel influences, breathing in a spiritual atmosphere, shielded from debasing and corrupting vices, and filled with a knowledge of divine things, it is impossible they can be subjects of so sudden or so marked a change. When they decide to become Christians, they are already within a step or two of perfecting the decision. They are brought to the same decision with those in apostolic times—that of entire submission to the will of God; but they have been brought to it in the gradual process of education, and without an experimental knowledge of the vileness and degradation into which others have descended. Conversion, speaking experimentally, will vary with the various influences and conditions under which we have been reared, and in which the gospel finds us. It finds some much further away from God than others. In reaching the same landing place, the former have farther to come than the latter, and will tell, experimentally, a different story. No human experience can, therefore, be a correct standard for all.

But we propose to consider the changes accomplished in the sinner who becomes a Christian. We are not now to encumber our investigations with the merely circumstantial differences of different conversions. The changes we are about to describe may be gradually wrought through the years of childhood and youth with some, they may be more suddenly and powerfully wrought in others under different circumstances; but between the point where the gospel first finds us and that in which we are recognized as “new creatures,” it must be wrought in all.

The phrase "in Christ" describes the fulness of this change. Christ in us, and we in Christ, is the whole story. But this is too vague. We must come more into detail, to meet the wants of inquirers.

1. There is a *change of mind*—perhaps we had better say a change of ideas and principles. Just as we learn to believe in Christ and fix our attention on Him, faith transfers His thoughts and reasonings into our minds. We come to think as He thinks—to see with His eyes, and to judge with His judgment, about sin and righteousness, heaven and hell, time and eternity, man and God. He revolutionizes our conceptions of all these things. Sin comes to be ugly and odious, and righteousness takes on a heavenly beauty and dignity. The things of time, that were once *all* to us, lose their magnitude and dwindle into insignificance; and the things of eternity loom up in a grandeur and awfulness and *reality* that did not belong to them before Christ was our teacher. God, who was only a terror to us, is now bending over us with a Father's love, waiting with open arms to receive the prodigal back to the home he forsook. The holiness and justice of God are not less, but more, than they used to be; but His compassion and mercy, as now seen, smite the conscience with the greater power that such justice and holiness, and compassion and mercy, have been so long despised or neglected. A change at the soul's centre concerning Christ, changes every hue and aspect of every mortal and spiritual question in the entire circumference of human intelligence; so that faith in Christ—the implicit acceptance of Christ as our Lord and Saviour—is a revolution in our conceptions and estimates of all spiritual realities. God is good, compassionate, and loving; man is sinful, guilty, and helpless; sin is abominable; holiness is beautiful; the world, with its pomps and pleasures, is an empty shadow; heaven is real, and eternal life all that is worth living for. This life, with its noblest interests, has dignity and value only as it relates to the life that is eternal. We become new in our ideas and principles; the old standards and the old estimates of life and its aims, and the old rules and maxims of life, are all rejected; and with our spiritual vision rectified, we see all things in the light of Christ's teachings. "Old things are passed away, behold all things are become new."

2. There is a *change of heart*. The feelings and affections run in new channels and flow in new directions. We love God, love His people, love all that is good and noble and pure, love even our enemies. We hate sin. We hate the pride that so long blinded us, and the selfishness that so long perverted all our aims. We love the Bible. We love to pray. We love to meditate and talk of spiritual things. We love the practice of righteousness. The life of holiness, which once seemed so distasteful and burdensome, is now beautiful to think upon, and its heaviest crosses seem light and easy. The association that once charmed us—the frivolities and gaieties and carnal excitements of the world—have lost their attractiveness, and instead seem repulsive, and sometimes even hideous. Life has new meaning to us. The brightness of the new love in our hearts lends a new lustre to every thing that is good; the love of God in Christ makes the spirit so joyous, that we are insensible to much that formerly annoyed and oppressed us; and the hope of heaven puts a new interpretation alike on the joys and sorrows

of our lot. In respect to the heart, as well as the mind, "old things are passed away, behold all things are become new." Christ in the heart creates a new world for us.

We ought to say here that the phrase "Be converted," in the common version of the Scriptures, is an improper rendering. It is the active voice, and should be rendered actively, *turn*. "Repent and *turn*, that your sins may be blotted out, and that seasons of refreshment may come from the presence of the Lord." This gives us the clearest idea of what is accomplished in regeneration; it is the *turning of the sinner to God*—his turning from falsehood to truth, from sin to righteousness, from the love and practice of evil to the love and practice of good, from false trusts and guides to a true trust in Him who is the Way, the Truth, the Life. Consider that it is the same being who was going wrong who is *turned* to the right; the same mind that was thinking evil that is *turned* to think that which is true and good; the same heart that was loving sin that is *turned* to love that which is good and holy. It is a perverted nature restored to integrity, through the truth and mercy of God, revealed in Christ, apprehended by faith, and appropriated by obedience to the gospel.

We are not yet done with the changes wrought in the sinner in bringing him to God. But we must pause here and let the reader consider what has been submitted.

3. There is a *new relationship* into which the believer is introduced. Consider attentively the following passages, and especially the force of the preposition *into*, as marking a transition from one set of relations to another entirely different.

"Baptizing them *into* the name of the Father, and of the Son, and of the Holy Spirit." (Matt. xxviii. 19.)

"Except a man be born of water and of the Spirit, he cannot enter *into* the kingdom of God." (John iii. 5.)

"Know ye not that so many of us as were baptized *into* Jesus Christ were baptized *into* his death? Therefore we are buried with him by baptism *into* death." (Rom. vi. 3, 4.)

"Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that ye should bring forth fruit unto God." (Rom. vii. 4.)

"For ye are all the children of God by faith in Christ Jesus; for as many of you as have been baptized *into* Christ, have put on Christ." (Gal. iii. 26, 27.)

"Remember . . . that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world. But now, in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ . . . Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." (Eph. ii. 11-19.)

"Who hath delivered us from the power of darkness, and hath translated us *into* the kingdom of his dear Son." (Col. i. 13.)

These texts are sufficient to establish the truth that, in addition to the change of mind and heart previously spoken of, there is an evident and

sensible transition into new relations to the spiritual universe. A change of relationship is a change affecting the whole being. It is not simply the mind or the heart passing into a new state, but *the person*—the entire being. The body, therefore, as well as the spirit is subject to this change. It is effected, therefore, not by a mere mental act, or an emotion of the heart, but by an act of faith, in which the body, as well as the mind, shares; in which, by a formal and overt proceeding, the soul welds itself to the object of its trust and love, and with which it may for ever associate the acceptance of the salvation of God. That baptism is that act of faith in which the believer enters into these new relationships, needs no farther proof than the plain and unequivocal declarations of Scripture already quoted. This ordinance has peculiar significance as marking the formal and complete separation of its subject from the life of sin and alienation, and his complete entrance into the covenant of peace and grace. It is the marriage ceremony—the act of naturalization—the adopting act. He who scripturally submits to it is married to Christ—becomes a citizen of the kingdom of heaven—is owned a child of God.

There are no degrees in a change of state. It is instantaneous. The change of mind may be gradual: the change of heart also; but the change of state is accomplished at once. We are either in Christ or out of Christ; either aliens or citizens; either strangers or children; and baptism is the dividing line between these states. On one side of it we are aliens from the commonwealth of Israel; on the other we are fellow-citizens with the saints and members of the household of God.

It is impossible to describe in words the transcendent honour and dignity that belongs to a child of God. The beloved apostle, in contemplating this subject, breaks out in a transport of admiration: "Behold, what manner of love the Father has bestowed upon us, that we should be called the sons of God." It is not possible to conceive of a rank more exalted. No wonder that our Lord, though recognizing in John the Baptist the greatest among men in point of *official* power, should say, "Nevertheless the least in the kingdom of heaven is greater than he;" for a mere official rank is nothing compared with the spiritual rank to which the grace of God elevates the converted sinner. Not among all the ranks of angels, cherubs, and seraphs, is there any thing to compare with this. "To which of the angels saith he at any time, thou art my son?" "Are they not all ministering spirits, sent forth to minister for them who are heirs of salvation?" Yet what He says of His Son He says also of the ransomed sinner—"for both he that sanctifieth and they who are sanctified are all of one Father, for which cause he is not ashamed to call them brethren.

"If children, then heirs; heirs of God, and joint heirs with Christ." Partners of Jesus, we share His cross, and will also share His crown; He is identified with us in the sorrows and burdens and dishonours of our earthly lot, and identifies us with Himself in the triumphs, dignities, and glories of His reign—so that because He lives, we shall live also; and to him that overcometh will He give to sit down with Him on His throne, even as He overcame and is seated with the Father on His throne.

How ineffably great and glorious, then, is our rank as sons and daughters of the Lord Almighty! How adorable the grace that rescues us from death and exalts us to a place in the household of God! Surely, "if any man be in Christ, he is a new creature; old things are passed away, behold all things are become new."

4. *A changed character.* The result of the afore-mentioned changes is a change of character. "Now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." "Formerly ye were darkness, but now ye are light in the Lord: walk as children of the light." A changed character is the legitimate result of the changes we have mentioned. It is not the intention of these papers to enter into the details of Christian life. That may be done in another series. Our present object is to lead sinners to Christ. We will only say, therefore, on this head, that where Christ has become the object of trust and love, the life must and will be modelled on his life. Beholding Him, adoring Him, appropriating His counsels, drinking into His Spirit, we shall be "changed into the same image, from glory to glory, even as by the Spirit of the Lord." Hence, says Paul, "As ye have received Christ Jesus the Lord, walk ye in him—rooted in him, and built upon him, and established in the faith wherein ye have been taught, abounding therein with thanksgiving."

This involves, also, a change in our enjoyments. Because we are sons, God sends forth the Spirit of His Son into our hearts, crying Abba, Father. Our delight is in God—His word, His will, His ways, His works, His people. "Being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access, by faith, into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also, knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." "Old things are passed away, behold all things are become new."

5. The final change is that of *destiny*. We are delivered from death, and made heirs according to the hope of eternal life. Not only is the spirit within us born of God, but our very bodies are to be borne from the grave into the beauty and grandeur of immortality. "He will change our vile bodies, and fashion them like to his own glorious body, according to the power whereby he is able to subdue all things unto himself." Then this glorified body, inhabited by a purified spirit, and shining like the sun, shall inherit new heavens and a new earth, and possess the everlasting kingdom of our Lord and Saviour Jesus Christ. Sin, death, hell, all conquered—eternal security, eternal holiness, and eternal love shall be the portion of the sinner saved by grace.

EXHORTATION.

Having set before our readers the need of salvation, and pointed out its source in the grace of God, its revelation in the life, death, and resurrection of Jesus, the Christ, its confirmation by the Holy Spirit, and its conditions as announced by the apostles; we desire, in conclusion, to address to such as have not accepted this salvation, a few words of exhortation.

To make this salvation yours, it must be personally accepted. The choice must be your own. No other one can believe for you, repent for you, or be baptized for you; nor will God interfere with your liberty by compelling you into reconciliation. It would not, indeed, be reconciliation without the voluntary yielding of your own heart to God. On the divine side, the work is complete. The oxen and fatlings have been killed, the feast has been spread, and "all things are ready." It remains for you to come and partake freely. God has provided the feast, but He will not compel you to come and eat; the feast is spread in vain for you, if you do not appropriate it by your own voluntary faith and obedience. Dismiss, I pray you, the thought that heaven is withholding the blessing of salvation from you, or that your acceptance of it depends on a special visitation from on high. God's providences and judgments may render some seasons more propitious than others for saving impressions on your heart, but there is no day or hour when you may not come, *if you will*, and partake of the water of life freely. Hence Jesus attributes the failure of the Jews to receive the blessing to their own stubborn will: "Ye would not." And the apostles could account in no other way for their failure to convert those to whom they preached the gospel, than that they "judged themselves unworthy of everlasting life, and put it from them." The reason that it is sometimes day and sometimes night, is not that the sun ceases to shine, but that the earth turns away from its everlasting brightness.

"Earth, turning from the sun, brings night to man;
Man, turning from his God, brings endless night."

Let the soul but "turn to God," and it will be bathed in a light that never fails, and quickened with a power of grace that is as unchanging as God's own nature. The earth cannot help itself. It is passive in the hands of Omnipotence to be turned hither and thither at God's will. Not so with your spiritual nature. This is endowed with a self-sovereignty which its Creator ever respects and will not violate. "Behold, I stand at the door and knock. If any man hear my voice and open the door, I will come in, and sup with him and he with me." Yes, He stands at the door and knocks; but He will not force the door. *You* must open to Him, or He will never come in. Will you shut out your God, and refuse Him admittance to the heart He has created and desires to redeem? It is in your power to do it; but if you are wicked enough to venture on this reckless assertion of self-sovereignty, and chose a godless life, complain not if at last you find a godless destiny.

Admit a destiny after death, and this enslavement to time and sense is unspeakably foolish and absurd—because that future destiny must grow out of the life we have lived here. Neither Scripture nor sound philosophy teaches that heaven and hell are arbitrary appointments. By eternal and immutable laws we shall reap as we have sown. An impure nature is, from its own character and by its own proclivities, barred from a pure and happy heaven. The manhood of our being will be what its childhood and youth shall have made it. What madness, then, to linger among the toys and sports of childhood, and shun the needful preparation for manhood's greatness and dignity! What supreme folly to attempt to fill the nature that never dies with the perishable treasures and pleasures of earth!

This leads us to say that it is a most unworthy notion of religion which regards it as simply meant to prepare us for dying—which invests it with magical power to transform a polluted sinner, in the agonies of death, into a pure and glorified saint. No, no; religion is a *life*. Its immediate object is to turn the heart to God and train the life in the ways of God. It is to place us in harmony with all that is true and good, that we may grow up into stateliness and fruitfulness, as "trees of righteousness, the planting of the Lord, that he may be glorified." It imparts a new meaning and a new value to all that makes up life. Duties, trials, pleasures, all receive a new significance in the light of the religion of Jesus. The sun is brighter, the flowers have a new beauty and fragrance, the song of the birds is sweeter far, home is dearer, friends are more precious to us, love is holier, toil is more cheerful, sorrows are lighter, our songs grow more jubilant, and our tears are wiped away; for the radiance of heaven is poured on all earthly things, and the eternity that has opened on us gives a new interpretation to all that enters into our present life. It is a great injustice to ourselves, therefore, to shut out from life that which alone can give it true significance, inspire it with a worthy aim, and reconcile us to its burdens and conflicts. Every day is worse than wasted that is not consecrated, in harmony with the religion of Jesus, to the true aim of life.

Dear reader, whoever you are, to whom this message comes, I pray you, in the name of this Blessed Saviour, be ye reconciled to God.

Once more we repeat to you the solemn words of Jesus, the Christ, spoken by the Holy Spirit with the impressive admonition, "He that hath ears to hear, let him hear." "Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

Nay, alas! thou foolish virgin,

Hast thou then forgot?

Jesus waited long to know thee,

Now He knows thee not.

"PROGRESS" MEN IN AMERICAN CHURCHES.

We have been often grieved by meeting with demands for "progress" on the part of certain brethren in America. If by progress they had merely intended advancement in the divine life, more orderliness and efficiency in carrying out apostolic appointments, the demand would have rejoiced the heart of true and enlightened Christians. But interpreting the demand by the actions of those who make it, compels the conclusion that progress with them includes unrestricted communion, a hired pastor in addition to an eldership, often merely nominal, the recognition of sects, by concerting with them and speaking of them as "the other denominations," interference with the independency of the churches, and other deviations from apostolic order. The church in New York had, not long since, a preacher or pastor—W. C. Dawson—who numbered with those who manifest a tendency to "Liberalism." As, however, he could not pervert the "Reformation," he has perverted himself, and gone over to the Episcopalian sect, and become a candidate for episcopal orders in the diocese of Missouri.

On this case the *Apostolic Times* has an article, by W. McGarvey, which says, "We do not fear that this mournful example will have many imitators, but it would argue either extreme ignorance of public opinion among us, or an unchristian want of candour to deny that the same tendencies which have led W. C. Dawson astray are plainly manifested in the writings, speeches, and conversations of many others. There is a feverish desire to be more like the sects around us, and especially among those who advocate what is conceitedly called 'advanced ideas,' and there is a nervous restlessness in regard to congregational independence. If all who are infected with these sentiments shall follow them out to their legitimate results, they will either go off to some of the sects as Dawson has done, or they will persist in their efforts to revolutionize the Reformation. The latter is the course which we expect them to pursue, and unfortunately it is the more mischievous course of the two. They will stay with us and keep an agitation among us; so we need not expect during the lifetime of those now in the active labours of the day, to see an end to controversy over Liberalism and Independency. This course is the worse, not only on account of the controversy which it will perpetrate, but because, if the innovators shall prove successful, we will present in the future the shameful spectacle of a people who stood out to restore the original church of God, and ended in establishing another sect among the sects.

But, though we speak thus, we hope for better things. While the spirit of the age and the false cry for progress have leavened the hearts of many among us, there is a host yet of strong men and brave women who can neither be led nor driven into apostacy, and who will stand, as Jeremiah was told to do, 'like a defended city, like an iron pillar, and like brazen walls' against the advance of sin and humanism in the religion of Christ."

THE SON OF THE AMERICAN PRESIDENT AND HIS BRIDE.

THE following appeared in a recent issue of *The Daily News*, published in London.

"The son of the President of the United States has just been married to a Miss Honoré, a rich young lady of Chicago, who belongs to the sect of Campbellites, a clergyman of which sect performed the marriage ceremony. The ceremony commenced with an eloquent address on the sacredness and blessedness of marriage, at the end of which the clergyman said:—"If now, forsaking all others, you are prepared to give yourselves to each other, to live in the holy estate of marriage, according to God's law, you will join your right hands. Do you, Frederick Dent Grant, take this woman whom you now hold by the right hand to be your wedded wife, vowing to be to her a true, loving, and faithful husband so long as you both shall live? Do you, Ida Marie Honoré, take this man whom you now hold by the right hand to be your wedded husband, vowing to be to him a true, loving, and faithful wife so long as you both shall live? Let this faith be mutually plighted by giving and receiving this ring. Pure and endless, let it symbolise the love which makes you one. Having thus promised to be true and faithful to each other, and having sealed your vows by giving and receiving a ring, I now pronounce you husband and wife, henceforth one in name, in interest, and in all the joys and sorrows of life, until it shall please

God to part you by death. What God hath joined together let not man put asunder. May our Father in Heaven bless you and make you a blessing, and enable you so to live a life of faith in the Lord Jesus, and of obedience to Him, that you may enjoy the riches of His grace here and in the world to come life everlasting."

The subjoined letter was also inserted.

To the Editor of the Daily News.

Sir,—In your issue of Thursday, Miss Honoré, recently married to the son of the President of the United States, is said to belong to "the sect of Campbellites," and that the ceremony was performed by a clergyman of that sect. Will you permit me to say that the Christians with whom Mrs. Frederick Dent Grant is identified, call themselves only by such designations as are in the New Testament applied to the members of the churches planted by the apostles? Only those who do not know their position in this respect, or do not care to do them justice, apply the term "Campbellites." The late Alexander Campbell, President and Founder of Bethany College, contributed nothing to these people peculiar to himself, and sustained no office among them other than that of Elder in one congregation. They have no Clergymen in their connection. They have Elders and Deacons, but these are not priests in any sense other than that in which every Christian is a priest to God. If this were a matter which merely affected a body of people in America, I might not have troubled you, but there are over a hundred churches in England, Scotland and Wales, and many others in our Colonies, who are one with the people referred to, and on their part I ask to make this correction, having myself been associated with them over thirty years as preacher, and a considerable time as editor, and having been personally acquainted with Alexander Campbell whose name is thus improperly put upon them.

Yours, &c.,—DAVID KING.

THE EDITOR'S "LITTLE BETHEL."

THE Secularists of Birmingham have set up a small paper, for the support of which they beg voluntary contributions. To hear their gospel you must pay 2d., as that is the usual charge when they advertise one of their preaching fraternity. These people well know that we make no collections and that our seats are free. Yet their Editor published the slander, which the following letter corrects:—

To the Editor of the Secular Chronicle.

Sir,—Please permit me to inform your readers that an item in your issue for October 11, is slightly inaccurate. You say:—"The Congregation in Gooch Street Chapel, Birmingham, the Little Bethel of which the Rev. David King is pastor, appears to be unable to support its own meeting, and are therefore seeking the assistance of strangers," and you proceed to tell that a girl came to your office begging for a penny.

You will please to allow me to correct the following points, the remainder may then stand as correct. 1. There is no such person in Birmingham as "the Rev. David King." I believe, Sir, that you very well know that the person referred to has always repudiated the title Reverend as not appertaining to Christianity. 2. There is no chapel designated "Gooch Street Chapel." 3. There are three chapels in Gooch Street and Longmore Street; two of them have not pastors, and the pastor of the third is neither David King, nor any other King. 4. David King is not, nor has he ever been, in any way, connected with any church, chapel, or society in Gooch Street. 5. The Little Bethels in Birmingham with which David King is connected (there are more than one), are perfectly able to support their own places of meeting. During the fifteen years which have elapsed since Mr. King first preached in Birmingham, the Church or "Little Bethel" which he is connected with has never let seat, charged for admission, or made a public collection (except for the Hospital)

On no occasion have we asked or received money from any person not in our own fellowship, and you, Sir, would not be permitted to contribute were you ever so desirous. You see, then, that our Bethels, unlike your Halls, are quite able to get on without begging or charging admission fee to hear our gospel.

Trusting, Sir, that when you next discover a Mare's Nest you will not connect it with my name. I remain, your well-wisher.

DAVID KING.

Whether our correction has been inserted we do not know; not having come across a number of the *Chronicle*, and not being willing to turn a penny into their till, unless absolutely needful.

ED.

Family Room.

THE RIGHTS OF CHILDREN.

IN an age whose best thinkers are occupied with the question of individual rights, there should be room for considering the claims of the children.

The first right of every child is to be well-born; and by this I mean that it has a right to the best conditions, physical, mental, and moral, that it is in the power of the parents to secure. Without this the child is defrauded of his rights at the outset, and his life can hardly fail of being a pitiful protest against broken laws. Centuries of preparation fitted the earth for man's occupancy, hinting thus the grandeur of his destiny, and suggesting that, in an event of such magnitude as the incarnating of a soul, prevision should be exercised, and all the best conditions secured in aid of a harmonious and happy result.

Good health, good habits, sound mentality, and reverent love should form the basis of every new life that is invoked. The mother who gives herself up to morbid fancies, who considers her health an excuse for petulance and non-exercise of self-control, proves herself unworthy of the holy office of mother, and ought not to be surprised if she reap at a later day the bitter harvest of her unwise sowing.

To be born into a peaceful, loving atmosphere is another right that inheres in every child. To have its tender organism protected from discordant noises, from abrupt movements, from the din of eager or angry discussion, to linger undisturbed in the twilight vestibule of existence, till the eye is prepared for light, the ear for sounds, and the brain for impressions. Tread softly in the presence of this great mystery, old as humanity, yet ever new. Be not too loud in your exultation, for the Life-bringer walks arm in arm with his twin brother Death.

To be made physically comfortable, to breathe pure air, untainted by the fumes of the paternal cigar, or the bad breath of a gin-drinking nurse; to enjoy quiet sleep, free from the nightmare of tightly pinned bands, or the shocks occasioned by the inconsiderate banging of doors; to be shielded from the flippant curiosity of visitors, and the harassing endearments of friends and relatives; to be exempt from rocking, and trotting, and drugs; to have opportunity for natural, unforced development, and care that is not fussy, love that is not fidgety, and a great deal of judicious letting alone; and these are among the earliest, and

some of them among the most enduring rights of the child.

Second in importance to none, as a means of securing the happiness and best good of childhood and youth, is the right to be taught obedience. It is easy to submit to what we know is inevitable, and to the little child the requirement of the parent should be law without appeal.

The tender, immature being, shut in by the unknown, where every relation is a mystery, and every advance an experiment, has a right to find itself everywhere sustained and directed by the parent. It should not be tempted to resistance by laws that are imperfectly enforced, nor subjected to the injurious friction of discussion by having a long list of reasons given for every requirement.

The habit of obedience to the parents may be formed before the child is two years old, and this is a necessary precedent of obedience to law, the next stage of a true development.

The disciple of Herbert Spencer may take issue with me, and insist that there should be no coercion of the child at any period of its existence, but I claim that if Mr. Spencer's premises were strictly carried out, no child could reach maturity.

The most helpless of animals, the new-born child, is brought to a stage of its development where it can begin to act for itself by a long series of measures more or less coercive.

Education has for its object the formation of a character, but the very alphabet of this education is the formation of certain habits, among which none is more important than the habit of obedience. Coercion precedes reason; habit, intelligent self-direction. Both

coercion and habit are to be got rid of at the earliest possible moment, but neither can be safely dispensed with at the outset. It is with extreme reluctance that I admit even the provisional necessity of habit, for to my thinking this same habit is, above all others, the tyrant that has enslaved the world. I never hear anyone expatiate upon the importance of forming good habits without feeling a disposition to protest that nothing deserves to be called good that is *merely* a habit. Shoulder-braces may be of service to a sickly frame, and a life of routine to a weak will, but for the morally healthy man or woman slavery to good habits is only less vicious than slavery to bad habits, and any sort of slavery is an inversion of divine order.

The child has a right to employment and the free use of its faculties. "What shall I do?" is the plaintive wail of many a little one imprisoned in rooms where everything is too nice to be played with, and among grown-up people who cannot endure noise. "Sit down and keep quiet," is too often the impatient answer—an answer which I never hear without indignant mental protest.

I admonish you, father, mother, guardian, into whose hands God has committed the sacred trust of a child's life, be careful how you betray it! Beware how you hinder a soul's development by a selfish seeking of your own convenience!

Do you talk of ennui—you, an adult, with memories, hopes, plans, the world of people, and the world of books? What do you suppose must be the ennui of a child? the hunger of an active, eager intelligence, repressed, unsatisfied, thrown back upon itself. "Keep quiet," indeed! do you rather bestir yourself, O ease-loving

mother, newspaper-reading father, frivolous elder sister, and find occupation for the restless hands, thought-fibre for the eager intelligence that makes to you its plaintive appeal—"What shall I do?" nor dare to leave the beautiful temple of a child's soul to be taken possession of by the demons of idleness and unrest.

Absolute reliance on the love of the parents, faith in their wisdom that forbids doubt, are indispensable conditions of a healthy and happy development. They constitute the fertile soil and genial atmosphere in which all beautiful human affections bud and blossom.

"Father does what is right," "Mother knows better than I," are the instinctive utterances of a child whose life and education have been rightly begun. That these utterances are not oftener heard is a severe commentary upon our methods, a sad indication how much the rights of children have been neglected.

The parent who scolds, who is alternately severe and indulgent, who forbids to-day what he permitted yesterday, who is controlled by moods, and whose government must, consequently, be capricious and contradictory, disregards the most sacred obligations, and mars the foundations of a character which duty requires him to lay wisely and well.

"But," says an objector, "the habit of obedience to another once formed, how is it to be superseded by intelligent self-direction?" Supporting a child in its first efforts to walk does not prevent its acquiring the use of its limbs. That the alphabet is learned a letter at a time does not imply that all reading is to be so laboriously performed.

From a very early age there are

some matters that come so fully within the child's apprehension that they may safely be left to its decision; and it should be the constant aim of the parent to exercise the faculties and strengthen the judgment by increasing as rapidly as possible the number of such decisions.

Every one who has had much to do with children knows how they differ in the matter of assuming responsibility. One wishes to decide everything for himself, another wants every particular decided for him, and this difference should constantly be taken into account.

"Mamma, what dress shall I put on my doll?" said a little girl of the latter type in my hearing. "Any one that you like," replied the mother. "But I wish you would tell me which one, mamma," persisted the child, in an aggrieved tone. "I want my little girl to learn to decide for herself," was the reply of the judicious mother.

Accustom the child to the idea that it is to think and act independently, and never do for him what he is able to do for himself. Teach him to take pride in being self-helpful, and in adding each day to the number of things which he knows how to do.

The child has its rights of property; and how keenly its sense of justice is outraged by their invasion may be inferred from its passionate and almost inconsolable grief. The little girl's love of her doll is considered a legitimate subject of ridicule by her older brothers, and her grief at any indignity shown this object of her affection is regarded by them as good fun; and yet, the instinct outraged is nothing less than incipient maternity, and the rights violated are no less sacred than those of society itself.

Calling on a friend one day, I found the usually sunny-faced pet of the household convulsed with sobs. A glance into the playroom, where I had had many a good frolic with the small mamma and her large family of dolls, showed what was amiss. "The destroyer," in the shape of a big brother had "come down like a wolf on the fold," and all the dollies were doing duty as Blue Beard's slaughtered wives. Some were suspended by their hair, others by their necks, while several had been beheaded and were scattered in ghastly confusion about the floor. "Never mind, darling," said the mother—"never mind, brother Will has only ripped off their heads; I can easily mend them and make them just as pretty as they were before." "Yes, mamma," sobbed the little one; "but you can't mend their feelings." And just here is the trouble; a child's feelings, wounded by injustice, are difficult to mend. I once saw an elegant woman draw herself up proudly, on hearing the name of a gentleman who had asked to be presented to her: "Excuse me," said she, ignoring the proffered hand; "when I was a very little child, I received at your hands the one injury which I have never forgiven. You may have forgotten the jest of coiling a dead snake

about a little girl's arm, but the little girl has not forgotten it, and never will." It would be well to remember that no impressions are so enduring as those made upon the mind of the child.

No amount of indulgence can atone for a wrong, and the constant aim of every parent should be *to be just*. The property of a child, no less than that of an adult, should be respected. However worthless it may be in itself, it should not be disposed of without his consent. Let him feel that he has a realm peculiarly his own, and that in that realm he is supreme; that his possessions are absolutely his, and that his proprietorship is recognized and respected. More eloquent than any amount of admonition, far more effecting in forming correct ideas in the mind of the child, is the daily recognition of his personal rights.

See to it that the little one has the exclusive use of his personal belongings, whatever these may be; that no one else appropriates his spoon, or fork, or cup, his place at the table, or his chair in the family circle. Among the ancients Limitation was a god: and "mine" and "thine" are oracular utterances commanding reverence, even when they issue from the lips of a child.

Intelligence of Churches, &c.

STRATHALBYN, SOUTH AUSTRALIA, 9th September, 1874.—Dear Bro. King,—In the good Providence of our God and Father, I arrived in safety in this colony on Wednesday, 19th Aug., the passage from London occupying seventy-nine days. I spent eight days in and around Adelaide, during which time I was hospi-

ably entertained by Brother and Sister Magary. I felt at home among the brethren at once. Although the broad ocean rolls between Great Britain and South Australia, it may be truly said that the disciples on both sides are "of one heart and of one soul." For I find here the same christian simplicity, the same

brotherly kindness and the same loyalty to the New Testament order of things. During my brief stay at Bro. Magary's, I took part in several meetings in Adelaide and Hindmarsh. The Lord's day meeting for the "Breaking of the Bread," and also the meetings for proclaiming the gospel, were conducted almost precisely as at home. And in my next I shall be able to say something about the work in Strathalbyn, and the other places to which my labours must extend. With sentiments of sincere esteem, yours truly in the Lord,
JOHN STRANG.

LINDALL.—Bro. McDougall has laboured at Lindall and Kirkby. Since he came thirty-two have been added to the church. He has been preaching every night, except when he was unwell, and had much to do by day in attending to persons anxious to learn more of the Scriptures. We have no place to meet in save our own cottages, which are quite small enough for our own members. We are about to build a chapel. Bro. McDougall has been preaching at Kirkby chapel every Lord's day, which is about nine miles from here. The chapel has been filled to the door. Every Lord's day evening he has preached at a farm house some two miles from the chapel, having eighty or ninety people present. There has been quite a revival in Kirkby. Baptists and others come seven or eight miles to hear him three or four Lord's days in succession. He has baptized at Kirkby pool; at the Dalton Baptist chapel; in the town of Barrow, in a bath at a Temperance hotel. There are several others who are just on the point of deciding. We are very sorry to part with Bro. McDougall; he has done us all much good. We hope he will come again as soon as possible.

J. COWARD.

KIRKBY AND LINDALL.—Dear brother.—Perhaps an act of grace may ensure the insertion of a few lines which I could not write in due time for the *Observer*. I left Kirkby and Lindall on the 11th of November, utterly worn out in the attempt to hold on to the daily increasing work of the district, which it was morally impossible to leave until help arrived. Through the generous consideration of the brethren at Banff, Bro. Wm. Hindle has been freed from a three weeks' engagement, and arrived at Lindall a few days before I left. I hear that the brethren at Lindall sent you a notice last week, but as further fruit has been granted down to the last day's labour, I merely add, that during the eleven days

before leaving, eleven persons turned to God. On the day before leaving four of these were baptized in the Baptist chapel, at Dalton—the use of which has been repeatedly granted to us through the kindness of Mr. Thomas, the pastor. Since the notice in the November *Observer*, twenty-four have been added, making in all thirty-eight persons, during the last eight weeks of joyful labour in the gospel. Gratitude compels me to confess how blessed it has been to work in the confidence and freedom imparted by such words as—"Upon this rock I will build." "The Lord added"—"Neither is he that planteth anything, neither he that watereth, but God that giveth the increase." In this confidence, after the first three weeks' experience, I found it necessary to carry, wherever I went, not only my New Testament in my pocket, but also a set of baptizing garments in my bag—so to the last day.

WM. McDOUGALL.

WHITEHAVEN.—After a period of apparent fruitlessness we are happy to report nine additions within the last few weeks, seven by immersion, one who had been immersed sometime ago, yet until recently remaining in connection with the Independents, and one restored to fellowship who was formerly with us.

J. SINGLEY.

BATH AND NETTLETON.—The churches here have recently been cheered by a visit, of some two weeks, from Bro. D. King. The Anniversary Services at Nettleton were well attended; as also was a subsequent visit from him. This little church is almost cut off from intercourse with churches, owing to its isolated position. Though only twelve miles from Bath it is difficult to get there, there being no railway nor other public conveyance, and the road most uncomfortable, even for horses. Bro. Thomas, of Bath, walks over once a month, but that does not supply the measure of help needed. At Bath, Bro. King addressed most attentive audiences in St. James' Hall, of from 400 or more people. Lord's day and other discourses were also delivered in the small meeting room occupied by the church. It was considered that the visit and efforts were quite opportune, and the brethren were encouraged.

BIRKENHEAD.—While it is with thankfulness and joy we have to record the addition of three to our number by immersion into the ever blessed name of Jesus, it is with sorrow we have to record the death of one of our number. Sister

cabin for the night, I fastened the door inside, and left them to find other subjects for Neptune's razor where they pleased. The result was that they fell back upon my worthy friend the Cornish squire, who got lathered and shaved to his heart's content. At the breakfast table next morning, he tried in vain to conceal his disappointment and chagrin. But one thing he seemed to have learned, viz., that the canny Scot was not quite so simple as he had supposed.

I was greatly struck with the exceeding beauty of the night scenes in certain latitudes. Never before did I behold skies so brilliant; stars loomed out behind stars in the vast expanse, and these in such myriads as to constitute a scene of magnificence and glory which one could not contemplate without emotions of adoring wonder and admiration. I often found the words of the Psalmist rising spontaneously to my lips—"O Lord our Lord, how excellent is thy name in all the earth! who has set thy glory above the heavens. When I consider thy heavens, the work of thy fingers; the moon and the stars which thou hast ordained; what is man, that thou art mindful of him? or the son of man, that thou visitest him?"

Before leaving Glasgow, our dear Bro. Liddell remarked that I should feel myself growing quite poetical on the sea; I hoped therefore, to entertain, if not to charm you, by some beautiful poem composed at sea. In this, however, I have been utterly disappointed. I read unwritten poems, and listened to music surpassing far the finest human compositions. The music was the music of the ocean. Now soft and sweet as the music of *Æolian* harp; anon, in loftier, statelier measure, like the roll and swell of the organ in some grand old cathedral. The poems were the poems of nature. There was poetry in the foam-crested billows as they flashed back the beams of the pale moonlight. There was poetry in those calm classic skies, with their ever-changing hues—poetry in the setting of the sun, and in the glories of the midnight scene—poems of God's own making—poems which I understood, and which thrilled me with their beauty and power; but which I found myself unable to translate. The true poet alone can do this. And this is all the poet does. His poems are not, strictly speaking, original. They are translations. He discerns, and puts into appropriate words, the unwritten poems

of nature and of human life. And this requires a rare combination of talents seldom found in one person. I have made up my mind that I shall never be a poet. In lieu of a poem, therefore, I send these rambling remarks on poetry and poems.

I was met at Port Adelaide by Bro. Magary, who drove me to his residence, a fine villa about four miles out of Adelaide. I remained there over eight days, and took part in various meetings; and I may say that the meeting for the breaking of the bread, and also the meeting for proclaiming the gospel, were conducted almost precisely as they are at home. And I must in all honesty and candour say, that I witnessed none of those glaring departures from apostolic order which certain floating reports had led me partly to anticipate. I may also say that my reception by the Adelaide brethren was of the most cordial and kindly character; and I carry with me their sympathy and prayers to my new sphere of labour.

My impressions of my voyage and my present position may be thus summed up:—1st. I have had a long rest. This was needed, and has been beneficial to my health. And I quite expect that two years' labour, in this quiet country district, will complete the physical renovation which the voyage has begun. 2nd. I have been led to feel more deeply my dependence upon God. Nowhere, perhaps, are we so conscious of our own impotence as on the bosom of the mighty deep. Faith is brought into livelier exercise; and prayer, which is so apt to become formal, becomes intensely real. 3rd. In this whole matter I have, to the best of my knowledge, followed the leadings of the Lord. Doing this, I feel persuaded that all will be overruled for the best. I therefore enter my present field of labour with the expectation that my work shall be blessed, and that the one God of heaven and earth shall, meantime, watch over me and mine. That these anticipations may be realized, let me solicit your continued and earnest prayers at the throne of the heavenly grace.

In my next I shall be able to say something about my work in the colony. Meanwhile I shall wait anxiously to hear how the work of the Lord is prospering in your midst. With love to all, yours truly in the Lord,

JOHN STRANG.

STRATHALBYN, Sep. 8th, 1874.



